

CENTERING ON MINISTRY



Published by

The Center for Pastoral Studies
Anderson University - School of Theology
Anderson, Indiana

Fall, 1989

Volume 15, Number 1

International Dialogue on Doctrinal Issues

Gilbert W. Stafford, Convener

The International Dialogue on Doctrinal Issues is an endeavor sponsored by Anderson University School of Theology for the purpose of facilitating formal discussions of doctrinal issues among leaders of the Church of God around the world. The Dialogue is held in conjunction with the World Conferences of the Church of God and is not to be confused with the World Forum which has more of a church strategy emphasis. The Fourth Dialogue will be held in 1991 in Germany.

Major articles have already been prepared in anticipation of the next Dialogue which by decision of a committee gathered in connection with the Seoul, Korea Dialogue in 1987, will focus on the doctrine of sanctification.

The first article giving an historical survey of the doctrine of sanctification in the Church of God Reformation Movement, and written by Kenneth E. Jones, longtime professor of theology in Church of God colleges, was published in *Centering on Ministry* Vol. 14, No. 2 (Winter, 1988).

Five additional articles are to be published, each setting forth a personal view of sanctification. The first of these appearing in this issue is by Fouad Melki, pastor in Beirut, Lebanon and President of the Mediterranean Bible School.

The four additional ones are by Milton Davidson, Minister of Christian Education for the General Assembly of the Church of God in Jamaica; P. V. Jacob, President of the

Coordinating Council of the Church of God in South India; Nasser S. Farag, former missionary from Egypt to Kenya and presently the director of the HEART program at Warner Southern College; and Susie Stanley, Professor of Church History and Women's Studies, Western Evangelical Seminary in Portland, Oregon and researcher in holiness studies.

All six of these articles will be sent to church leaders around the world in early 1990 along with the invitation for them to conduct discussions of the materials and to send to us a written response. On the basis of these responses, a final paper will be written in an attempt to reflect the worldwide discussion. This paper is to be distributed prior to the 1991 Dialogue and used as the basis for discussion in Germany.

The purpose of printing these articles in *Centering* is to widen the extent of participation and to stimulate local ministerial groups to discuss the doctrine of sanctification and perhaps even to send a report of the issues raised to the Convener. Address them to Dr. Stafford, Anderson University School of Theology; Anderson, Indiana 46012-3462.

If you are missing the earlier issue with the article by Dr. Jones, you may request extra copies at a cost of fifty cents (50¢) per issue. Also, extra copies of this issue may be requested from the Center for Pastoral Studies at the rate of fifty cents (50¢) per issue.

MY UNDERSTANDING OF SANCTIFICATION

By Fouad Melki, Pastor

Beirut, Lebanon

A correct doctrine of sanctification will help to generate a genuine experience of holiness, and a genuine experience of holiness will help us to understand better the doctrine of sanctification. So this paper will look at the subject from two angles: theology and experience.

I was saved at the age of fourteen, and was baptized/filled with the Holy Spirit at the age of eighteen, after which my life was captivated by the Holy Spirit and used in a wonderful way to testify to my glorious Savior Jesus Christ in very difficult situations, in one of the worst spots on the surface of the globe. Now after 43 years of this experience I still feel that new horizons of growth in holiness and effectiveness in the ministry are opening up before me all the time. My testimony is this: Life in the Spirit is a possibility. It is a unique and marvelous experience every Christian should seek to attain in this present life. Nevertheless, my own understanding and the understanding of those who taught me in the church are not exactly the same in regards to the meaning of entire sanctification.

This, in brief, is how I understand sanctification: Man is born with a tendency to sin. This tendency is variously called "native depravity," "indwelling sin," "the carnal nature," "the flesh" or Adamic nature." The label is not important. Sin is there in our nature, by heredity, and we cannot overcome it by our own power. The Bible is clear on this point: "I am carnal, sold under sin . . . I know that nothing good dwells within me, that is, in my flesh. I will what is right, but I cannot do it . . . I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind making me *captive to the law of sin which dwells in my members*. Wretched man that I am! Who will deliver me from this body of death? (Romans 7:14-24, the emphasis is mine here and in all biblical quotations. All references are Revised Standard Version.)

