

The Asbury Herald

VOLUME 116 NUMBER 4 FALL 2006

SPIRIT-FILLED



welcome.



DEAR FRIENDS AND FAMILY OF ASBURY SEMINARY,

As you may have heard, we are currently experiencing a time of transition. After a period of prayer, deliberation and discussion, Dr. Jeff Greenway submitted a letter of resignation as president of Asbury Seminary effective October 17, 2006. The Board of Trustees has announced that Dr. Ellsworth Kalas, trusted professor of preaching and former dean of the Beeson International Center, will assume the responsibilities as acting president. “We are grateful to Dr. Kalas for accepting this responsibility to guide the seminary through this time,” states Dr. Jim Smith, chairman of the board.

While this transition has carried much emotion for our students, staff, faculty, alumni and friends, we stand committed to the cause of Christ and to the mission of Asbury. Dr. Kalas’ words set the tone for the days ahead when he says, “This is God’s institution, and we believe that Asbury Seminary will continue to be a strong institution far into the future.”

As our partners in ministry, we humbly ask for your continued support during these difficult times for all the members of our community. Our exceptional faculty, dedicated students and tireless staff members have not only continued with their fall semester routines despite this transition, but have unceasingly prayed for all involved. In return, we hope to offer them the opportunity to heal, grow and move forward in our institution’s upcoming new season.

For this issue of the Asbury Herald, we will look closely at being “Spirit-filled” and its relation to the third segment of our mission statement—“to prepare and send forth a well-trained, sanctified, *Spirit-filled*, evangelistic ministry” to spread scriptural holiness around the world. As you read these pages, you may find the opportunity to examine your own life and strengthen the power of the Spirit in your Christian walk. Or, perhaps you will recommit yourself to opening your heart and mind to your own need for the Spirit to guide your “ministry,” whatever it may be. However the Lord chooses to speak to you, we hope this issue of the Herald will make a difference in your life, just as your encouragement and support make a difference in the lives of the members of our Asbury community.

Blessings!

Dr. Larry Brooks
Vice President of Advancement

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The Asbury Herald

What does it mean to be “Spirit-filled?”

2 Cor. 6:16... “For we are the temple of the living God. Just as God said, ‘I will dwell in them and walk among them; I will be their God, and they shall be My people.’” We as a community are now the temple (cf. Eph. 2:19; 1 Pet. 2:5).

IN MY TEACHING HERE AT ASBURY, I AM COMMITTED TO PRODUCING STUDENTS WHO ARE EQUIPPED TO BRING THE GOOD NEWS OF REDEMPTION TO THIS LOST AND DYING WORLD. I work at an institution that historically has committed itself to this same task. Asbury’s vision statement calls its members “to prepare and send forth a well trained, sanctified, Spirit-filled, evangelistic ministry” to spread scriptural holiness throughout the world. My task in this article is to define one segment of this mission statement—the phrase “Spirit-filled,” and to begin to answer the question: What are we as an institution *doing* to ensure that our graduates are indeed “Spirit-filled” when they graduate?

What does it mean to be “Spirit-filled?” Addressing the role of the Spirit in the Church is an enormous task. But for the sake of pedagogy, I think that we can safely break this vast, and vastly important topic down into two general

Spirit-filled

1 COR. 3:16-17:

“Do you not know that you are a temple of God,
and the Spirit of God dwells in you?”

categories: (1) the dwelling of the Spirit among and in His people for the purpose of *transforming* them and (2) the Spirit’s empowering of His people for *service*. “Spirit-filled” is a flexible phrase that can be used to address aspects of the Spirit’s ministry in either category. But in light of the fact that our mission statement addresses “well-trained,” “sanctified,” and “Spirit-filled” as distinct (although I would argue overlapping) categories, and because “Spirit-filled” is most often used in the Bible to refer to equipping for service, I am going to proceed by assigning the phrase to my second category: the Spirit’s empowering of His people for service.

Let us begin our discussion with the role of the Spirit in the larger trajectory of Redemptive History. Redemptive History begins in Eden. Here, in God’s perfect plan, the dimensions of the divine and the human co-exist. The cosmos is filled with God’s presence, and humanity has complete access to Him in the garden. This is God’s ideal. But humanity’s treasonous choice results in Adam and Eve being cast out from the Presence, and the dimensions of human and divine habitation are separated. This “great divorce” is the most grievous and profound aspect of the Fall, and therefore, much of the process of Redemptive History may be summarized in a

single objective: get Adam back into the garden. Restore the relationship. Bring the prodigal home.

As Redemptive History progresses, a brilliant master plan unfolds. By means of ever-expanding efforts, the opportunity for cohabitation is restored. The first concrete expression of this is the building of the Tabernacle. In Exod. 25:8, God speaks: “Let them build a sanctuary for me so that I might dwell among them.” Here, the heart cry of a Father longing for His children is heard—“Have them build me a tent like theirs, *so that* I might live among them once again.” With the building of the tabernacle a beachhead is retaken; for the first time since Eden, God returns to dwell among His people. But as we all know, in the Tabernacle the Presence was housed in the Holy of Holies, and thereby was partitioned off from those who would seek to draw near. The typical worshipper never approached the Presence. Only one man, once a year, on the Day of Atonement, was allowed to enter. And even the high priest’s access to the Holy of Holies was permissible only by means of an elaborate system of purification and mediation. Thus, the Tabernacle becomes an image of the Presence returned, but access to that Presence is woefully limited.

But then comes Jesus. In John 1:14 the incarnate

“...It is not simply about what we know, but about Who we know and has called us.”



JUST LIKE THE SOFRITO (SPICES) SHE BREATHED IN AS A LITTLE GIRL IN HER PUERTO RICAN FAMILY’S KITCHEN, DR. ZAIDA MALDONADO PEREZ’S SPIRIT-FILLED CULTURE IS RICH.

The eldest of seven, Dr. Perez, associate professor of church history and theology at Asbury’s Florida campus, helped care for her younger siblings as a young girl in the United States. But her father, a Pentecostal pastor, saw another task for her. “My father was one of those Pentecostal pastors that truly believed in the authority of the Spirit to call and equip, whosoever the Spirit willed, for ministry. And so, back when it was unfashionable to do so, he dared to defy all cultural standards by deeming me his ‘co-pastor.’

