

# The High Calling

a bimonthly publication of The Francis Asbury Society

## From the President's Desk

I remember when William Jefferson Clinton was holding his first party on Capitol Hill after he was elected president of the United States. The reason I remember is because I had been following an Illinois justice's decision alleging that to be in compliance with the law, a figurine of Jesus had to be removed from a manger scene in front of a United States post office. They ruled that the animals and shepherds, Joseph and Mary, and the others could remain, but baby Jesus had to go. So I was more than a little interested to see how the president would treat the subject of Christmas from our capitol.

President Clinton invited the performing artist, Kathy Mattea, to sing. I was astounded as she sang to our nation, "Mary, did you know...When you kissed your little baby, Then you've kissed the face of God!" There it was! That night, Jesus came to our president's first

Christmas party. Inside I felt very warm, and I smiled. God put his face in the form of human flesh and came as a baby, and the world will never extricate him. Not by a judge; not through tyranny; not even through death. God came in the flesh, and we beheld him, full of grace and truth. Theologians call that *Incarnation*, meaning he took on flesh.

This issue of *The High Calling* addresses the incredible subject of what happens when the very life of God gets "fleshed out." I pray you will read it and be blessed with wonder at the awesome privilege that is ours, because Mary's baby boy is embraced while the echo of Charles Wesley's exclamation rings through eternity as our imperative—"veiled in flesh, the Godhead see!"

Ron

## From the Editor

By John Oswalt, PhD

In keeping with the approaching Christmas season, the theme for this issue of *The High Calling* is "Holiness and Incarnation." As Christ became incarnate for us, so we are called to incarnate his life in the world. "Incarnate" is a word most of us don't use in our daily conversation. It is from a Latin base, meaning "to enflesh." When the little boy was asked who Jesus was, he replied with unintended profundity, "Well, he is God with skin on." Exactly! So in three different ways our writers help us to think about what it is for us to have received God's gift of the incarnate Son, to put skin on his life. Dr. Kinlaw, our founder, reflects on what it means for us to drink and breathe the life of God. Dr. Tennent, president of Asbury Theological Seminary, calls us to take our part in the Bible's grand story, and to be the temple of the living God. And Rev. Williamson, out of a lifetime of missionary service, reminds us again how the fruits of the Spirit can emerge from the troubles of life. As you read, may you be inspired anew to incarnate the life of Christ, the life of holiness, in the spot where God has placed you. Merry Christmas!

## Are You Drinking Enough?

By Dennis Kinlaw, PhD



One of the beautiful things about the Scriptures is the use of metaphor to communicate its message to us. This usage provides a contrast to the biblical passages where the emphasis is upon law and commandments, though it is not in any sense contradictory to it. I sometimes wonder if we would not be much better off to pay special attention to the use of metaphors to help us understand both the commandments and the theology that permeates the text.

Take, for instance, using the metaphor of drinking as the key in the search for personal holiness. Almost inevitably, when we turn our attention to the commandments, our attention turns inward to ourselves: our responsibilities, our abilities, our performance.

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# Embodied Holiness: A Reflection on I Corinthians 3:10–16

By Timothy C. Tennent, PhD

There are few more established routines in life than the bedtime story. When our children were small, it was the only way a day could be brought properly to an end. The number of stories that we read, remembered from our own childhood, or made up on the spot during that sacred nightly ritual, must number in the thousands.

Storytelling is the most basic human activity. All of our memories are built around stories. When we get together with our friends, what do we do? We tell stories. Life is not just filled with facts and information, like much of our e-mail. It is an unfolding story, a narrative. Shakespeare famously wrote, “All the world’s a stage.” But, as Christians, we know that history is more than merely a stage for our stories, our exits and entrances. For Christians the whole of history is a grand stage for God’s mighty acts—our exoduses and his entrances!