God planned two experiences for us to go through in order for salvation from sin

to be accomplished during our life on earth. The first experience is the experience of "the new birth" or "regeneration" or "conversion" where God implants in us his nature after we accept Christ by faith as our personal saviour. "But to all who received him, who believed in his name, he gave power to become children of God" (John 1:12). By this experience we become members of the body of Christ which is his church. This is what Jesus meant when he said: "Make the tree good, and its fruit good." (Matthew 12:33). How do we make a tree good? We do so by grafting into it a good nature taken from a good tree. In that sense Jesus is called the second Adam because he is the head of a new creation in which the children of men become children of God. Paul says: "thus it is written, the first man Adam became a living being; the last Adam became a life-giving spirit" (I Corinthians 15:45). In this first experience, the attitude which is required of the seeker is one of repentance and faith. Many preachers emphasize the latter and forget the former. That is why we are having conversions that do not endure. Our will should be exercised in two directions so that we experience the new birth. It should be exercised in regard to sin in repentance, and restitution when possible, and should be exercised in regard to Jesus by accepting him by faith to create in us a clean spirit, a spirit born from God.

The second experience is the experience of sanctification in which God becomes master of all aspects of our lives through the Holy Spirit. It is also reached through an attitude of consecration and faith. "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, *that you may prove what is the will of God, what is good and acceptable and perfect.*" (Romans 12:1 and 2).

We notice from these verses that this

attitude is demanded from brothers who are already members of God's Church. Many preachers emphasize the attitude of faith and forget about the attitude of consecration. That is why we have claims of the second experience that are mostly emotional, and do not create genuine holiness of life.

Our will in this experience should also be exercised in two directions. First, we should look into all aspects of our lives and ask honestly whether we want God to have full control in every thing. The Holy Spirit is in us since the new birth but does not rule our lives completely. It is similar to the situation of visiting in a person's home: you are in the person's house, but this does not mean that you have access to all the places in the house, nor have the authority to move things and control them as you wish. You need the consent of the owner and his submission to you in order to have such authority. The same is true with God. He will not transgress a person's free will which he has created. He expects us to consecrate ourselves to him. This consecration can be reached right after conversion if we understand the requirements and meet them at that moment, as it happened with Charles Finney, or it may take longer. When the believer reaches this attitude of consecration, then he or she accepts by faith the lordship of God through his Holy Spirit at work in his or her life.

What is the difference between the two attitudes? The attitude of repentance we need for regeneration, and the attitude of consecration we need for sanctification. In the attitude of repentance, what we resent is our sins. We feel guilty. We are under conviction. What we are seeking is forgiveness from God and peace of mind. We live under the fear of death that might usher us into the presence of God and eternal condemnation. We long for eternal life and acceptance by God: "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). On the other hand, in the attitude of consecration we resent our weakness. We know that we have eternal life. We are not afraid of death.

What we want is more power to overcome sin, more joy, more courage to testify, more effectiveness in our ministry, and more love. When Jesus spoke with the disciples about the Holy Spirit before he ascended to heaven, he did mention forgiveness of sin or eternal life. This is what he said: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). What are the basic requirements of a witness for Christ? The most essential requirement is to show the practicality of the teaching in Christ in this life, i.e. peace, joy, holiness of character, love that engenders concern to serve and to communicate the Gospel to others. These things we receive when we submit to God and accept his lordship through his Holy Spirit. The urge of the Christian after conversion is to submit and accept Christ as Lord.

Again the difference between these two experiences is this: In the first we experience a change in our nature. It is something new. We feel clean. We feel peace in our minds, and an unspeakable joy because we feel accepted by God. We get new thoughts, new dreams, and new goals. A conversion is *an experience of taking*. After a while (it might be a moment or several years) we start feeling the need for giving. As the author of Psalm 116:12 asks, "What shall I render to the Lord for all his bounty to me? The second experience is an experience of giving, of submitting, and of seeking. It is the feeling of a need for guidance, and power to glorify the Lord and live for him. Then we are led to the need for an infilling of the Holy Spirit. As we cannot please God and buy our salvation with acts of the flesh, we also cannot glorify God with acts of the flesh. It is through living in the Spirit and by the Spirit that we can please him and glorify him. (And, there is not any room for boasting here.)