As a co-pastor, Dr. Perez’s experiences at these cultos (church services) shaped her view of the world and especially her faith. Considered an outsider, Dr. Perez tells that the services were a time to let her “spiritual and cultural hair down.”

“Here, I was ‘Zaida’ (pronounced in Spanish), known by God and esteemed by a community that saw each other as hermanas y hermanos (brothers and sisters) in Christ,” she tells. With memory of the rhythm of the bongo and tambourines, she remembers easily that the worship was a reminder to her church community that they were “not outsiders, but rather, children of a God who had loved so much that he died and rose and sent the Holy Spirit to be with us until such time as He returns.” She then adds, “This was cause for fiesta (celebration) Holy Ghost and Latino style.”

Dr. Perez brings her spiritual heritage to her Orlando classroom at Asbury Seminary as well. She comments, “I have experienced that teaching demands a kind of spirituality that calls for not just head knowledge, but also knowledge that stimulates the spiritual senses. It is not simply about what we know, but about Who we know and has called us.” And with this knowledge, she hopes to continue to teach as she believes Gods intends. “I pray that I ... can be a model of [a] life after God—a Spirit-filled life that lives in expectation of what God can, and is doing in, with, and through them, whoever and wherever they may be.”

son of God is spoken of as follows: “And the Word became flesh, and tabernacled (ἐσκήνωσεν) among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.” Do you hear the Gospel writer’s intent? The Presence has returned, but this time, the means of His dwelling among us is human flesh! And this time, even the most foul may approach him without fear—the deformed, the wicked, the shamed. They may behold “the exact representation of his nature” (Heb 1:3), “the image of the invisible God” (Col 1:15) with no veil standing between. And rather than being consumed by their exposure to the Presence, this time they see and touch and are healed.

But there are only so many people with whom one Galilean can interact within the course of three years of ministry. Only so many people who can hear the message, only so many touched by His healing hand. And so, the next stage of the plan ensues. In Acts 2:1-4, we read of the dramatic event that inaugurates the ministry of the Church, “And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. *And they were all filled with the Holy Spirit* and began to speak with other tongues, as the Spirit was giving them utterance.”

If you spend much time in Exodus 40 or 1 Kings 8, the imagery here should be very familiar. In these Old Testament texts, we read that both the tabernacle and the temple had been “inaugurated” with cloud and fire and wind. These had served as the hallmarks of Yahweh’s indwelling—His acceptance and approval of the habitation fashioned for him by His people. The Book of Acts rehearses these same hallmarks in order to communicate that the living Church has now replaced the tabernacle/temple of old. Just as those structures had been set apart (“sanctified”) to house the Presence, so now the Church is being set apart for the same! This theme is further articulated in 1 Cor. 3:16-17: “Do you not know that you are a temple of God, and the Spirit of God dwells in you?” The individual believer has *become the temple* (cf. 1 Cor. 6:19). 2 Cor. 6:16 takes the message a step further, “For we are the temple of the living God. Just as God said, ‘I will dwell in them and walk among them; I will be their God, and they shall be My people.’” We, as a *community*, are now the temple (cf. Eph. 2:19; 1 Pet. 2:5).

What then is our function as the temple’s successor? Just as in the Old Covenant the temple was intended to house the Presence, in the New Covenant the Church—individually and corporately—is intended to do the same.

Spirit-filled life.

Q&A

For this issue, our Question and Answer aligned with our issue's topic of "Spirit-filled." Kevin Marsh, a master of divinity student on our Virtual campus in Indiana, asks Dr. Steve Seamands, a professor of Christian doctrine on the Asbury Seminary Wilmore campus, about the Spirit-filled life.

question1

KEVIN What does it mean to be filled with the Spirit?

DR. SEAMANDS Although it's a spatial metaphor, being "filled with the Spirit" signifies a relationship with the Holy Spirit characterized by surrender and abandonment to the Spirit. Every part of us—heart, mind, soul, and strength—is made available to the Spirit and brought under his control. For though the Holy Spirit is present in all Christians, in many, He is not preeminent. As my uncle, J.T. Seamands, liked to say, "The Spirit can be resident in us, but not president!" That's why Paul exhorts the same believers who already have a relationship with the Holy Spirit (Eph. 1:13) to be filled with the Spirit (Eph. 5:18).

question2

KEVIN How should being Spirit-filled change my life?

DR. SEAMANDS There were three external signs when the disciples were originally filled with

the Holy Spirit (Acts 2:1-4). Those signs—wind, fire, speaking in tongues—point to the changes that begin to occur when we are filled with the Spirit. Like the wind in Ezekiel's vision, which came upon the dry bones, wind represents the life-giving, energizing *power* of the Spirit that enables us to live like Christ. Fire represents the *purifying* work of the Spirit, so that more and more our hearts are undivided and we are single-minded in our passion to do God's will. Speaking in tongues represents the gifts of the Spirit that make us increasingly *productive*, fruitful in our service for God. As D.L. Moody said following his experience of the Spirit's fullness, "I preached the same sermons, but the results were dramatically different." All three signs also represent the *presence* of God. When we are Spirit-filled, we experience God's intimate presence as never before, and, like Brother Lawrence, we learn to "practice the presence of God" in all of life. In short, all that God has intended for us in Christ begins to be actualized in our own experience.

question3

KEVIN How do you know when you are truly Spirit-filled?

DR. SEAMANDS We shouldn't look to peak emotional experiences or external manifestations like speaking in tongues to confirm that we're Spirit-filled. Such things may happen especially when we're initially filled with the Spirit, but not necessarily. Remember, being Spirit-filled is essentially about a relationship, not an experience or a manifestation. Experiences come and go, but it's the deeper relationship with the Spirit, confirmed by the changes we've described, that abides. Often our certainty is based on faith rather than tangible feelings and experiences. We also maintain the Spirit-filled relationship through regularly participating in spiritual disciplines.

WHAT DOES IT MEAN TO BE “SPIRIT-FILLED” IN CROSS-CULTURAL SETTINGS, ESPECIALLY IN INDIGENOUS CONTEXTS?

