

The High Calling

a bimonthly publication of The Francis Asbury Society

From the President's Desk

It fascinates me that if you pick up any copy of *USA Today* you will find a view of the American system of thought. What Americans think about most, accordingly to this newspaper, probably are: 1) public and political life, 2) entertainment and leisure, 3) sports, and 4) money. A fifth category, religion, makes the news many times as well but certainly not consistently enough to be a high priority. I would suggest the top two categories could be: power and pleasure.

Aristotle's view of life was that one may discern what makes a human being "tick" by observing his pursuit of happiness. Whatever one pursues, one loves. I wonder if Aristotle knew he was to become the ideological leader of an American newspaper!

In this issue, we reflect on the idea of **power** in the Christian life. The American mind is absorbed in it, so we thought it fitting to challenge Christians to study the

public conscience. After all, what Christians think about these categories of thought may determine whether we have anything to talk about with our peers, right?

Checking Daniel Webster's definition of power captures my intrigue on the subject: *power is possession of control, authority, or influence over others* (Seventh New Collegiate Dictionary: Merriam Co., Springfield, Mass., 1970). FAS wants to assure all Christians that we have a great hope in our salvation that God gives power to triumph over our flesh. "He who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you" (Rom. 8:11, NIV). It is the God who saves us who has control. The Apostle Paul understood this when he asserted that "the love of Christ controls us" (II Cor. 5:14). Peter says: "His divine power has given us everything needed for life and godliness" (II Peter 1:3, NRSV).

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The Gift of the Spirit

By Dennis F. Kinlaw



Language is a great gift that God has given to us. The ability to converse or write is the particular mark of what it means to be a person. Animals neither write nor converse as such. The Bible seems to confine the power of language to God, angels and human beings. So, biblically, it is human

beings and divine beings that enjoy the privileges of language. I have even come to believe that this is at the very heart of the *Imago Dei* that Genesis 1:25–28 tells us about. But language is complicated. There is an ambiguity about it that means we have to be very careful that we interpret it accurately. We can know the meaning of every word in a sentence and yet misunderstand the sentence because a common word may be used in such a way that the same expressions may yield opposite meanings.

Perhaps the expression that has brought this home most sharply to me is the one used in the New Testament when it speaks of "the love of God." We all know what love is and we also know who God is. The little preposition 'of' is another matter. For years I understood that expression in Romans 5:5 to mean that the Holy Spirit would enable me to love God. When I read about the love of God being shed abroad in our hearts by the Holy Spirit, I was confident that it meant that the Holy Spirit could come into my heart and quicken and direct my natural power so that God became a special object of affection in my heart. Then I read Wesley and a completely new concept broke across my consciousness. According to the grammarians, the little preposition 'of' can be used in two different ways. The word that is the object in this prepositional phrase can be either the object or the subject. I had understood the phrase "the love of God" in the former way, with "God" as the object of "love." But if the preposition 'of' were functioning in the other way, God would be the source of love. What I mean is that the phrase "the love of God" may be speaking about divine love, love that originates in the heart of God, rather than love that originates from my quickened heart.

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The Holy Spirit and Power

By Peter Oswalt

It was 2006. We were in Russia, and I was in no mood for a miracle. Rather, we were running late and I was trying to think up excuses when my wife, Masha, saw them—two men carrying a body across the street. Masha called out to them, asking if they needed help, but they ignored us. She followed them anyway with me tagging along behind, worried about being even later than before.

At this point they laid the body down across the trolley tracks by the side of the road, and we got a better look at the men and realized that they were high on heroin and that the man on the ground was dead. His skin was grey and his flesh firm like wax. He was obviously not breathing. Masha tried to call 911, but could not get through. The men said that he had swallowed his tongue 45 minutes before. They were shaking him and trying various other methods to help him, but it was obvious that he was beyond hope.

Finally moved by compassion or probably just desperation, I got on board and, not knowing what to do, started praying out loud while standing over him. After maybe a minute or two, a wave of pink suddenly went up his body and without coughing or spitting out his tongue, he started to breathe.