In brief, this is what I believe happens during this second experience: I believe that during this experience we are sanctified by overcoming the tendency for sin

inbred in our nature, not by eradicating it. Belief that this tendency can be eradicated (what some call “entire sanctification” or “the uprooting of our desire to sin”) is very dangerous to the church. It makes her trust blindly those leaders who claim this second experience. I have had enough experience during 43 years of ministry to warn the church to be careful about people who claim to be fully sanctified *in that sense*. I know churches who lost properties in our country because they blindly trusted their ministers in financial matters. I know some ministers who have even committed adultery and immorality, yet claimed to have been entirely sanctified. This teaching is dangerous not only to the church but to the person himself. Once I was counseling an older brother in the church about an unforgiving spirit that he was harbouring in his heart, and how it was affecting his relationship with other brothers in the church. He looked at me and said: “Brother Melki, I have never sinned during the last thirty years after I experienced entire sanctification.” Such a view of sanctification means bidding good-bye to the blessing of growth; and there is no need any more to apply I Cor. 11:28 which states that a man ought to examine himself before he eats of the bread and drinks of the cup. There is no place in the teaching of the New Testament where it teaches us to relax and lean on such an experience to the extent that we feel that we are safe in regard to sin on this earth. Paul is clear on this matter in I Corinthians 9:27 where he says, “But I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.” *Those who believe in entire sanctification in the sense of not sinning after this experience have to dilute the definition of sin.* On the other hand, Jesus did not mention eradication of the desire for sinning when he spoke about the baptism of the Holy Spirit, but about receiving power. We are sanctified by being victorious over the tendency of sin not by eradicating it. Romans 8:12 and 13 says, “So then, brethren, we are debtors, not to the flesh, to live according to the flesh — for if you live according to the flesh you will die, but

if by the Spirit you put to death the deeds of the body you will live.” This mortification or putting to death is something to be done daily.

Can I be perfect? *Yes, of course*, the Holy Spirit *provides me with all that is necessary to overcome the flesh*. I have no excuse to sin. Sin is still a possibility, but it is not a must.

Yes, I do believe in moral perfection; moral perfection is a possibility here and now. If I can be perfect for a moment I can always be perfect. But I am still free anytime to say no to the Spirit and yes to the flesh. An entire sanctification built on a unique act of free will that will rid me from the tendency to sin for ever is not according to my experience, and has no solid basis in the Scriptures.

I consider the time we spend on this earth as a time of probation to test us to how we will use our free will: with God or against God. The battle with the flesh is present until the time of the resurrection, as Paul says in Romans 8:23-25: “But we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, *the redemption of our bodies*. For in this hope we were saved. Now hope that is seen is not hope. *Who hopes for what he sees?* But if we hope for what we do not see we wait for it with patience. Again this does not mean that I have to sin as long as I am in this body. No, I can overcome any temptation because of the Spirit that is in me. Neither do I have to fight. Instead it is by faith that I can let the Spirit do the fighting on my behalf.” What challenges me more than anything else to submit to the Holy Spirit is what the Word of God says in Galatians 5:22: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.” How do you bring forth fruits? Is it by fighting? No, rather by letting the healthy, good nature of the Spirit work and overcome all the contrary winds and temptations that try to destroy the life of God that is in me. “But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world” (Galatians 6:14). It is amazing that in the

The Seminary TODAY



Dr. James Earl Massey will begin his five-year appointment as Dean of the School of Theology at the end of the fall semester.

Educator, minister, and author, Dr. Massey will become the seminary's sixth Dean following Dr. Earl Martin (1950-53), Dr. Adam Miller (1953-62), Dr. Gene Newberry (1962-74), Dr. Barry Callen (1974-83) and Dr. Jerry Grubbs (1983-88).

The seminary has already experienced several visits by Dr. Massey to the campus throughout the fall months. Dr. Massey will arrive on campus in January.