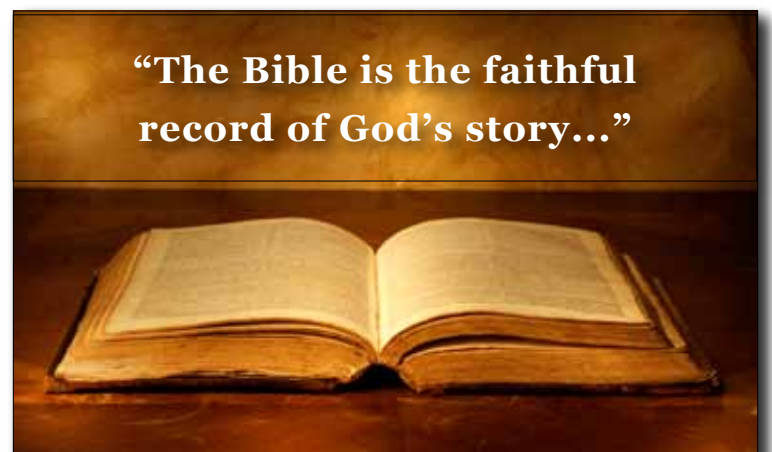
The Bible is the faithful record of God’s story—the unfolding of his mighty acts of redemption. The Bible serves constantly to recall us back to the grand story, when we are all too often prepared to accept lesser stories and smaller narratives. At the dawn of creation, we see God creating us in his own image and breathing into us the breath of life. We are established in this paradise called Eden where we are to live perpetually in his presence. The loss of that divine presence through sin and the unfolding drama in the Bible of how that presence is restored is one of the central themes of this great story.

Early on we learn that it is God’s presence that makes us the people of God. It is more than Torah, more than Sabbath keeping, more than circumcision, even though all those are crucial marks of identity. Fundamentally, it is about presence—his presence. Moses would make this clear when he said to the Lord, “If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth? (Exodus 33:15–16 NIV). The consequence of sin at the fall recorded in Genesis 3 is death, which is at its root the loss of presence. The human race lives in perpetual exile from the presence. One of the simplest summaries of God’s great story of redemption is “God’s Presence lost—God’s Presence regained.” This summary helps to bring out the relational aspect of both sin and holiness. From the biblical perspective, sin is much deeper than the rebellious deeds we commit. Sin is relational—it is rejecting God’s sovereign rule and reign. It is rejecting God’s presence. Sin is electing the absence of God in our lives. In contrast, holiness is all the ways we elect the presence of God into our lives.

This explains why the grand story of redemption unfolds in rather strange ways. Odd things are done, agreements are made with certain marginal people, promises are given, and strange rituals are performed. There was a particularly long part of the story that seemed to go on endlessly about curtains and a lot of special garments, special pieces of furniture like lampstands, bowls, and a table, and a very fancy golden box with these fierce-looking creatures on the lid, all being made by these two men named Bezalel and Oholiab. But as more pieces of the puzzle that is the big story start getting placed on the table, we begin to notice a few things. Like the time God said that this big tent or mobile temple they were constructing was called a *mishkan*. English translations often render this the *tent of meeting* or *Tabernacle*, but the word is richer than that, because it doesn’t just refer to a thing like a tent or building but to a *dwelling place*, a place where the presence of God dwells. We finally begin to see the reason for all of these elaborate rituals and curtains and outer and inner rooms and a most holy place where the Ark of the Covenant was to be kept. It was about holiness and God re-establishing his presence. In Exodus 25:8, God declared, “Then have them make a sanctuary [a *mishkan*] for me, and I will dwell among them.” It’s about the restoration of God’s presence in the midst of his people! The tabernacle became the place where God’s presence was officially established among the people of God. You will remember that when they were told to construct the *mishkan*—the tabernacle and, later, Solomon’s Temple, it nourished the idea that localized the holy of holies into a certain place.

The same pattern is repeated years later when they settle into the Promised Land and, under Solomon, the temple is constructed according to a precise pattern. Finally, in Kings 8 we read the account of the Ark of the Covenant being brought into the temple and into the holy of holies. Picture the ark being brought on long poles by the sons of Aaron. So many sheep and cattle are being sacrificed that they are unable to count them. The priests bring the

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ark into the holy of holies and the glory of the Lord filled the temple. The priest could not even stand and minister because the presence of God was so powerful and manifest. Solomon declares in I Kings 8:13 that the temple will be a place for the Lord to dwell forever!

The holy of holies remained the greatest visible symbol of God's presence in the midst of his people until, in the fullness of time, the grand storyteller made a surprise move. He entered into the very history of his own making. God entered the world in human flesh, known as the incarnation, the perfect embodiment of the divine presence. To use the language of St. John the Apostle, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life" (I John 1:1).

