

# *THE EVANGELISTS'* **Perspective**

SPRING 2012



**CARLTON &  
MIRIAM MILLS**  
**READY TO RUN!**

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## FROM THE EDITOR

### Our People Die Well

"Our people die well," proclaimed John Wesley, reflecting his belief in the Christian's "full assurance of faith." Our People Die Well is also the title of a book by Joseph D. McPherson in which he chronicles the lives and testimonies of ninety-eight early Methodists as they faced the valley of the shadow of death.<sup>1</sup>

In his book, McPherson quotes a physician's observation made to Charles Wesley: "Most people die for fear of dying, but I never met with people such as yours. They are none of them afraid of death, but are calm, and patient, and resigned to the last."<sup>2</sup> To contrast the lives and testimonies

of these early saints, the author also includes the accounts of the deaths of some notable atheists.

On January 20, 2012, Evangelist G. Stuart McWhirter went to be with his Lord and Savior. For several years the physicians attending to Stuart's battle with cancer must have witnessed that same remarkable peace and calm. The "full assurance of faith" was transmitted daily through



the lives of Stuart and his godly wife, Ellen. The McWhirter family would like to thank those of you that took the time to pray, send cards and e-mails and leave voice mails of encouragement. During his illness, some of his close colleagues such as Wally Laxson and Chuck Millhuff would call with the intent of lifting Stuart's spirits only to finish their call knowing that he had blessed them instead.

When Ellen reminded Stuart of how many people were praying for him literally around the world, he replied with a wry grin, "Well, what will they do if I get better?" Stuart went to "rest high on the mountain and went home a-shoutin." The consummate optimist, Evangelist G. Stuart McWhirter set a pattern for us all.

I hesitate to add these next few lines but feel that they are necessary. The current attitude in our society today is that we all go to a better place when we die. I had not responded to an Internet blog until recently. The Internet has provided a message board for some of the most vulgar and wicked statements ever written by man. The antithesis of what John Wesley called "the full assurance of faith" is the mantra of the atheist. Last fall one very notable atheist succumbed to lung cancer. He had visited all the talk shows and became quite a spokesman for his position on God, death and eternity. After his passing, the notes of praise coming from his "disciples" really got to me. There were even some "Christians" who said that God understood and still welcomed him into paradise. He was "praised" for not "caving in" on his death bed and for staying with his convictions.

In his book, *The Last Word*, Thomas Nagel, a professor of philosophy at New York University stated, "...I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well informed people I know are religious believers. It isn't that I don't believe in God and naturally hope there is no God! I don't want there to be a God; I don't want the universe to be like that."<sup>3</sup>

What a picture of the carnal nature! I don't want there to be a god who messes with my life. I don't want to submit to his plan for me. I want to choose my own destiny. Jesus certainly realized this principle of sin, but in grace and love warned the world. Jesus said, "I told you that you would die in your sins; if you do not believe that I am he, you will indeed, die in your sins. (John 8:24)." But Jesus also said, "I am the resurrection and the life. The one who believes in me will live, even though they die (John 11: 25)."

We can only hope that the professed atheist "caved" at the last moment. We can only hope that as Nagel, he was uneasy realizing that the most intelligent and well informed people had made a choice to believe. I find that there is little evidence of any assurance.

As we assembled for Stuart's memorial service in the sanctuary of the Community of Hope Nazarene Church in Corydon, Indiana January 22, 2012, the atmosphere was charged with "Blessed Assurance." There were absolutely no doubts as to where our beloved friend is and will be until we meet again! In his celebration sermon Rev. Lamar Smith, pastor of Faith Church of the Nazarene in Hayden, Alabama, related Stuart's comment to him, "I'm not afraid to die; I know who owns the land on both sides of the river." Wesley was correct, "Our people die well!" ★

G. Bond

*1 Joseph D. McPherson, "Our People Die Well: Glorious Accounts of Early Methodists at Death's Door (Bloomington, IN: Author House, 2008), 392 pages. ISBN: 978-1-4343-2981-3 Ibid3 Thomas Nagel, The Last Word (New York: Oxford University Press, 1997), 130.*



# THE JESUS OF THE OTHER EPISTLES

For number and length Paul holds first place among the letter writers. However, a few other apostolic letters are part of our Bibles, and are just as inspired as his. They are usually referred to as the General Epistles and their Christology is congruent with that of other New Testament literature.