The word “indigenous” refers to contexts where traditional cultures still exist, such as, but not limited to: Aboriginal peoples, Native Americans, Africans, Asians and others. In order to catch glimpses of “faith and culture” and what it means to be “Spirit-filled,” one has to pay attention to the indigenous contexts’ historical experiences. I will draw my illustrations from an African context, noting that Africa is very diverse, and not all I write here may generalize to the whole continent.

natives from the fertile to the dry lands. One of the main features about these “people” was that “they would have no knees.” When the colonizers and the missionaries first came to Africa, they wore trousers, and it appeared as if they “had no knees,” thereby fulfilling the prophecy. With colonization, natives were forcibly moved to dry lands as prophesized. God’s Holy Spirit was already active, similar to what we see in the Old Testament times with David (Ps. 51:11) and the prophets, such as Ezekiel.

Christ, through the Holy Spirit, continues to be active in these contexts today. It is written: *Long ago God spoke to our ancestors in many and various ways by the prophets; but in these last days he has spoken to us by a Son, whom he*

the United Methodist, because of less emphasis on “speaking in tongues,” have been accused of “not being Spirit-filled,” especially by Pentecostals. To define being “Spirit-filled” in indigenous contexts may vary depending on the denomination to which one belongs. In most main-line denominations, it is not limited to speaking in tongues, but to the fact that one has received Christ and the power of the Holy Spirit. This conversion results in the fruits of the Holy Spirit through Christ being manifested in *holy living* of one’s daily life and serving others.

WHAT “SPIRIT-FILLED” MEANS IN INDIGENOUS CULTURES.

One of the first questions to ask is, “Was God, through the Holy Spirit, active and operative in the lives of indigenous peoples before the advent of Christianity?” “Spirit-filled” traditionally in these contexts meant that through God, as a gift, one was filled with a spirit of: prophecy, teaching, counseling, leadership, warriorship, etc. These gifts of the Spirit were recognized by the community through the display of the “individual’s charisma,” and they were used *in service* of the community.

In Zimbabwe, I grew up hearing stories about prophets from African Traditional Religion, such as *Nehanda* and *Kaguvi*. These two are said to have prophesized the coming of the colonizers. They foretold of a *different type of people* who were going to invade the country and forcibly move the

appointed heir of all things through whom also he created the worlds.” (Heb. 1:2, NRSV). Today, “Spirit-filled” in these contexts means one tries to live *a holy and righteous Christ-like life*. Spirit-filled people care for the hungry, the widow, the orphan, and the HIV/AIDS infected and affected. They also stand against injustice and woo others to the Kingdom of God in Christ. I can attest that it is only through being “Spirit-filled” that people are “content” even in their suffering. One can read “the joy of the Lord” written all over many of indigenous people’s faces, because *it is not just about what one has that counts the most, but what you do with what you have for the Kingdom.*

In these indigenous contexts, such as Zimbabwe, many times main-line denominations, such as



Dr. Tapiwa Mucherera is an associate professor of pastoral counseling on the Florida campus. A native of Zimbabwe, Dr. Mucherera has extensive pastoral counseling experience, including serving as a crisis counselor to students and families affected by the Columbine High School shootings in Colorado.

For more than a thousand years, the typical worshipper could come no closer than the outer courts of God’s dwelling place. The deformed, sick, unclean, or alien could not come that close. But the gift of God in Christ Jesus is that you and I have become the dwelling place of the Spirit! The Presence from which Adam and Eve were driven, that rested upon Mt. Sinai with thunder and storm, that sat enthroned above the Cherubim, now resides in you! It is nearly too much to comprehend. The temple housed the Presence in order to make God available to saint and sinner alike. Here, the Israelite could come knowing that he or she could find God. And here, the alien could do the same (1 Kgs. 8:41-43). Moreover, the temple stood as a testimony to the nations that Israel worshipped Yahweh and that

Hence, we see that the restoration of the Presence to God’s people is a major aspect of the plan of Redemption. We are *marked* as the redeemed by His presence among us, we are *transformed* such that we live like the redeemed by His work within us, and the *hope* toward which we live our lives is to once again dwell in His presence. With this rubric in place, let us return to our original question: what does it mean to be “filled with the Spirit?”

Throughout both Old and New Testaments, we read of individuals being “filled with” or “anointed” or somehow having the Spirit “come upon” them in order that they might accomplish Kingdom tasks. In the Old Testament, this infilling is typically associated with individuals who have been appointed to particular offices of leadership, who are called to

the temple of God



He dwelt among them. So, too, the Church. You and I, and we, as the Church, are designed to be that place to which saint and sinner can come and find God. Moreover, our restored lives are God’s testimony to the nations that He lives and dwells among us. And whereas the temple was a single building that could exist in only one spot, the Church is an ever-expanding community that is slowly, steadily, bringing the Presence to the farthest reaches of this world.

This leads us to the goal of redemptive history. The exuberant shout from the throne of heaven announces the culmination of the great Story as follows: “Behold! The tabernacle of God is with humanity! He shall dwell among them, and they shall be His people, and God himself shall be among them!” (Rev. 21:3). Describing Heaven as the New Jerusalem, John says: “I saw no temple in it, for the Lord God, the Almighty and the Lamb are its temple” (Rev. 21:22). At the end of all things, God is once again with His people. Access to the Presence is restored. Adam has returned to the Garden. Redemption has been accomplished.

declare the word of Yahweh, or who need to accomplish certain heroic tasks for the sake of the community. Thus, the infilling of the Spirit equips Moses’ seventy elders for the tasks of administration and adjudication (Num. 11), Joshua is “filled with the spirit” of wisdom in order to lead in Moses’ place (Deut. 34:9), and the Spirit “comes upon” Saul and then David when they are appointed to their offices as king (1 Sam. 10 and 16). As regards to prophetic speech, Balaam is empowered to prophesy when the Spirit “comes upon” him (Num. 24:2), Elisha’s “double portion” of the Spirit equips him for miraculous acts and prophecy (2 Kgs. 2), and Isaiah repeatedly speaks of the Spirit being “upon” the Servant such that he is equipped to preach the good news of redemption (42, 59, and 61). Ezekiel speaks of the Spirit “coming upon him” when he is to prophesy (11:5), and Micah speaks of being “filled with the Spirit” for the same (3:8). Moreover, much of “random” prophesying in the Old Testament is attributed to the “Spirit coming upon” someone.