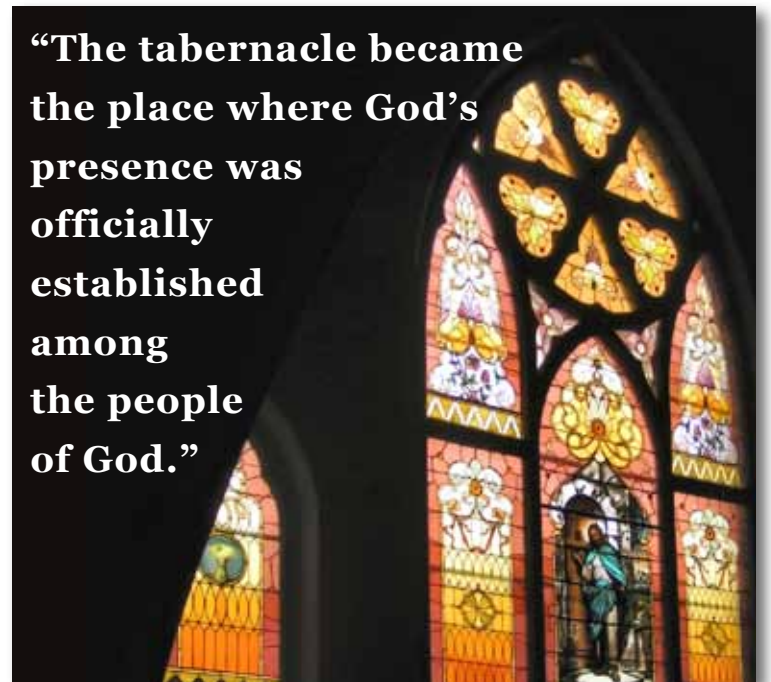
At the moment when Christ utters "it is finished" and dies upon the cross, cosmic things begin to happen. One of these things is recorded in Matthew 27:51: "At that moment [the death of Christ] the curtain of the temple was torn in two from top to bottom." We only have understood this event halfway if we see it as the opening of the holy of holies so we can go in, i.e., an affirmation of the priesthood of all believers. It is also the missional movement of the presence of God out of the holy of holies and into the world through his resurrected presence in the church of Jesus Christ! "I will build my church," declares Jesus. This is the context for the passage in I Corinthians 3:10–16.

This passage is the first of three times in Paul's letters where he uses temple imagery to refer to the church. Paul is writing to a church that, in many ways, reflects the compromised church of our own day. It is a church filled with division, sin, jealousy, and quarrelling. One faction is saying, "I belong to Paul." Another says, "I belong to Cephas." Still another, "I belong to Apollos." They are missing the grand story—God's redemptive epic. They are caught up in tiny, petty narratives. Yet, they are proudly asserting that everything they are doing is a sign of their worldly wisdom. This is a sophisticated group. It is in 1 Corinthians 3 that Paul corrects their view of the church and refocuses them on what it means to be the people of God!

He begins with the imagery of the field. You are God's field. He reminds us that, like a garden, some do the planting, some do the watering, but God causes the growth. He is trying to lift them up to the big vision, the grand story of God's work. It is not about the people planting or watering, it is about God's work. Then, in verse 9, Paul shifts the metaphor from a field to a building. You are God's building. Here he makes the same point in a different way. Paul may be the bricklayer, Peter the roofer, and Apollos the plumber, but it is God's

building. God the Father is the architect and Jesus Christ is the foundation stone. It is in this context that Paul states that verse most of us have memorized (verse 11): "For no one can lay any foundation other than the one already laid, which is Jesus Christ." But, as Paul develops the metaphor, it is not just a generic building that God is constructing; it is the temple! Here is where we begin to capture a deeper understanding of holiness. For the Apostle Paul, holiness cannot be understood in merely personal, private terms. It can never be reduced to merely a list of what we do not do. Indeed, if you eradicate every single sin in your life by the power of the Holy Spirit, *you are only half way there*. This is because the real story of holiness is not what we avoid, but what we produce. It's when holiness is embodied that it becomes part of God's great redemptive story.