Throughout his career, Massey has held key responsibilities in education and church work — often serving concurrently in demanding posts.

From 1954 to 1976 he was senior pastor of the Metropolitan Church of God in his native Detroit, Michigan. In 1969, meanwhile, he became Anderson University's first campus Minister and began teaching part-time in the Department of Religious Studies.

Massey resigned both the Detroit pastorate and the Anderson

SEMINARY NAMES NEW DEAN

University Campus Minister position in 1977 when he was named speaker for the "Christian Brotherhood Hour," international radio broadcast of the Church of God. He continued in the radio assignment until 1982, when he took a full-time teaching appointment in the School of Theology as Professor of New Testament and Preaching.

Massey left the seminary in 1984 to accept a position as Dean of the Chapel and University Professor of Religion and Society at Tuskegee University in Alabama. He will conclude his responsibilities at Tuskegee in time for him to assume the Anderson deanship in early January.

A graduate of Detroit Bible College, Massey received his seminary degree from Oberlin Graduate School of Theology and an honorary doctor of divinity from Asbury Theological Seminary. He has done additional graduate work at Wheaton College, the University of Michigan, Pacific School of Religion, and Boston College Graduate School.

Author of 18 books — including three preaching textbooks that have been widely used in seminary classrooms — Massey has published more than 500 articles in church magazines and scholarly journals. He is a contributing editor to *Preaching* magazine and *Vital Christianity*, as well as a resource scholar for the *Christianity Today* Institute and a member of the editorial board of *Leadership* magazine.

He currently serves on the boards of World Vision, Asbury Theological Seminary and the

Mass Communications Board of the Church of God, and has held board and other leadership positions with Inter-Varsity Christian Fellowship, *Christian Scholar's Review*, Warner Press, Inc., the Lausanne Committee on World Evangelization and numerous other organizations.

Cited in ten biographical volumes, Massey has been a guest preacher and lecturer at more than 100 colleges, universities and seminaries in the United States and abroad. Twice he has been Visiting Professor of Preaching at Princeton Theological Seminary, and in 1987 he was named Christian Educator of the Year by the National Christian Education Conference. He is married to the former Gwendolyn Kilpatrick.

Women in Ministry — The Dialogue Goes On

by Juanita E. Leonard,
Associate Professor Church and Society

Early in 1980, Jerry C. Grubbs, then Dean of the School of Theology, introduced in this newsletter the topic "Women in Ministry." He was joined by D. Elton Trueblood, Harold Phillips, Lillie S. McCutcheon, Jan Erickson-Pearson, and Marilyn K. Henry, who spoke to the question with candor and clarity. Over the years, since the issue was raised, the discussion has been vigorous. Some writers have focused on the relationship of the secular feminist movement and its relationship to women clergy in the Church of God, while others have

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Women in Ministry —

(Continued from Page i)

argued that the “feminist movement” served to challenge the Church of God at its biblical theological roots. They called the church to intentionally consider why women were not more visible in Church of God pulpits and in all the ministries of the church.

The School of Theology, in June 1989, sponsored the First National Consultation on Women in Ministry and Missions in the 110-year history of the Reformation. One hundred and sixty women and men came from the United States, Canada, Japan, and England to celebrate, explore, and connect with those who share the vision.

Within the past 50 years the Church of God has drifted away from the convictions held and preached by the first generation church leaders that affirmed women’s participation in ministry. “Called to Minister — Empowered to Serve” was chosen as the Consultation foci by ten women clergy of the Church of God. These ten women represented the inclusiveness of the church. They were women who had been nurtured in the Reformation truths and those who came into “the light” by the power of the Holy Spirit. Over the years these women have raised the questions concerning the lack of the utilization of the giftedness of women by the institutional church. Together they birthed and shaped the Consultation in order that a correction could be made as the church looks to the 21st century.

Marie Strong, Bible and Religion Professor Emeritus, Anderson University; and Willie T. Barrow, Executive Director of Operation PUSH and Associate Pastor of Vernon Park Church of God, Chicago, Illinois, passionately and poignantly challenged the participants to look at the nature of the call to ministry and who had empowered them in the call. Strong and Barrow reminded the church that the message of the Church of God, from its inception, has interpreted the call as that coming from God and the Holy Spirit empowering “whosoever” without regard to human differences of gender, race, class, or physical condition.