His two friends got him up to a sitting position and it was obvious that, although he was alive, he was still high. As soon as possible they hurriedly propped him between themselves and helped him walk away, afraid the cops would show up at any minute to arrest them all for being high. We, on the other hand, just stood there, too stunned to know what had happened.

Wow! It was like having a gun you thought was empty go off. Who knew my prayers were loaded? I must be really amazing! But, on the other hand, I have prayed for people before—people who were not even dead—and saw no change, except maybe for the worse, so what was different?

Was it that I prayed out loud? What were the exact words I said? Was it the way I was standing? I know it was

not because I was so spiritual at that point, because it was Masha who noticed and wanted to help. What was it? Because if I can figure out what it was, I can make it happen again!

Now, I know I am not the only one who has ever thought this way. The crazy thing is that, unknowingly, when the Holy Spirit moves in power, most of us treat it like magic. If I say the words correctly, fast and long enough, agree with two (or is it three?) people in Jesus' Name, *then* it will work, God will have to show up. No, no, no! But then why does it seem that so often when God does move

in power, whether in response to our prayers or randomly, we attempt to figure out the formula that would make him do it again, like trying to bottle lightning...or a genie.

Unfortunately, God does not seem to like repeating himself. If you look at all the ways God intervenes in the Bible, you'll notice he does not do the same thing twice. For instance, the first time he parts a body

of water, the Red Sea, he does it when Moses raised his rod. The next time, at the River Jordan, he does it when the feet of the priests carrying the Ark of the Covenant touched the water.

Or if you look at the miracles of Jesus, he never seems to do the same thing twice. Look at all the ways he heals the blind. Sure, there is some similarity between some of the healings, but not enough for us to come up with a definitive method for praying for the blind. Some he touches, others not. With some he uses spit, with other not. Some he says the healing is "according to their faith," others he just says they're healed. Most are healed instantly, while at least one is sent away to wash in a pool.

Why is it always different? Why does he seem constantly to want to change things up? Why isn't there a sure-fire method?

In my opinion, it is because with a method or a formula we trust in ourselves and in our ability to "do it." That is the definition of magic. While in all things God is seeking



Healings of the Blind

- Matt. 9:27–30: touches their eyes saying it is "according to their faith"
- Matt. 20:29–34: simply touches their eyes
- Mark 8:22–26: spitting on his eyes, and laying his hands on him
- Mark 10:46–52: simply says, "Go, your faith has made you well"
- John 9:1–7: mud from spit on the eyes and then wash in a pool

to grow our trust in him, because trust is the currency of relationship, which has been God's goal from the very beginning.

So if Jesus lived as a man with no "special privileges" as it were, how did he do the things he did? This is important, because John tells us that "as He is, so also are we in this world," (1 John 4:17, NKJV) and Jesus said, that we would do "greater works" or miracles than he did (John 14:12). And in His parting words to the disciples, he says that those who have believed will "lay hands on the sick and they will recover" (Mark 16:18).

I believe we do what Jesus did, by doing it *as* he did it. But if he did not have a method, how did he do all these things, from healing the sick to feeding the five thousand to walking on water?

Listen to his testimony:

- "...Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner" (John 5:19).
- "For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak" (John 12:49–50).

None of the miracles Jesus did originated with him. He was not doing them but rather partnering with the Father in what he was already doing. In other words, he was saying, "I look for what the Father is doing, and I jump on board. I listen to what the Spirit is saying and I repeat it."

Wow! That is incredibly simple! And it places the emphasis where God has had it all along—relationship with Him. He is not looking for people to work *for* Him. He wants to do everything *with* us! This is part of what Jesus means when He tells the disciples, "*No longer do I call you servants... but I have called you friends*" (John 15:15). Many times we have this idea that we spend time with God in the secret place, get filled up and then run out into the world, working for him until we are all poured out and then we run back to him to get refilled. In fact, we were meant never to leave that place of intimacy with him, and then "...these signs will follow" (Mark 16:17), rather than us chasing after them!