**"The tabernacle became the place where God's presence was officially established among the people of God."**



It is here in this passage that we see Paul moving theologically from justification to sanctification. Yet, for Paul, it can never be construed as only a personal journey. For Paul, it is a journey in community, which is embodied in the church of Jesus Christ. Jesus Christ is the foundation—that's justification. We are saved by and through and in Jesus Christ. But how are we building on that one foundation? The building happens in community. Here Paul recalls the temple. Are we building on the foundation of Jesus Christ with gold, silver, and costly stones? Are we using wood, hay, or straw? The Corinthians, through their divisions and bickering, were building with wood, hay, and straw. None of it would survive the great eschatological test, symbolized by the fiery judgment of God.

"Don't you know," Paul declares, "that you are God's temple?" Paul is not using the word "you" in the singular, but the plural. He is asking about the nature of the community, the people of God, who are God's temple in the

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# Holiness and Incarnation

By Rev. Lowell Williamson

**H**oliness and Incarnation speaks of the actual form and quality of holy living. Let me introduce that topic with a very personal experience, one that is sacred to me.

While walking down the aisle of a church toward the communion table, about to take the elements of Holy Communion, I was meditating. Suddenly, I distinctly heard in my spirit a voice that said, “I love you.” For me, that was a divine moment, resulting in a true love feast. That moment has led me to reflect: what is the essence of this sacrament?

Jesus explained the meaning of the bread from heaven when he stated; “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you cannot have eternal life within you” (John 6:53 NLT). That was a moment of decision, and it was so shocking that many stopped following Jesus. But Peter understood, “Lord, to whom would we go? You have the words that give eternal life” (John 6:68). He understood, however dimly, that there is one source of eternal life: the blood of Jesus. The dying need a transfusion.

Why is that the case? It is because the human family has, with Adam, eaten of the forbidden fruit from the tree of the knowledge of good and evil. Each one has felt the shame of depravity and the guilt of disobedience. What a contrast to come now to the Lord’s Table and to eat the bread of life and drink this life-giving blood: “This cup is the new covenant in my blood.” It becomes a moment to remember. It is also a moment to celebrate one’s new life in Christ, one’s new relationship in the Covenant. Incarnation, the quality of holy living, begins here, continuing from this point.

In Romans 5:1–5 (NIV), Paul uses a term from the courts of law to define what happens in the moment of conversion. It is the term *justified*, or *declared not guilty*. Paul says that we are justified by faith. This means we have a new relationship, a new standing before God. It is a righteousness given to us by God that includes real peace with him, continuing access into the grace in which we stand, and hope for all the future (Romans 5:2). All that is very encouraging; however, look at what comes next. In verse 3, Paul introduces a new element of incarnation: we rejoice in our sufferings! *Sufferings* is perhaps a bit too narrow; *troubles* might be more appropriate.

Paul wants us to understand when we enter into new life in Christ that we are not immune from troubles but that Christ can transform these things into instruments for good. So troubles can produce perseverance, and perseverance can produce character, and character can produce hope (Romans 5:3–5). This whole process should

give us reason to rejoice. Followers of Jesus know troubles come from living in this fallen world, from various lusts of the flesh, and from our enemy, the Devil, who is seeking anyone he may devour.

One kind of trouble is natural disaster, but there is hope even there. We can rejoice when human life is spared. Things can be replaced, they say, but not human life. Clean up requires plenty of perseverance, which can indeed contribute to building character.

There are troubles of another kind that fit Paul’s description. Here is an example from my own experience as a missionary. A hot-tempered seminary student needed to be disciplined, but he turned on his teacher with this accusation: “You are a missionary so you can live like a rich man among the poor, with power over the weak.” This perception was very different from what the missionary had heard at his home church, where he was lauded for his sacrificial living for the Lord. It was an opportunity for me to grow in humility and teachability. Waiting on the Lord and persevering are both part of facing troubles. In the process, we learn how to turn gladly the other cheek, to go gladly the extra mile, even to pray for one’s enemy—not out of duty, but sincerely.

People always hope trouble will pass and quickly, but Paul speaks of another kind of hope that is produced from character (Romans 5:4–5). Hope will wait, humbly, persevering. Hope will affirm trust in the covenant relationship. Hope looks beyond the present troubling circumstances. Hope springs from godly character that is not shaken easily. Every Christian can testify to hopes fulfilled as well as to hopes still unfulfilled.