Specific workshops such as

“What the Bible Says About Women in Ministry” was led by School of Theology graduate Sharon Clark Pearson, who pointed out the tension between the “eschatological vision of the prophet Joel, as quoted on the day of Pentecost, (Acts) and the statements based on propriety and convention.” The arguments of hierarchy and dominance/subordination are revealed in the ministry of Jesus through stories. These stories which demonstrated a revolution in attitudes and practice in his ministry, as well as the participation of women in the early church. (Pearson 89:14) The christology Pearson attests is that which Jeremias states as “as unprecedented happening in history of that time.” (Jeremias 49:374).

Verda Beach, Associate Pastor, Emerald Avenue Church of God, Chicago; Alice Dise, Associate, Vernon Park Church of God, Chicago; and Susie Stanley, Professor of Church History, Western Evangelical Seminary, and ecumenical minister of the Church of God, Portland Oregon led the conference in an understanding of the History of the Empowerment of Women Over the Past Century. These workshops, along with those given on the Global Vision of Women, which was led by Ann Smith, Director of Church Relations Anderson University, enabled participants to be renewed in the foundational thought held by the Church of God.

The reality of being a woman in ministry and the confrontations with people, who do not envision Scripture concerning the place of women in ministry, as the Church of God does, has been painful. The Consultation spoke to and for women who have been and are being persecuted for their call to minister. Verda Beach led a panel composed of Addie Wyatt, Billie Jenkins, Diane Swoope. This panel led in a time of discussion and prayer on what and how women carry on the task God has called them.

Workshops dealing with the practical issues of ministry today focused on the minister’s spirituality, giftedness, and placement. Other issues included were continued preparation following the call on

one’s life, and information on how the Church of God functions as an institution.

Praise and prayer encompassed the Consultation and was concluded with an agape meal, led by Vivian Moore of St. Louis and Cynthia Woods of Washington, D.C.

The continuation of the dialogue concerning the church and women in ministry will take the form, as recommended by the Consultation, in the following manner: yearly conferences at the International Convention; a newsletter linking women in ministry and missions, to be published three times a year; and an ongoing Consultation every three years.

To enable the dialogue to be widespread, the Consultation received the book *Called to Minister . . . Empowered to Serve*. The manuscript had been written by Church of God women on the various issues confronting the question of women in ministry. This resource will serve the church as it looks to the ongoing preparation of women in the Gospel of Jesus Christ. The proceeds from the publication will go toward a scholarship in the School of Theology for women. To obtain a copy of the book, you may write to the Center for Pastoral Studies, Anderson University, School of Theology, or Warner Press, Anderson, Indiana.

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Merle D. Strege, Editor

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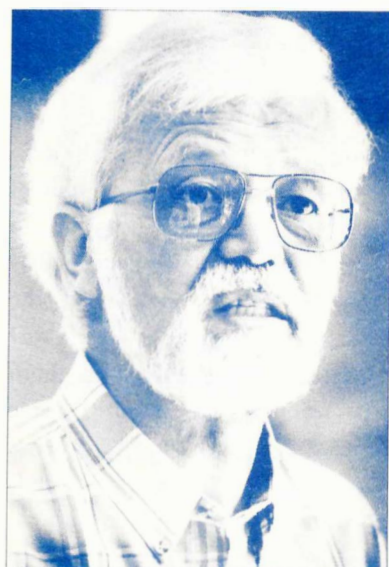
The Seminary Today is published by
Anderson School of Theology and the
Anderson University Office of
Publications. All correspondence
should be sent to:

E. Michael Eastman
Director of Alumni Relations
Anderson University
Anderson, IN 46012-3452

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The Excitement of Church History: A Personal Reflection

by *Walter Froese, Associate Professor of Church History*



As we study, learn, and teach here at the seminary, many students and faculty members attempt to exemplify not only the Christian spirit of past heroes and heroines, but also the scholarly concerns of today's generation. Our early Church of God leaders modeled the virtues of redemption, holiness, and unity as norms in their age; and most of us attempt to pursue the same qualities in our time. A continuing issue that constantly sparks heated discussion among us is the problem of our unique role in the ongoing life of a vibrant Christianity. Another way of saying what I mean is how can truth be understood, explained, and practiced so that it enriches the worldview, life, and faith in which we participate.