Frequently, we also read of the Spirit infilling an individual in order to equip them for what would

typically be identified as “secular” tasks. Bezalel is “filled with the Spirit of God in wisdom, understanding, knowledge and all kinds of craftsmanship” (Exod. 31:3; cf. 35:31) in order to facilitate the building and decoration of the Tabernacle. And during the period of the Judges, in times of military crisis (resulting from national sin), the Spirit repeatedly “comes upon” or “clothes” Othniel, Gideon, Jephthah, and Samson (Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14) in order to equip these men to motivate, lead, fight, and adjudicate. Interestingly, all of these heroes are already skilled in their areas of expertise, but the Spirit empowers them to take those talents to a new level, a level desperately needed by the Kingdom of God in its hour of need.

to experience the supernatural—most specifically the power to prophesy! After the dramatic healing of the cripple at the Beautiful Gate in Acts 3 (and Peter and John’s even more dramatic presentation of the Gospel), the disciples were imprisoned by the ruling class of priests. Interrogating them, the priests demanded: “By what power, or in what name, have you done this?” (Acts 4:7). The Scriptures tell us that Peter, “filled with the Holy Spirit, told them “if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health! ... And there is salvation in no one else; for there is no other

In light of the testimony of Scripture, it would seem that to be “Spirit-filled” is to be supernaturally equipped for Kingdom service...

In sum, in the Old Testament, when someone was appointed to an office of leadership, or needed special empowerment to lead, fight, or preach, *the Spirit came upon them*. The most common need was empowerment to declare the message of Yahweh. What does the same language mean in the New Testament?

“Infilling” language is most frequently encountered in Luke-Acts: the historical recounting of the early story of the Church. As the history opens, we are confronted with several characters who are (or will be) “filled with the Spirit.” Zacharias, Elizabeth and their unborn son, John. In each instance, it is apparent that to be “filled with the Spirit” is to be empowered to declare the Word of God (Luke 1:15, 41, 67). When the converts of the Upper Room experience the outpouring of the Holy Spirit in the opening chapters of the Book of Acts, they too are “filled with Holy Spirit” and begin to give verbal utterance. When Peter attempts to explain this phenomena to the multitude gathered in Jerusalem, he is “filled with the Holy Spirit” and powerfully delivers the inaugural address of the Church. Here, he announces the incredible news that in this New Covenant, everyone will have the opportunity to be filled with the Spirit and thereby

name under heaven that has been given among men, by which we must be saved!” (v. 12).

The only thing I can muster in response to this apologetic masterpiece is, “Peter, you rock!” The following paragraph is my favorite part: “Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus. And seeing the man who had been healed standing with them, they had nothing to say in reply (vv. 13-14).”

Similarly, Acts 4:31 reports that after Peter and John rejoin their compatriots, a prayer meeting results in everyone being “filled with the Holy Spirit,” such that they “began to speak the word of God with boldness.” Acts 9 tells us that the soon-to-be apostle Paul must be “filled with the Holy Spirit” so that he might “bear my Name before the Gentiles, and kings, and the sons of Israel” (v. 15-17). As predicted, Paul is filled “and immediately he began to proclaim Jesus in the synagogues, saying, He is the Son of God” (v. 20). In Acts 13:6-12, Paul is again “filled with the Holy Spirit” and thereby silences the magician of Salamis by locking his gaze, confronting his lie, and cursing him with temporary blindness. The proconsul sees the authority behind Paul’s

words and is convinced of the Gospel. In each of these contexts, the filling of the Holy Spirit enables the young disciples to preach the Word with authority and accompanying signs such that the naysayer is silenced, the seeker is convinced and the Kingdom is advanced.

In light of the testimony of Scripture, it would seem that to be “Spirit-filled” is to be supernaturally equipped for Kingdom service—most specifically equipped to declare the Word of God with apologetic effectiveness. What then should the “Spirit-filled” graduates of Asbury Theological Seminary look like? I think it goes without saying that our graduates must know the content of the Word of God. Period. No excuses. And they must be convinced of its authority—not simply its authority within our community, but its ontological identity as Truth that speaks to every generation in every context. They also must be competent communicators. Similar to Bezalel, Othniel, and even Paul, our graduates need to be trained to use their natural talents for the task of Kingdom building. And according to what I see in the New Testament, they must be prepared spiritually to welcome the Holy Spirit in the task of competently communicating the Word of God with authority, with signs accompanying, and with apologetic fervor.



In her sixth year of teaching at Asbury Seminary, Dr. Sandra Richter, associate professor of Old Testament on Asbury's Kentucky campus, has published numerous publications, won

several awards and pioneered a summer archaeology program for Asbury Seminary students to various excavations in Israel. She also hosts a historical geography trip to Israel every other year for Asbury students as a Jerusalem University College representative.



ACCORDING TO DANA BEASLEY BROWN, BEING SPIRITUALLY TRANSFORMED AT ASBURY SEMINARY ISN'T JUST FOR THE STUDENTS.

As a spouse to Jason Brown, a master of divinity student at Asbury's Wilmore campus, and assistant to the Director of Spouse and Family Ministries, Dana says, “We come here for the student, but the entire family is transformed.” And at an “Opening to Grace” retreat lead by staff member Peg Hutchins last spring, Dana experienced spiritual transformation that has given her understanding on the significance of being “Spirit-filled.”

Peg's ministry, the Spiritual Movement Center, provides “Opening to Grace” retreats for women in the Wilmore, Ky., area. These retreats provide healing opportunities that include the whole person: spirit, body and emotions. The process is respectful, non-coercive and in the context of Christian community, prayer and group spiritual direction. Many of the participants include Asbury Seminary students, spouses of Asbury students and ministry leaders. Peg comments that all of the participants “are leaders and will be leaders world-wide for the sake of the Gospel of Jesus Christ. Transformation and wholeness is an ongoing process and essential in leading others in the Faith.”

For Dana, her spiritual wholeness journey during the retreat had also already been in process. She had journaled earlier that she needed healing to be fully supportive as wife to Jason, who was serving in the ministry as well as taking classes at the seminary. “When I heard Peg talking about the retreat, I didn't know what was going to happen [at the retreat], but I knew God was working with restoration in my life...”