But what is the key ingredient that makes this whole process possible, that makes it possible to know joy even in troubles? It is the Holy Spirit’s baptism of love: “... because the love of God has been poured out in our hearts by the Holy Spirit who was given to us” (Romans 5:5 NKJV). Having already declared that we are justified by faith, having peace with God, and standing in grace and hope, Paul says we need something more to survive trouble, even to be grateful for it. It is something in addition to the means of grace through the sacraments and our daily

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devotional disciplines. God knew what his Son needed to face troubles, and Paul understood that need also. It was, and is, an infusion of divine love.

Paul says it is *his* love—Christ’s divine, sacrificial love—that we need. Paul further says it is *poured out*, so it is like a gift, freely given, and given generously. Note also that it is to be *in our hearts*, the very core of our personality, resident in our very nature. Almighty God, our creator and redeemer, knows we need the very best he can give us—himself, for God is love! With His Spirit we can meet any and all kinds of trouble victoriously, and that means the process of being made holy continues.

Scripture refers to this love as a fruit of the Spirit. Fruit does not suddenly appear whole, beautiful, and delicious. It is the end product of a process, one that has overcome trouble. There was pruning, trouble with bugs, disease, and even the effects of weather. The fruit needed proper nourishment for full development. In Galatians, Paul states that love is the fruit of the Spirit with eight other qualities (5:22ff). Note how these relate to various kinds of trouble.

Frictions and frustrations easily upset emotions, which naturally would never bring joy. A baptism of love is like an oil that is so soothing, one experiences *joy*. A Christian’s joyous spirit is always a winning witness. This joy becomes a personal blessing as I experience it in my spirit, and it proves a reality of what my joy can be to others. Jesus said he wanted us to have his joy within us, so our joy would be full.

Broken relationships and disappointments cause serious disunity, disharmony, and divisions. These troubles, common to all, are a special challenge to Christians. Only sacrificial love will bring healing and wholeness and *peace*. Jesus said, “My peace I give you.” Only this kind of love can result in genuine forgiveness, so real healing relationships bring peace.

Pressures of living in an ungodly world, pressures of being over-worked, pressures of family needs—all kinds of difficulties like these call for the fruit of *patience*. The natural man wants quick fixes, immediate satisfaction. Counting to ten before reacting may help, but it is not the real fruit of patience. A loving relationship with the Lord enables us to fully trust the Lord’s timing and then wait patiently for him, letting him direct any needed action.

When troubled by misunderstandings, criticisms, and even abuse, one needs divine love to respond in *kindness*. While kindness may include not responding, remaining silent, or just walking away, it is better understood as an active response, the opposite of what would be expected. A heart filled with divine love knows how to show kindness towards those who have offended.

Growth of evil influences can impact our lives and relationships. Cultural pressure to be tolerant, to compromise to keep the peace, to accept changing social standards—these all challenge the Christian’s standard of *goodness*. The fruit of goodness needs the constant nourishment of biblical truth and principles, bathed in divine love, to be effective. That is how the world will differentiate the hypocrite from one who is truly good.

Broken promises disappoint; deceit is sickening; and unfaithfulness adds to our troubles. Where is the element of rejoicing in those troubles? Christians have a perfect example to follow, a God who is always faithful. His promises and prophecy are always fulfilled. His unfailing love is always available. It is this love that motivates the Christian always to remain faithful. The spiritual fruit of *faithfulness* does bring joy.

How can we be *gentle* when seeing hate for Jesus, loss of religious freedoms, mass killing of Christians by Jihadists, or one’s child ridiculed for being Christian? *Gentle* means not only I want to be kind but also I want to learn. Our greatest teacher is the Lord, who demonstrated how divine love can be in control. His response can be harsh if tough love is needed, but is otherwise gentle. Discipline can be harsh or gentle. Often a gentle response reduces tensions, so lessons of building loving relationships can happen. Gentleness waits on the Lord who said, “Vengeance is mine, I will repay.”

Can you tame the tongue? Can you control your eyes? Do you successfully discipline your mind? How often our troubles originate here. When the fallen, depraved nature has control, pride, greed, and lust are the result. These troubles point to the need for a means of deliverance, an inner cleansing. An infusion of divine love is a perfect solution. It has all the ingredients needed for inner control. The fruit of *self-control* then becomes valuable. Like any fruit, it must be nourished; it must overcome what is troubling. Yet it is made possible through divine love.