As a church historian, I am very aware of developments that happen automatically with the passing of time, the emergence of new ideas, and the leadership of different people. We live in a world of constant change in which knowledge of the past can greatly enrich our sojourn towards the future. What becomes increasingly important is not only to note what is happening in this process but also to determine why these developments occur. Many perceptive people would say that in our modern, rapidly changing world we quickly become confused by the normal range of

impressions unless we can explain their causes and effects. In order to retain self-respect and integrity we should be able to explain and discuss meaningfully our experiences and views even though they also are developing along with all other vibrant entities.

In addition to the awareness of constant change in all of life, I am further impressed by the influences of past great thinkers and earlier momentous events. To appreciate such contributions properly, we should understand them in their time, discover the elements relevant for our concerns, and utilize the stimulation they provide for an enriched future. All this demands hard work in our research, reflections, and planning. The Apostle Paul's understanding of Christianity was meaningfully related to his practical work and missionary hope. The medieval monk's life of prayer and study was closely related to the slow process of the spreading of Christianity among the Germanic peoples. The reform writings of John Calvin at Geneva were significantly related to the growing respect for biblical scholarship and an increasing awareness that humans are to serve the glory of God. Daniel S. Warner's call for unity was integrately related to his leadership out of sectarianism and a continuing openness into further truths. And even we in our day hopefully grapple meaningfully with such ideas as the gospels of health, wealth, and stealth so that we know the contents and implications of our views and actions.

In the study of history we seem to be concerned about definite "facts" that can no longer be changed. However, the past becomes alive and experiences a kind of resurrection when the "spiritual elements of history, such as its meaning and current relevance come into view. Then the "knowledge of the past" becomes a "preparation towards the future."

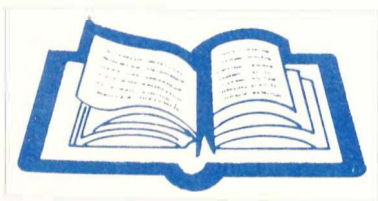
If the past implies something *passé*, fixed, and unalterable, then the future suggests openness,

freedom, and possibilities. However, for finite humans the future has boundaries and limits tied to our capabilities and knowledge. The past can mean achievements and failures, clear and definite verdicts, but the future always permits hope and new beginnings.

The appeal of the future is precisely its "not-yetness" and its invitation to put the knowledge from the past into practice. Mental "constructs" can become actual products. Dreams and plans can become real achievements. Hope can provide energies to change a desperate situation into concrete improvements. The open future appears as a luring void to be filled. Hopefully, we live and develop with as sound an awareness of life and growth as our past can provide.

The Christian historian can fully investigate the past and need not fear any possibly discouraging knowledge, and he can boldly look towards the future and trust in its goodness because the God who acted in history will also be present in times to come. The faith of the believer "knows" this and, by applying this faith, makes it concrete.

As a church historian I am becoming increasingly aware of our individual insignificance in the developments of history, as well as of our personal importance for promotion of the good. Christianity, not only exists as a reality on this earth, but it also points towards "a new heaven and a new earth." Many people would criticize the past ideas and current conditions of the Christian church as very ambiguous and extremely problematical, but I rejoice in such an awareness about the complexity of real life since it urges me to continue to study, dialogue, and hopefully become more wise. I want to recognize honestly the problems we encounter. I take comfort from the little I know, refuse to despair about the lot I do not know, and delight in the future possibilities of the Christian life.



— BOOK REVIEW —

*Gene Miller, Associate Professor of New Testament,
School of Theology, Anderson University*

Reconciliation - A Study of Paul's Theology, by Ralph P. Martin, Zondervan Publishing Co., 1989

Before assuming his present position on the faculty of Biblical Studies at the University of Sheffield, England, Ralph Martin was Professor of New Testament and Director of Graduate Studies at Fuller Theological Seminary.