With this knowledge, she decided to attend. And while there, she experienced the healing and filling of the Spirit that was new and miracle-working to her life and soul. At the conclusion of the weekend that became both a blur and lifetime, Dana returned home with a heart that had been transformed completely. “Being Spirit-filled is a foundation of Christianity,” Dana explains, “The Holy Spirit guides you and convicts you ... but we just have to let go ... let go of the penny that Satan says, ‘that's all you're worth.’”

Dana knows now that her life and ministry are priceless to her Lord. And soon, with the transformation she's experienced within the Asbury community, the world that will know that too.

“We come here for the student, but the entire family is transformed.”

ASBURY

close-up

NEWS

Dr. Jeff Greenway has resigned as president of Asbury Theological Seminary, effective October 17, 2006. "We express appreciation for Dr. Greenway's leadership. We are praying for Dr. Greenway and his family as he begins a new season of ministry," states Dr. Jim Smith, chairman of the board. The Board has announced Dr. J. Ellsworth Kalas, former dean of the Beeson International Center, currently serving as professor of preaching, as the acting president, effective October 18, 2006.

The Association of Theological Schools recently granted ongoing approval for the Ph.D. in intercultural studies program and preliminary approval for the master of arts in intercultural studies, master of theology in biblical studies, Ph.D. in biblical studies and Ph.D. in evangelization studies programs.* TATS also received favorably to all requested progress reports.

*Programs are granted preliminary approval until students graduate from the program. At that time, Asbury Seminary may petition for ongoing approval for the degree.



PAUL ALLAN



BENJAMIN MCENTIRE

Paul Allan, Benjamin McEntire and Justus Hunter, students at Asbury Seminary's Wilmore campus, are chaplain candidates in the Air Force Reserves and recently completed the Commissioned Officer's Training course and the Chaplain Candidate Course. Paul also completed a follow-on assignment in Minot, N.D.



From June 24 to July 14, 11 Asbury Seminary students traveled to Israel with Drs. Sandra Richter and Lawson Stone for an archeological dig that was cut short by 10 days due to Israel's invasion of Lebanon. The group's housing and dig location was at Tel Dan on the northern

border of Israel. After the conflict began on July 12, the group was evacuated to Jerusalem until travel arrangements could be made to return to the United States. Though their trip was shorter than expected, the students are tremendously thankful for this life-changing learning opportunity as well as the generosity of various Asbury donors, who sponsored a portion of each student's trip in some way. Students that participated were Ryan Thomas, Kathy Noftsinger, Kevin Peak, Christine Parker, Randa Miller, Nina Tarasenkova, Peter White, Jamie Lynn Garrett, Daniel Rupp, Gary Webb and Sev Ortiz.

Nancy Rains Mayeux, a master of divinity student at the Orlando campus, was one of ten women who received the annual Georgia Harkness Scholarship that is given to women over the age of 35 who are preparing for ordained ministry in the United Methodist Church as a second career. Recipients of this scholarship must demonstrate the scholarship, spiritual leadership and social justice leadership that Harkness embodied.

FACULTY NEWS



Dr. Steve O'Malley succeeded Dr. Howard Synder as director of the Center for the Study of World Christian Revitalization Movements July 1. Dr. O'Malley plans to continue to build upon the strong foundation of vision developed by Dr. Synder for the Center.



Dr. Joel Green, professor of New Testament interpretation, has recently published book reviews for *Provoking the Gospel of Luke: A Storyteller's Commentary and Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* in the Review of Biblical Literature.



Dr. Brian D. Russell, associate professor of biblical studies, published a book review in the Review of Biblical Literature for the book, *Surrendering Retribution in the Psalms: Response to Violence in the Individual Complaints*. He has also had an article accepted for publication in *Irish Biblical Studies*, entitled, "Psalm 1 as an Interpreter of Scripture."

Adjunct faculty member Dr. Donald Demaray has recently published his third edition of his book, *Introduction to Homiletics*.



Dr. Ellsworth Kalas, professor of preaching and now interim president, published *Longing to Pray: How the Psalms Teach us to Talk with God* and *What I Learned When I Was Ten: Lessons that Shaped my Life and Faith*.



Drs. Ben Witherington and Ellsworth Kalas collaborated to author *Incandescence: Light Shed through the Word*.



Dr. David Bauer, dean of the school of biblical interpretation and proclamation, has been awarded the Professional Excellence Award from Spring Arbor University.

Dr. Anthony Headley, professor of counseling, has published a new book, *Created for Responsibility*.

LECTURES

The fall semester edition of the Theta Phi lecture series was held at Asbury Theological Seminary October 3-5. The lectures explored Christians' response to the Iraq War and were held Tuesday and Thursday at 11 a.m. in Estes Chapel, located on the Wilmore campus. Dr. Jerry L. Walls, professor of philosophy of religion at Asbury Seminary and Dr. Charles Gutenson, assistant professor of philosophical theology at Asbury Seminary were the guest speakers. A community talk-back session commenced after the Thursday lecture and included both Drs. Walls and Gutenson.

Theta Phi is an international honor society for theological students, scholars in the field of religion and outstanding religious leaders. The society exists to encourage scholarship in religion and to foster intellectual and ethical standards of the highest quality among religious leaders. The work of the society is carried on through chapters in accredited theological schools.

Asbury Seminary hosted the annual Kingdom Conference, Oct. 16-20. The theme of this year's conference was "Crossing Borders at Home" and featured music by widely acclaimed singer and songwriter, Fernando Ortega. Chuck Fenrick and Roland Wells were the featured speakers. Hosted since 1989, the conference's purpose is to give campus-wide focus to missions, mercy and justice concerns in the world today by combining chapel services, talk-back sessions, forums, workshops, festive meals and special guests.

DEATHS

A leader among evangelical renewal movements within the United Methodist Church, Dr. David Seamands passed away this past July. From 1984-1992, he served as professor of pastoral ministries at Asbury Seminary and in 1990, was also appointed dean of the chapel.

The Asbury Theological Seminary community mourns the recent death of David Petrescue, a doctor of ministry student, who died Tuesday, September 5, in Cairo, Egypt, after a tragic accident at his home. David was the senior pastor of Maadi Community Church in Cairo, Egypt and attended Asbury Seminary as a Beeson Pastor during the 2003-2004 school year. Donations in his memory may be made payable to Maadi Community Church Association, Box 704, 14781 Memorial Drive, Houston, Tex. 77079.