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**“Fruit does not suddenly appear whole, beautiful, and delicious.”**

Jesus' conversation with the woman at the well in John 4 had a very different focus. What got her attention was the idea of something she did not have that could satisfy a very deep thirst within her if only she could find what it was that could satisfy it. Five husbands and a current live-in were ample evidence of her search. She was at the well that day seeking satisfaction for another thirst. She had come for well water. Jesus spoke to her about a *living water*. This water, however, is one that does not come out of wells. It is a living water that comes only as a gift from him. Really, it is just himself. It was a beautiful way for him to let her know that the life she really needed and should seek comes only from him. She had been looking for the wrong bridegroom. He offered her what she really sought, but she had to ask for it.

Three chapters later we find Jesus in Jerusalem for the Feast of Booths. He had attracted enough attention that he was the major subject of discussion. The question in many minds was whether he was the Christ for whom Israel was waiting:

*On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified (John 7:37-39 NKJV).*

**"...God takes the created elements of water and breath as symbols to speak of the nature of the human experience of knowing God."**



These two stories when read together let us know that when Jesus speaks of *living water* what he really is talking about is the divine life that comes to us from him through the Holy Spirit, the life that God from the moment of creation intended should fill the personhood of every human being. God's intent when he created us was that we should be filled with the Father's life, a life that would come to us from the Son through the Holy Spirit.

The Scriptures use another metaphor for this divine life. We see it mentioned in the account of the coming of the Spirit at Pentecost. It is the figure of breath or wind, another common way of speaking in the Bible about the Holy Spirit. It all begins in Genesis 2 where God breathes into the earthly figure of Adam his own breath, and Adam becomes a living soul. Adam's life did not originate in himself. It came from God the Father who breathed his Spirit into his freshly created human creatures. In God's plan for a human to be fully human, the human was to be permeated and inhabited by God himself in his triune fullness. In Acts 2, God is establishing the Church, the Body of Christ, in the world, so he breathes into the Church his own breath, the Holy Spirit, who becomes the source of the holy life of the Church. We should not be surprised to learn that the New Testament word for spirit (*pneuma*) is a noun built from the Greek verb that means "to breathe" or "to blow" (*pneo*). This is consistent with the vocabulary of the Old Testament where the noun for "breath," "wind," and "spirit" (*ruach*) all come from the Semitic verb "to breathe" or "to blow" (*rwch*). So in the Scriptures, God takes the created elements of water and breath as symbols to speak of the nature of the human experience of knowing God. What wonderful symbols these two metaphors become in Scripture to speak of the loving will of God for his children and the amplitude of his saving provision for us!

Exodus 17 and Numbers 20 give us the stories of water that flows from a rock, the gift of God to Israel as they journeyed from Egypt to Canaan. We should not be surprised to learn that later David dared to use the figure of the rock as a metaphor for God himself. "I will love You, O Lord, my strength. The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold" (Psalm 18:1-2). Paul, in writing to the Corinthians, picks this up and interprets it christologically. He reminds the Corinthians of how God provided food and drink for Israel in their journey through the wilderness: They "all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ" (I Corinthians 10:3-4). Because the water necessary for life for Israel came from a rock, the rock itself was a legitimate symbol for the one who alone is the source of life, just as the water that came from the

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# Called to Jesus, the One Who Leads

By Jennie B Lovell

Jerry's journey with The Francis Asbury Society began years ago. He had received a call to Jesus for spiritual awakening in 1988 and was advised to talk to Dr. Kinlaw. The result of that discussion was his attendance, in 1989, at the first FAS renewal conference, where he felt a great affinity for the ministry and its message. He would have joined the Society then, but Jesus led him elsewhere.

For Jerry, it is important to distinguish between a "call" and a "leading;" we are called to Jesus, and it is Jesus who leads. Jesus has led Jerry and his family around the

world, but his calling has never changed.

Jesus led Jerry and his family through the Free Methodist Church, first in a pastorate in Nicholasville, KY; next to Indianapolis, IN, and world missions; and then to Hungary as a long-term missionary, evangelist, and area director for Europe. Finally, Jerry has returned to Wilmore and to FAS, as our director of international ministries. But it is still Jesus who leads him.