The designation "A Study of Paul's Theology" is somewhat misleading, since the book, in the author's own words, "... does not aspire to give a full coverage of Pauline theology. Instead it has tried to identify, isolate and discuss a single theme, reconciliation in its different uses by Paul and his followers. The suggestion is made that this one term is a sufficient umbrella to accommodate the leading aspects of Paul's main thinking, but no attempt has been made to work out this thesis." At the same time, Martin does attempt to establish "reconciliation" as the single unifying principle or center of Paul's proclamation and theology. Not all readers will be convinced of this thesis; some will feel that the theme of justification by faith (or, more specifically, the Christian good news as the power of God for salvation through faith in Christ) may be more accurately cited as the center or primary theme of Paul's teaching. Certainly, in any case, the theme of "reconciliation" is one major concept in the Pauline writings, particularly when their focus is on the human need for right relationship to God.

The book includes four major sections, and a "postscript" con-

taining the author's response to some reviewers, an appendix, notes, select bibliography and indexes. Having all the referenced notes placed together at the back of the volume is sometimes frustrating and inconvenient for the reader.

Since the book focuses specifically on the theme of reconciliation, it does not attempt to offer, says Martin, "a generalizing summary of a lot of texts," but can instead deal in more depth with "a few key passages" from the Pauline writings. Most of these key passages are from Corinthians, Colossians, Romans, and Ephesians. One may wonder why the author included a major section on material from Ephesians, since he describes it as a "a transcript of early Christian praise offered to 'Christ exalted in his church,'" indicates that it offers a "new slant . . . upon Paul's teaching," and suggests that it was written by a "Christian disciple (who) has to reinterpret Paul's gospel . . ." (158-159, 166).

Martin's characterization of the thrust of Paul's message of reconciliation in specific situations is interesting and helpful. He suggests that at Corinth Paul's special "reconciliation focus" was "a renewed call to them to leave their hostile disposition and suspicions of both his message and his ministry and accept his proffered reconciliation . . ." (p. 92). In Colossians, against the background of alien and erroneous philosophies which were making serious inroads there, Paul urged Christians to return and hold fast to the apostolic message, in which reconciliation focuses on

restoration of personal relationships, the absolute preeminence of Christ in the universe and in the church, and his sacrifice as the only truly reconciling act in behalf of humanity. In Romans, according to Martin, the concept of reconciliation is sharply centered on the Christian good news of God's way of bringing reconciliation both "horizontally" — among people (especially Israel and the "nations") — and "vertically" between God and human beings.

Martin sees reconciliation in Ephesians as primarily related to the issue of unity in the body of Christ, particularly between Jew and non-Jew. The author of Ephesians, Martin believes, approaches reconciliation in this context by showing how the "cosmic peace" or reconciliation which has been brought about by God through Christ is also intended to effect reconciliation between and/or among alienated persons and groups.

In the final section of the book, "Variations on a Theme," Martin compares the teachings of Jesus and Paul regarding reconciliation. Much of the material in this section is extraneous to his subject (e.g., several pages on the use of "Father" and "abba"); he does show some interesting relationships between Paul's concepts of reconciliation and those of Jesus.

Overall, the book offers some valuable background for understanding, proclaiming, and teaching the concept of reconciliation in some of the Pauline writings.

list of the fruits of the Spirit, there is nothing said about miracles and tongues or any other sign. If one has the fruits after the baptism of the Spirit one should not care much about signs. I believe that one of the greatest miracles on earth is that of a person being born of the Spirit and filled and controlled by the Spirit. The greatest blessing a church can experience is the gift of such persons. I insist that every believer must have this second experience in order for us to have a strong church.