It is like the image of a little girl dancing with her father by holding his hands and standing on his shoes: "Look I'm dancing!" But in reality who is doing all the dancing? But when you look at that glowing little face, does it matter who is doing what?

It is incredibly simple, but what does that look like in reality? Let me share a story to illustrate. A couple years later in January of 2008, we were at a training session in North America. As part of the training, we were asked to pray for others who had physical needs. The person I was given to pray for was a new friend of mine, a minister from Iceland, who had had pain in the joints of his left hand for years. When I and another person began to pray for him, at first not only did it get worse but also the pain expanded, travelling up his arm so that everything from his shoulder to his finger joints hurt. After praying some more, and checking regularly for change, the pain left his shoulder and arm and just remained where it had been before, in the hand.



He, of course, assured us that it was okay and that he had been living with it for a while. We, however, were anything but encouraged. A couple hours later, I was sitting with him on the front row of a church service, wondering about why he did

not get healed, and a strange image popped into my head of an old woman, like the *Whistler's Mother* painting, working at a spinning wheel. I immediately dismissed it as a mental hiccup and attempted to focus on the service, but eventually I remembered that God speaks to us in a variety of ways, so leaning over to him asked him, "Uh, this may be strange, but I was thinking about you and this image popped into my head. Does it mean anything to you?" And this non-emotional Scandinavian started to shake and weep. I was horrified! What had I done?

Not knowing what to do, especially as we were on the front row with a service going on, I just kept my hand on his shoulder and kept silently praying for him. He finally was able to talk and said, "That woman was my grandmother. She used to spin wool at a spinning wheel." (*What?! I did not think anyone in the last hundred years did that!*) "I didn't care about her, because she was so mean. I didn't even go to her funeral. But I guess I did care or I wouldn't be weeping!" Over the next thirty minutes, we prayed together and he forgave her and various other family members. At the end of it, I asked him to check his hand, and—guess what?—it was completely healed! God's heart was to heal him, not only in body but also in soul, and all I did was listen and respond.

God is constantly looking for people to partner with him to bring about the fulfillment of Jesus' prayer, that God's will would be done "on earth as *it is* in Heaven" (Matt. 6:10), allowing his power to invade and transform each and every situation into "Heaven on earth." Do you want to be that kind of person who brings Heaven to earth? The Lord is looking for friends. Will you be one?

When I began to consider this possibility, I noticed that the NIV reads the phrase in this latter way: "...God's love has been poured out into our hearts through the Holy Spirit, who has been given to us." So very possibly 'the love of God' here may be a divine love, a love that originates in God through the Holy Spirit, rather than one that originates in me. I immediately thought of the passages where Jesus commands us to love our enemies as ourselves. That does not come easily from a natural heart, but if God can put the very love in me that was in him when he gave us his Son to be crucified, the love that Jesus demonstrated in his passion, possibilities of grace open up that could never find their origin in me. As I read more carefully the Old and New Testament the conviction has deepened within me that this understanding is the correct one.

Since the recent Easter season with its report of the resurrection of Jesus, his last days with his disciples, and his ascension back to the Father, I have been wondering about another phrase: "the gift of the Spirit." There has come to me in a fresh way the insistence of Jesus that his disciples must wait in Jerusalem until they receive the gift of the Spirit. But what exactly was he saying?

One of the characteristics of the evangelical Christian Church in my lifetime has been a deep interest in what it has spoken of as gifts of the Spirit. We went through a succession of them. They were presented as manifestations of the power of the Spirit, such things as the gift of healing, of miracle working, the gift of tongues, the power to slay in the Spirit. The drama of it all caught the attention of a great host of the American evangelical television audience. The biblical basis for all of this was sought in chapters 12 and 14 of I Corinthians and the opening chapters of Acts. There were some who picked one gift as the supreme evidence that one had received the gift of the Spirit, like glossolalia. There were others who were impressed by the fact that Paul in the first Corinthian letter insists that there is a diversity of gifts so each individual believer should seek the individual gift that God has for her or him so that each of us can use our special gift in service to God and the church. Many began to dream of the possibility of this being a means to revival and a great strengthening of the Christian witness in our world. The position of the Christian church in our present society as we move into the twenty-first century does not give a lot of confirmation of those dreams. All of this has made me wonder if we do not need to look at the biblical data more carefully.