NEW STAFF



The Office of Advancement of Asbury Theological Seminary announces that Mr. Ken Thompson has been appointed as executive director of Advancement. Mr. Thompson most recently served as the director of development at Heritage Christian

School in Indianapolis, Ind., the largest private school in Indiana. His experience includes overseeing development and fundraising that generated \$4 million dollars as well as initiating tuition assistance fundraising, which generated gifts amounting to \$140,000 during its first year. Mr. Thompson's skills also include brand identity development for student recruitment, strategic marketing for direct mail and donor cultivation.



Spiritual Friends RETREATS

A ministry of Asbury Seminary made possible
by a grant from the Lilly Endowment, Inc. for
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Retreat & Seminar

St. Petersburg, Florida
February 5-9, 2007

...a four-day retreat for pastors at The Grand Plaza Hotel on the beach in St. Petersburg, Florida. Designed to support reflection, fellowship and spiritual encouragement, the retreat will provide resources that nurture minister's leadership development, spiritual formation and personal relationships. Spouses are welcome to attend.

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We are honored by the heart of each faithful partner who chooses to give to Asbury Theological Seminary. This is a list of our financial partners who have contributed during the *third quarter, July 1 – September 30, 2006.*

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Lisa

“...AT ASBURY SEMINARY, GOD’S CALL
WILL BE FULFILLED OVER YOUR LIFE.”

STUDENT SCHOLARSHIPS

Future Leaders with the Asbury Spirit

How many outstanding leaders are prevented from attending Asbury Seminary because they lack the funding? If 30 people gave \$25 per month, it would fully fund the cost of a student to earn their degree—a student like Lisa Camacho.

Lisa Camacho is just one of our students whose life has been changed because she attends Asbury Seminary. “My...pastor recommended Asbury Seminary to me...he said that at Asbury Seminary, God’s call can be fulfilled over your life.” Lisa attends classes at the Florida-Dunnam campus while working two jobs and serving in her church. While the cost of a seminary education is daunting, Lisa is determined to complete a degree that will help her fulfill the call God has placed on her life. “I am committed to following God’s call on my life, in spite of a physical disability or financial constraints.”

By funding our scholarship programs, you will serve the whole church by enabling bright, capable servant leaders, such as Lisa, to fulfill their calling unbounded by the burden of debt.

Remember a point in your past where someone reached out and gave you a start? Right now can be the time for you to reach out and provide a chance for someone else... someone like Lisa.



Mike

“I BELIEVE I’M GETTING THE BEST SCHOOLING THAT COMBINES ALL THREE COMPONENTS—THE MIND, BODY AND SPIRIT.”

SCHOOL OF PRACTICAL THEOLOGY

Leaders with Unique Callings

For Mike Rogers, a master of arts in counseling student, Asbury Seminary was the perfect choice for his training to be a counselor. “I believe I’m getting the best schooling that combines all three components—the mind, body and spirit.”

Among the almost 50% of students at Asbury Seminary who are not pursuing ordained professions, Mike is just one of many students doing ministry in a non-ministerial environment. His focus as a future counselor is the health of the Body of Christ. “Counseling helps in the healing process of an entire congregation,” he explains, “We work together, instead of battling.”

With diverse callings, yet a common goal to share the Message of Christ, Asbury Seminary students like Mike are serving the Church in a variety of ways and measures. And as an Asbury Seminary partner, you can become an essential part of these ministries that are impacting the Church worldwide.

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DESPITE LIFE'S CIRCUMSTANCES, PAT WILKERSON IS NOT AFRAID TO SPEAK THESE WORDS OF PRAISE TO HIS ASBURY SEMINARY FRIENDS. "GOD IS GOOD," he says at this year's President's Retreat in Colorado Springs, Colo. The guests respond with, "All the time." "All the time," he says. They responded, "God is good."

For Pat, his life sounds much like the trials of Job. Born with Spina Bifida, he has received and recovered from numerous surgeries over the years as well as faced unexpected family deaths and other events that may have discouraged most people away from not only ministry, but Christianity.

But Pat assures his listeners when he says, "I want you to remember that this is not a story about my troubles; it is a story about God's strength."

As an incoming student to Asbury Seminary in 2000, Pat journeyed from Arkansas with Jamie, his wife of then 16 years, to follow the call of God on his life. At Asbury, Pat experienced many "Holy Spirit moments" and talks about several classes that provided life-long lessons for him and his wife, Jamie. Unfortunately, because of Pat's continuous health problems, he and Jamie were forced to leave Asbury and move back to Arkansas.

But Asbury Seminary was not a distant, forgotten season in Pat and Jamie's life. Pat states that Asbury, "...strengthened the theology that my mama taught me on her knee..." And as a result, Pat and Jamie became faithful partners of Asbury's mission of sending out ministers of the Gospel to the world.

Recently, Pat and Jamie were faced with a new trial. Late this summer, Jamie was diagnosed with brain cancer. Immediately devastated, they trusted in God's plan and grace as their family, church family and Asbury Seminary family surrounded them with prayer and encouragement.

Unfortunately, Jamie passed way suddenly on October 16, but not before she was able to stand beside Pat at the President's Retreat as he was awarded the master of arts in Christian leadership degree. We at Asbury Seminary are incredibly thankful for their generosity in such difficult and trying times. We send our prayers to Pat and his and Jamie's son, Chance, and know that each time Pat says, "God is good," we, as well as a host of heavenly voices, respond back, "All the time."

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I want you to remember that this is not a story about my troubles; it is a story about God's strength



Lance

“...I RECOGNIZE THE NEED FOR ONGOING EDUCATION AND SPIRITUAL LEARNING THROUGHOUT MY LIFETIME.”

VIRTUAL CAMPUS *Leaders With No Boundaries*

Seminary education for many people seems like an impossibility. The idea of relocating, leaving a job and uprooting their family seems like an overwhelming task. Asbury Seminary is changing this perception with a revolutionary seminary that has no walls and knows no limits.