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rock was a beautiful symbol for the salvation that is found only in the life that comes to us from God. Ezekiel uses both metaphors, wind and water, to strengthen his message. In Ezekiel 37, it is the breath of God in wind blowing across a valley of dry bones that brings life back to the dead. In Ezekiel 47, it is a stream of water flowing out of the temple down into the Dead Sea, bringing life, fruit, and blessing. We should not be surprised to find in the closing chapter of the New Testament the picture of the throne of God with the Father and Son sitting on the heavenly throne while that river of water, the symbol of the Spirit of God, flows from that throne, bringing life and fruit and healing to the nations. To cap it all, this final book of the sacred canon gives us its final text:

*And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely" (Revelation 22:17).*

The key to personal holiness lies in opening to the Spirit of God—the Holy Spirit—letting him flow into our personal beings so that he is able in an unhindered way to bring the saving life of God and fill us body, soul, and spirit with himself. That means that metaphorically I should breathe deeply enough that he fills me and drink largely enough until the deepest longings of my being are satisfied. That fullness and satisfaction is what the theologians call entire sanctification. The thing I like about it is that the emphasis is not on my drinking but on his filling, for the life I need does not come out of me but out of him. I think this is why Paul could speak about coming to the end of himself and living a life that does not originate in him because it is Another who lives within him (see Galatians 2:19–21). You will notice that Paul says it is a life lived out of God, for God, one that does not negate the divine life that now works within him. It all comes by breathing and drinking. Are you drinking enough these days?

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world. The church—the community of God's redeemed people—is the place where the Spirit of God dwells!

There were many pagan temples in Corinth. All those who read Paul's letter knew about them. In contrast, Paul is declaring to the Corinthians that the living God actually only has one temple in Corinth—it is them! They are the temple of God!

One of the greatest joys of serving as the President of Asbury Theological Seminary is traveling around the country and seeing the fruit of our 10,000 graduates around the world. I have seen first-hand the way the communities they serve embody holiness. We see it, for example, in Asbury graduate Jorge Acevedo, who has mobilized the people of Grace Church in Cape Coral and Fort Myers, Florida, to use "Celebrate Recovery" as a tool for bringing holiness to thousands of people who heretofore had been in unspeakable bondage. We see it in two of our graduates who are doing church planting in India, bringing the gospel to a people-group who has never heard the gospel. We see in the ministry of Kelly Langdoc, an Asbury graduate who since 2012 has mobilized the St. Andrews Anglican church in Versailles, Kentucky, to tutor Hispanic children with non-English speaking parents. This ministry, known as *Avanza* (Spanish for "moving forward"), has helped dozens of young Hispanic children. Many are now attending church and are experiencing first-hand the love of Christ through the embodied holiness of the church members who tutor them every Tuesday afternoon. Even the Versailles school teachers have expressed their appreciation to these dedicated Christians who are making such a big difference in the lives of these children.

I could give dozens more examples like this. But these are all examples of what it means to be God's temple in the world. It is embodied holiness in community on mission in the world.

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Paul concludes his meditation on the fruits of the Spirit with an application: "...let us also walk in the Spirit" (Galatians 5:25). Let the presence of the Holy Spirit be the "first responder" to all our troubles and the fruit of love will enable us to love one another. This, Jesus said, was his new command: "...as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another" (John 13:34-35).

Jesus has demonstrated his love for us, and we can easily see all the troubles Jesus had to overcome both to show his love for us and to prove it. It provides for each of us an example of what a baptism of love can do when we invite the Holy Spirit to come and abide in us. I was privileged to hear him say to me "I love you," and that consciousness has motivated me to live in ways that expressed that love.

Jesus was conceived by the Holy Spirit, baptized with the Holy Spirit, led by the Holy Spirit, empowered by the Holy Spirit, raised from the dead by the Holy Spirit. It was all because God so loved his only begotten, and through him, the world. As God loved, so can we. God's plan for each of our lives is that we too may be born of the Spirit, baptized by the Spirit, led by the Spirit, and thus empowered by the Spirit to love the Lord with all of our hearts, and every one of our neighbors as ourselves. This is the *quality of holy living!*



**The High Calling—November/December 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.

**The Francis Asbury Society**

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