As I have tried to do this, I have found myself thinking more seriously about the grammar of it all, particularly that phrase "gift of the Spirit." A conviction has deepened with me that we have found in that phrase the meaning that we wanted or expected to be there much as many of us have done at one time or other with that phrase "the love of God."

So, as I thought, the question came to me as to whether this ought to be seen as having two distinct meanings with a distinct theology resting on which way anyone goes with it.

Let me put it this way. When we speak of the gift of the Spirit, are we speaking about a gift that the Spirit gives to us for us to use or are we speaking about the gift by someone else of the Holy Spirit to us so that he, the Spirit, can use us. Or, as the grammarians say, is this an objective genitive or a subjective genitive? To use different language, what is the gift about which we are speaking? Is it a "thing" or is it a person, a divine Person, the third Person in the Triune Godhead, the Spirit who proceeds from the Father to the Son who promised the night before the cross that he would give the Spirit Himself to his disciples as a gift? This gift, of course, was fulfilled at Pentecost.



"There is a difference between receiving a spiritual gift and receiving the third Person of the Triune Godhead."

There is a difference between receiving a spiritual gift and receiving the third Person of the Triune Godhead. I suddenly realized that Jesus had given spiritual gifts to his disciples long before Pentecost, but the spiritual gifts

never cleansed them of their self-centered concern for their own well-being. Matthew, in his 10th chapter, tells us in verse 8 that they were to go throughout Israel and heal the sick, raise the dead, cleanse the lepers and cast out the demons. This is remarkably similar to the picture that Paul gives in I Cor. 12:27-211 of what we speak of as the charismatic gifts. Yet it was after this that the apostles all forsook Jesus, and the leader of the apostles, Peter, denied any association with Christ. The gifts never cure the *self* problem in the Christian. Only the Person of the Spirit can do that.

This all suggests that unless a person has received the Holy Spirit as a *gift from the Father*, one that has cleansed him or her of the all-pervasive self-problem, *the gifts that the Spirit* gives may well be tainted with self—and potentially as destructive as constructive. The example of the disciples above seems to indicate that such a thing is possible. This merits careful thought.

Power from on High

By Stan Key

Many years ago, a 31-year old French mathematician had an encounter with the Holy Spirit that changed his life forever. Blaise Pascal (1623–1662) wrote about what happened that night on a single sheet of paper and sewed it into the lapel of his coat. He wanted the memory of that sacred experience to be kept near his heart wherever he went. Though he had been soundly converted over six years earlier, Pascal’s “Night of Fire” was a dramatic deepening of God’s work of sanctifying grace in his life:

The year of grace 1654, Monday, 23 November... from about half past ten in the evening until half past midnight: FIRE. God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars. Certainty, certainty.... Joy, joy, joy, tears of joy... Sweet and total renunciation. Total submission to Jesus Christ....

Pascal would have identified readily with Jesus’ final words at the end of Luke’s Gospel. There, the risen Jesus spoke to his followers about the importance of being filled with the Spirit of God. Though they had been following Christ for three years, Jesus knew they were not yet ready to face the challenges that lay ahead. Without the fire of Pentecost, they would be impotent and ineffective. So he gave them an incredible promise: “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high (Luke 24:49 NIV).

Something was missing in the lives of those disciples even as something was missing in the life of Blaise Pascal. Though they had turned from their worldly ways and put their trust in Jesus, they yet lacked the ability to live as Jesus lived. Meeting behind locked doors and still troubled by nagging doubts, the disciples were hardly ready to be sent on a mission to change the world. So Jesus put his finger precisely on the thing that was missing: they had no power.