As First Lieutenant and Executive Officer of a Cavalry Troop, Lance Sellon was deployed by the US Army Reserve to serve in Kabul, Afghanistan in the spring of 2005 while a student at Asbury’s Florida campus in Florida. Lance refused to give up his dream of being a master of divinity student. “I knew...that this deployment wouldn’t stop my pursuit to learn and work toward an M.Div.”

Thanks to Asbury Seminary’s Virtual Campus, he didn’t have to. Lance continued his classes while he was deployed in Afghanistan as well as led a men’s Bible study at his unit’s post. “Pragmatically, I realize that an M.Div. is a key to a door... I recognize the need for ongoing education and spiritual learning throughout my lifetime. Pursuing an M.Div. accomplishes these needs.”

For students like Lance, Asbury Seminary’s Virtual Campus is a way to take the courses they need, when they need them in order to enrich their faith and hone their skills.

Partner with Us.

There are a variety of ways to partner with us at Asbury Theological Seminary. If you are interested in learning more about our gift annuities, bequests in will, stock and other ways of giving, please call our advancement office at 1 (877)-PRAYATS.



spirit-filled

I can handle it if we speak about being “touched” by the Holy Spirit, or “anointed.” But filled? So there’s no room for anything else? This is extravagant language.

on the journey...

A WALK WITH DR. KALAS

SOMETIMES THE EXTRAVAGANT LANGUAGE OF THE BIBLE MAKES ME UNEASY. Not when it uses such language in referring to God or Christ or the Holy Spirit. It’s when such language is applied to me (or you, for that matter) that I get uneasy.

So when I look at the third descriptive word in our Asbury Seminary mission statement, that we seek to produce a “Spirit-filled” ministry, I get uncomfortable. I can handle it if we speak about being “touched” by the Holy Spirit, or “anointed.” But *filled*? So there’s no room for anything else? This is extravagant language.

Yet, I hasten to say that Asbury didn’t invent this language. Our founders got it right out of the Scriptures. The New Testament reports that on the Day of Pentecost the first believers were all “*filled* with the Holy Spirit” (Acts 2:4). There’s no qualifying statement; no “in some instances,” or “to the best of our knowledge.” It’s a flat-out statement with that big word, *filled*.

I'm not the first person to be troubled by this problem. It bothered the apostle Paul, too. Of all the churches to which Paul related, none was as enthusiastic about the Holy Spirit as the people at Corinth. They had experienced the Holy Spirit, and they were excited about their experience. For them, the special thrill of coming to church was to exercise the gifts of the Spirit. In fact, it appears that in their gatherings, the use of these gifts became a competitive event. Who was more spiritual? – The one who spoke in tongues, or prophesied, or had a word of wisdom, or worked a miracle? Some could hardly wait for the weekly spiritual Olympics so they could demonstrate just how filled they were.

That's when Paul offered a definition for *filled*. After discussing several impressive manifestations of the Holy Spirit, Paul said, now let me “show you a more excellent way. If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing” (1 Cor. 13:1-2).

You can read the rest for yourself. It's quite possible you can even speak it from memory. As I see it, *love* was Paul's ultimate measure for being *Spirit-filled*. He didn't disparage the other evidences of the Spirit. He himself exercised the gift of prophecy and of tongues – and probably, I venture, the gifts of wisdom and understanding. But all of these paled in the light of love.

It's funny. Most of us like the gifts that give us a chance to speak. We'd be pleased to sound like a prophet or to explain all mysteries and all knowledge. But as a matter of fact, it takes more love per minute to listen to people than to speak to them.

The first person in the New Testament who is described as being Spirit-filled was Elizabeth, the mother of John the Baptist. She was in the sixth month of her pregnancy when her cousin, Mary, came to see her. I expect Elizabeth wanted nothing more than to share the wonder of her miracle pregnancy. But when Mary appeared, Elizabeth was “filled with the Holy Spirit and exclaimed, ‘Blessed are you among women and blessed is the fruit of your womb’” (Luke 1:41-42). Elizabeth forgot her own good news out of love for her cousin. When

one is filled with the Spirit, one enters a sacred chamber of unselfishness.

Twice long ago, Dr. E. Stanley Jones was the guest preacher for three-day missions in the church where I was the senior minister. On the second visit, Dr. Jones met with a small group of clergy in

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our city. Missionary, evangelist, best-selling author, a man of such prominence that he had the ear of some of the world's major political leaders, Dr. Jones had unquestionable credentials, so we listened with a passion.

He said many very special things that day. This I remember above all else. At that time in his mid-seventies, looking back on his life and ministry, Dr. Jones said, “One thing I wish. I have loved Christ. I have loved the church. I have loved great causes. I only wish I had loved people more.”

I believe E. Stanley Jones was Spirit-filled. I believe it not because of his remarkable works, but because he knew the heart of the matter, and he was still grasping for the prize.

And so, in a much poorer way, am I.



One of Asbury Seminary's most beloved professors, Dr. J. Ellsworth Kalas is now serving as the interim president. Dr. Kalas has expertise in narrative preaching and church renewal. He has authored approximately 20 books and 10 adult study quarterlies as well as recorded the entire Bible on audiotape.

Soul-breathing to be

Spirit-filled

stepbystep

ONE OF THE JOYS THAT I LOOK FORWARD TO IS THE CHANCE TO SPEND TIME IN OUR CABIN IN THE MOUNTAINS OF NORTH CAROLINA. It is about an eight-hour drive from where we live in Florida, and as we begin the ascent from Georgia into North Carolina, my eye keeps watching the temperature gauge fall degree by degree. Once we turn onto the road that leads to the cabin, I can't wait to roll down the car window and breathe in deeply. The cool air flows over us, and the sweetest smell fills my being. That sweet smell is what I am willing to wait eight hours to experience. It tells me that I am now in that special place where my family has made many memories. It tells me I am where I can relax, take in the beauty that surrounds me and spend time listening to God in ways that just don't often happen in the busyness of life. When I breathe in, I am filled with the anticipation of God's present spirit being renewed and reclaimed in my life. For me, being 'Spirit-Filled' is literally and figuratively breathing God's Holy Spirit into my very being.