Finally, let me say something about the place of the Word of God in the process of sanctification. In my experience of sanctification the Bible played a great part. I was 14 when I started reading the Bible. I have read it 66 times. It feeds me with the thoughts of God. It saturates my mind with His words. It leaves no room for the thoughts of evil. The Holy Spirit uses it at the right moment, in the right place to lead me to know what to do and how to pray. The Word of God helps me to grow in holiness because it opens before me more and more new areas of holiness. It challenges me to ask for more while the Holy Spirit helps me to accomplish what the Word of God shows me. It is like climbing mountains. I believe in growth. It is part of our human nature to grow in knowledge, holiness, love, joy and service as revealed in the following verses:

“And may the Lord make you *increase* and abound in love to one another, and to all men, as we do to you.” (I Thessalonians 3:12).

“And indeed you do love all brethren throughout Macedonia. But we exhort you brethren, to do so *more and more* (I Thessalonians 4:10).

“We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is *increasing*” (II Thessalonians 1:3).

A doctrine of holiness which prevents growth is not according to our nature, nor is backed by the Word of God.

Some questions remain to be asked at the end of this paper. If we believe in entire

sanctification and the uprooting of the desire for sinning, how did Peter fall low to the extent that Paul opposed him “to his face” in Antioch and accused him of hypocrisy? From where did that sin originate?

If it is the case that after entire sanctification, sin in the believer originates in the free will as it did in the first Adam, then in order to be redeemed again, Jesus would have to be crucified again.

If we teach entire sanctification and still believe in the possibility of sin, why do we use the word “entire”? What do we mean by it if we don’t mean infallibility?

If we believe that we can reach a situation in this body, on this earth, where we cannot sin any more, then there is no need for the resurrection and change of bodies since they have been sanctified in a way to harmonize with the spiritual nature implanted in us at conversion. In other words, if this present body is rid of the desire for sin forever, then what is the difference between this body and the body God will offer us in the resurrection?

What do we say about the many warnings of the apostles to watch ourselves constantly regarding sin as long as we are in this body? (Romans 13:11-14; Gal. 5:13-16; Eph. 6:10-18; I Thess. 5:1-10; I Tim. 4:16; II Tim. 3:26; James 5:13-16; I Pet. 1:17; Phil. 2:12).

Furthermore, the Bible is clear that what we experience now of the Holy Spirit is a foretaste that will usher us someday into an overwhelming supernatural life in a resurrected body with our Lord Jesus Christ forever. I quote from II Corinthians 1:21 and 22: “But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee.” Ephesians 1:13 and 14 shows that having believed, we “were sealed with the promised Holy Spirit, which is the *guarantee* of our inheritance until we acquire possession of it to the praise of his glory.” What is a guarantee? It is a first payment on a contract promising more. It is a first payment of the same kind of what we are going to receive afterwards in abundance. It guarantees our inheritance which is the redemption of our bodies (I Peter 1:3-7).

A Reading List

Compiled by James W. Bradley in co-operation with
Colleges at Anderson University and the School of Theology
for persons in ministry and/or preparing for Christian ministry.

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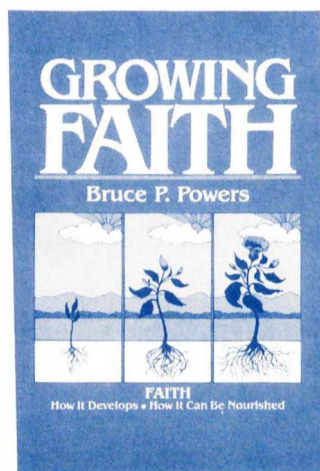


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JOHN
R.V.G. TASKER

BNT 100
THE GOSPEL OF JOHN
(5.0 CEUs, \$10.00)

The book "John" by R.V.G. Tasker is used for this course. This study will assist the student in gaining a better understanding of the significance and vital message of this divinely-inspired account of the life and teachings of Jesus Christ as seen through the eyes of John. This course is accompanied by one cassette tape. This course was prepared by Dr. Gene Miller, School of Theology.



ECP 106
FAITH DEVELOPMENT
(4.0 CEUs, \$10.00)

The book "Growing Faith" by Bruce P. Powers is used for this course. This study is a journey into the nature of Christian discipleship — how you get it, how you live it, and how to pass it on. The course was prepared by John Aukerman, School of Theology.

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