The first two chapters of Acts (also written by Luke) tell the story of how Jesus fulfilled the promise he had made. On the day of Pentecost, he poured out the Holy Spirit upon his waiting disciples so that they fully received the promise of the Father. Just as Pascal was transformed by his night of fire, so the disciples experienced a transformation that caused them to burst out of closed doors and take the Gospel to the ends of the earth. The gift of the Spirit meant that the disciples not only experienced signs and wonders, more importantly, the promise of the Father enabled them to live their lives even as Christ had lived his. The Holy Spirit empowered them to change the world:

Jesus said to them, “...you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

Who Needs the Holy Spirit?

Jesus was crystal clear about who most needed to be filled with the Spirit: his own disciples! His concern was not for the pagan Romans, the legalistic Pharisees, or prostitutes and tax collectors. The ones who really needed power from on high were the very ones who had already committed their lives and put their trust in him. Far from hiding the needy condition

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Passion Weak

by Stan Key

*Upon the altar of my heart
I cannot get a fire to start;
The wood is wet
So all I get
Is smoke.*

*I’m bored with life and all I see
Is pointless mediocrity;
We moan, we sigh
And then we die
Alone.*

*But now this king upon a colt
Awakes my senses with a jolt;
If he’s for real
Then he can heal
My heart.*

*He says his only aspiration
Is to ignite a conflagration
Of flames of love
From fire above
In us.*

*“I came to earth to raise the dead.”
“That would be me,” I humbly said.
His look, his touch,
It meant so much
To me.*

*He gave his life upon a tree
So by his stripes I can be free
From guilt and shame,
O what a Name
Is Jesus.*

*They buried him behind a stone
But he arose and took the throne
And with a shout
Poured Spirit out
For all.*

*The Spirit fell in holy fire
And lit in me a hot desire;
My heart’s ablaze
And all my days
I burn.*

*And though it may be out of fashion
To be aflame with godly passion
I really must
Ignite, combust
For him!*

of the apostles, the New Testament highlights it! The disciples had been following Jesus for three years yet were still characterized by selfishness, ambition and pride. Still controlled by their fears and doubts, these rascals needed a work of grace in their hearts that would mend what was broken, purify what was polluted, straighten what was twisted, and bring to life what was dead!

Many in the church today imagine that the great need of the hour is for those *outside* the church to get converted. As important as that may be, Jesus is urging us to think differently. Pentecost is God's eternal reminder that the greatest need of the hour is not the salvation of the lost but the sanctification of the found! This is the key that unlocks the floodgates of heaven's blessings. Before revival can come to those outside the church it must begin *inside* as believers become combustible and burn with the fire of God.

What Happens when the Holy Spirit Comes?

Many get nervous about what would happen if they asked God to fill them with his Spirit. "Will it make me weird?" they wonder. "Will I fall on the floor and babble incoherently?" Though it would be presumptuous to try to predict how God should behave in every situation, we can be sure of this: whenever God moves in power, he comes to do us good!

There is a wonderful scene in C. S. Lewis' book, *The Lion, the Witch, and the Wardrobe*, when Lucy learns about Aslan for the first time. She is enchanted as Mrs. Beaver describes his character but becomes alarmed on learning that this King is a lion! Lucy wants to know if Aslan is "safe."