Randy Maddox, in his book, *Responsible Grace*, offers a quote from one of John Wesley's sermons as he speaks to this breathing in of the Holy Spirit: "[The life of God in the soul of a believer] immediately and necessarily implies the continual inspiration of God's Holy Spirit: God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God

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upon the soul, the re-action of the soul upon God....And hence we may infer the absolute necessity of this re-action of the soul (whatsoever it be called) in order to the continuance of the divine life therein.” We need to find those times, regularly, to breathe in God as a response to God’s breathing into us. And the air is, oh, so sweet!

be open

To be Spirit-Filled, then, is to be open. It is to be open to the possibilities of all that God is doing in us and for us as we cooperate with the work of the Holy Spirit. It means that we are no longer bound by the limits of our own imagination or understanding. Rather, we become open to new understanding and insight and guidance as we depend less and less upon the finitudes of our own human condition and more upon the infinite wisdom of God. It is then that we are empowered to step out, to break new ground and even take risks in Jesus’ name.

recognize and respond

To be Spirit-filled also requires sensitivity to the movement of the Holy Spirit at work within. The more we are open and cooperating with the Holy Spirit, the more we are able to recognize and respond to those God-sent nudges and urgings. I am reminded of the years of long struggle to understand those nudges (which became shoves!) as I sought to make sense of what I now understand to be God’s call to ministry.

At first, there was that sense of “I think there’s something that God would have me do.” As I continued on, that sense became a nagging feeling which morphed into struggle that brought me to my knees one day as the realization washed over me that God was calling me into a commitment to ministry as a pastor. Realization was only the beginning, however. For that led to taking those first small steps of public acknowledgment as I sought wise counsel from spiritual mentors in my life. From there, they became increasingly larger and bolder steps, until I now find myself having completed seminary education and the ordination process in the United Methodist Church. Oh, how the Spirit can move within!



June Edwards was a member of the first graduating class in 2003 on the Asbury Seminary Dunnam Campus in Orlando, Fla. She is an ordained elder in the Florida Annual Conference of the United Methodist Church and has served as the pastor of Druid Hills United Methodist Church in Ocala, Fla. for three years.

Maddox, Randy, *Responsible Grace: John Wesley’s Practical Theology*, Kingswood Books, Nashville, 1994, p. 122.

THE BENEDICTION.

trinity

jesus messiah
ancient redeemer father
HOLY SPIRIT LOVE

jesus we worship
BROTHER, friend, sacrifice, LORD
the king of all kings

eternal father
the ORIGIN of all life
HOLY, just and LOVING

and HOLY SPIRIT
WHISPERING guidance and hope
comforter and peace

one GOD ABOVE ALL
THREE PERSONS in one godhead
perfect unity

-dave doty
2006 alumnus

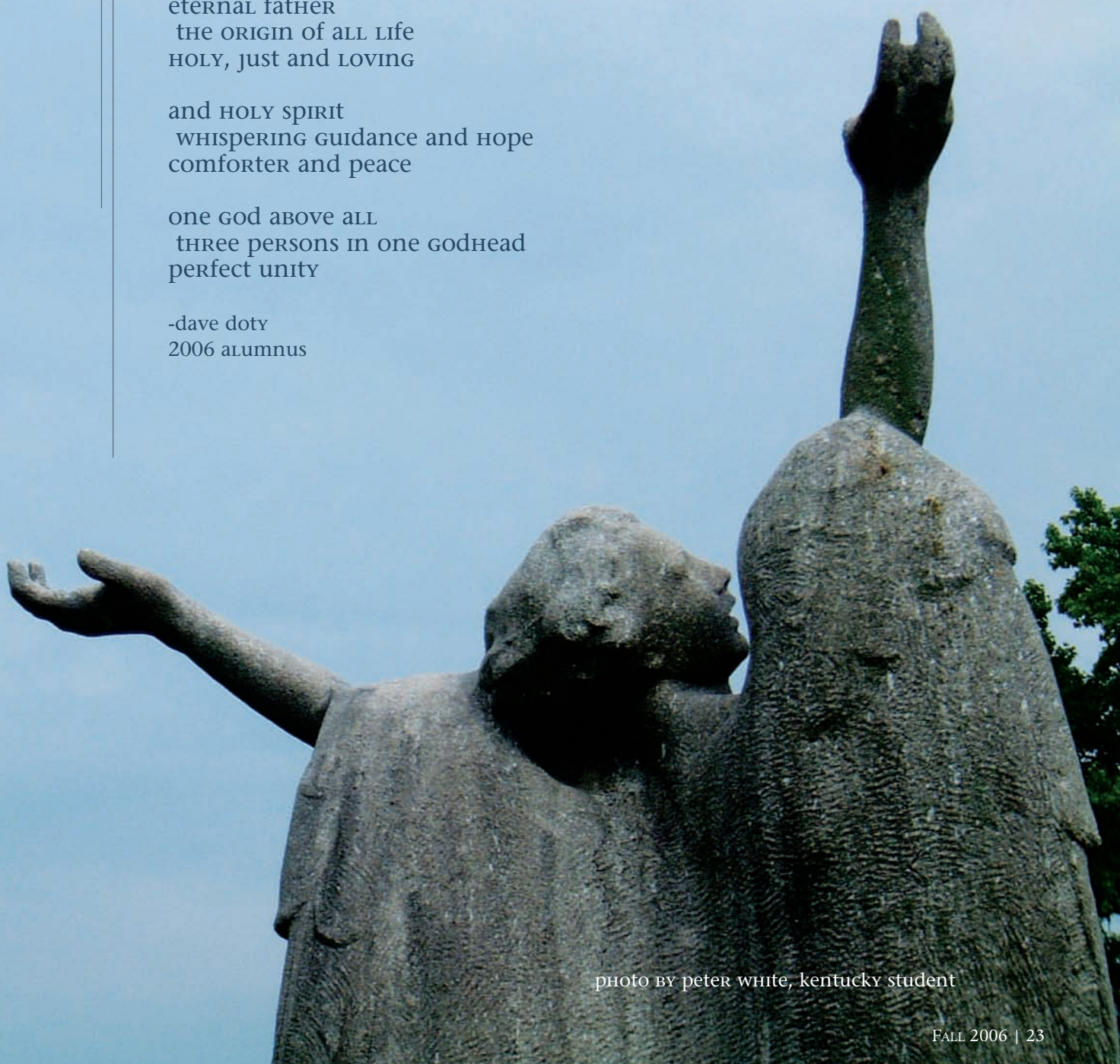


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