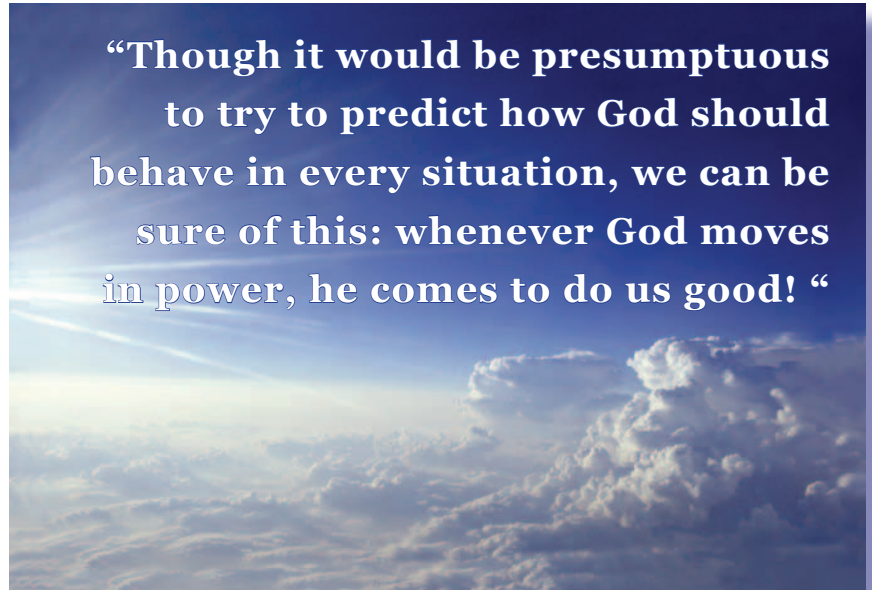
"Safe?" said Mr. Beaver, "don't you hear what Mrs. Beaver tells you? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King, I tell you."

Our God is not "safe" either. He is sovereign and his actions cannot always be predicted. Yet the Scriptures help us to understand that when it comes to the ministry of the Holy Spirit, some things are vital and should *always* be expected and other things are of secondary importance. Listen again to Jesus' words as recorded by Luke:

- *You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high (Luke 24:48–49).*
- *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses... (Acts 1:8).*

Jesus is emphatic. The coming of the Spirit in power is specifically for the purpose of enabling his disciples to be witnesses. This is the essential work of the Spirit. Spiritual phenomena are of secondary importance. Note that he did not say the purpose was to "do witnessing." Jesus put the accent on who we *are*, not on what we do or say. Frankly, I know some followers of Christ who do witnessing but who are lousy witnesses! What makes the difference? The sanctifying Spirit!

In the Greek, the word for witness is *marturos*, from where our word "martyr" is derived. In the New Testament, to be a witness for Jesus was to be willing literally



"Though it would be presumptuous to try to predict how God should behave in every situation, we can be sure of this: whenever God moves in power, he comes to do us good!"

to lay down your life. This is what happens when someone is filled with the Spirit of God. One has the power to give up one's rights and lay down one's life for others. A self-absorbed, arrogant little egotist like Peter (or like me—or you!) suddenly begins to think of others more than he thinks of himself. He cares more about *their* welfare than his own. He is willing and ready to give his very blood for others. You can be certain that it takes a supernatural work of sanctifying power to bring about a change like that!

When Does this Happen?

Theologians have debated for centuries about whether we receive the fullness of the Holy Spirit at conversion or whether it is a "subsequent work" that comes later. Is there one work of grace or two? Or for that matter, three or four? The debate has its place but certainly will not be resolved in a magazine article like this. The safe path is to examine the context of what Luke is saying and simply put the emphasis where Scripture does.

Luke wrote a two-volume work. The Gospel is Part One and the book of Acts is Part Two. Between that final passage in the Gospel where Jesus told the disciples to wait in the city for power from on high (Luke 24:48–49) and the passage in Acts 2 that describes the coming of that promised Spirit, there is one event that is of paramount

importance. It is this event that makes possible the fulfillment of Jesus' promise. I'm talking about the ascension and exaltation of Jesus Christ as Lord over the entire universe (Luke 24:51–52 and Acts 1:1–11). It is simply impossible to miss what Luke is saying about the timing of the Spirit's coming. When does the fullness of the Spirit happen? When Jesus is exalted as Lord and King.

The earliest creed of the Christian Church was the simple affirmation, "Jesus is Lord." To recite this creed and mean it (!) indicates that Jesus is the sovereign ruler over every area of one's life—not my will but his be done. It's all about him! He is the center, not me. The ascension means that Jesus is Lord, not just over the universe but

also over me. And when Jesus reigns over all, look out! He is about to pour into your life the promise of the Father: power from on high so that you can pour out your life for others.

Just What the Doctor Ordered

Today, if your life is characterized by impotence, barrenness and self-centeredness, perhaps Dr. Luke has just the prescription you need. Exalt Jesus as Lord over everything you are and everything you have. Worship him and surrender your will to his. Then let him fill you with his sanctifying power so that you can live as he lived, laying down your life for others.

The Meaning of Sanctification

A book review by John N. Oswalt, Ph.D.

This book can stand as a classic statement of the case for the doctrine of Entire Sanctification. Dr. Brown's statement in the preface is worth quoting at length:

"The doctrine of sanctification is for Christian people the most important of all the doctrines, because it teaches the way to find and to develop faith in Christ as the perfect healer of the heart, who alone can make it entirely well and fill it with the enduring strength of his Holy Spirit.

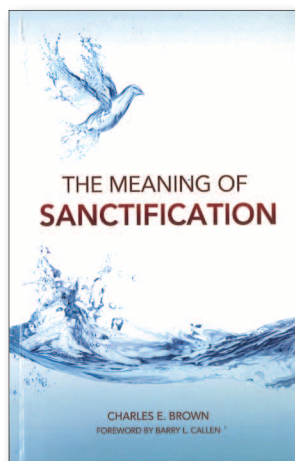
Let us, therefore, think of sanctification not as merely a wild and senseless debate upon matters of no importance, but rather as the completion of the work of redemption in the heart and soul of the believer" (xxvi).

The great virtues of this book are its breadth and its balance. Dr. Brown begins with objections to the idea of Entire Sanctification as argued by such a representative as Calvinist theologian Charles E. Hodge. From that point he moves steadily through to conclude with a chapter on how to receive this divine gift. In a chapter with the intriguing title of "Entire Sanctification as a Bundle of Possibilities," he explains why the crisis of Entire Sanctification does not result in uniform performance in those who have experienced the crisis.

The author's style is clear and straightforward. He shows evidence of careful research, covering authors from Augustine up to the time of writing, and from a variety of fields, from history to biology to psychology. He treats those with whom he disagrees with respect and tolerance. He presents his case judicially and without overplaying it. All in all, it would be hard to find a fairer and more comprehensive treatment of this vital doctrine elsewhere within the compass of 220 pages. Those who wish to understand the doctrine better would do well to turn to this volume.

The latest from Francis Asbury Press!

Price=\$14.95



The Meaning of Sanctification

by Charles E. Brown

"...Thousands of people are leaving the Christian faith and following cults, simply for the reason that the cults, by false doctrines, are emphasizing the soul culture and inner spiritual development which the church is well able to promote by a true doctrine of sanctification" (Preface).

The apostle Paul promised early Christians that the Holy Spirit would cleanse them of selfish motives and transform their character. Thousands of Christians have said that the Spirit has done this through a process called "entire sanctification."

Twentieth-century controversies shifted attention to other aspects of the Spirit's work; however, a renewed interest in spiritual formation is prompting believers to take a fresh look at the cleansing, transforming ministry of the Holy Spirit.

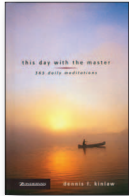
The Meaning of Sanctification will challenge your assumptions about what it means to be a Christian. Perhaps, like Dr. Brown, you will come to a life-changing encounter with the Spirit of God.



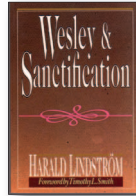
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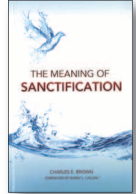
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From the President's Desk *continued from page 1*

The Christian definition of power is for control, but as authority over ourselves and any part within us that would be enmity with God, not as authority over others. That definition seems foreign in our culture. While being absorbed with the idea of power in society, our Christian culture repudiates the idea that Christ has saving power enough to give us self-control over flesh. And so we disbelieve that we no longer owe the flesh anything, which Romans so clearly delineates (8:12).

Let's read some theological reflection about the power of God to bolster His witness in His way in and through us, that His Kingdom would come and His will be done in us as it is in heaven. Enjoy reflecting with us, and may you be endowed with power from above.

The High Calling—May/June 2013

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