Enjoying pride of place because of its length is the letter to the Hebrews. The letter is anonymous and one scholar long ago was right when he said, "Only God knows who wrote Hebrews."

Authorship aside, the letter presents Jesus uniquely, for it is the only book in the New Testament that calls Jesus a priest. He is, "a great high priest" who can "sympathize with our weaknesses," and this assures us of receiving mercy and finding help at "the throne of grace" (Hebrews 4:14-16).

A priest is a mediator. He represents God to his people and represents his people to God. He represents his people in two ways especially, by offering sacrifices for sin and by making intercession for sinners. Jesus is both priest and sacrifice: He "offered for all time one sacrifice for sins" (Hebrews 10:12), and that sacrifice was Himself. He "offered himself unblemished to God" (Hebrews 9:14). His priesthood is eternal and His sacrifice is sufficient "once for all" — all persons, all times, all sins. The animal sacrifices offered by Israel's priests could not take away sins. They could only point forward as symbols to the perfect priest and the perfect offering who was Jesus. His priesthood is "permanent" and his atonement is sufficient. "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (Hebrews 7:25).

The priestly service of Jesus has established "a new covenant" — "a better covenant" founded upon "better promises" that brings us at last to God's "better country" (Hebrews 7:22; 9:15, 8:6; 11:16). This perfect priesthood grounds a perfect salvation in its crises and processes. The letter writer declares that "we have

been made holy through the sacrifice of the body of Jesus Christ once for all." He also affirms, in the same context, that "by one sacrifice he has made perfect forever those who are being made holy" (Hebrews 10:10, 14). Radical changes in our lives, spiritually and morally, are possible through the priest and the offering who is Jesus.

The best known verse in Hebrews is 13:8 — "Jesus Christ the same yesterday and today and forever." He has been called "the unchanging Christ for a changing world," but that was not always true. The incarnation was a measureless change as the eternal Word of God became a Jewish baby. The crucifixion produced a horrific change, as He who had "life in himself" became a blood smeared corpse. The resurrection was a triumphant change, bringing to Jesus life "ever more" and "all authority in heaven and on earth." The ascension led to another huge change, for when John beheld the glorified Jesus he "fell at his feet as though dead" (Revelation 1:17).

The changeless Christ must be understood in the light of the theme of Hebrews, supplied by the opening verses of the letter. There we are told that God has spoken to us in these last days "by his Son." "The Son is the radiance of God's glory and the exact representation of his being." This unique Son "provided purification from sins" and then "sat down at the right hand of the Majesty in heaven" (Hebrews 1:1-3). Thus, Jesus is "the same yesterday and today and forever" as the One who reveals God to us and redeems us from sin.

This Christ is then presented as greater than angels, greater than Moses, greater than Abraham, indeed, He is greater than all. Like the Jesus proclaimed by John and Paul, the Jesus of Hebrews is Creator, Redeemer and Intercessor.

And like the Christ of the Gospels and other Epistles, the author of Hebrews affirms the second coming of Jesus. Jesus once appeared "to do away with sin by the sacrifice of himself." Jesus now appears "for us

in God's presence." Jesus will "appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (Hebrews 9: 24-27). Only a letter that lifts up Jesus as holier than the holiest, greater than the greatest, mightier than the mightiest could supply the magnificent closing benediction found in Hebrews 13:20-21:

"May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, the great Shepherd of the sheep, equip you with everything good for doing His will, and may He work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen."

The next letter was written by James, the brother of Jesus. Throughout the letter we find echoes of the teaching of Jesus. For such a brief letter a variety of subjects are considered. Among them are prayer, anti-favoritism, patience in suffering, faith demonstrated in works, hard hitting warnings to the rich who oppress the poor and the coming judgment. References to Jesus are few, but always He is called "the Lord" and He is linked with God as the object of faith and the Master of the writer (James 1:1). The churches everywhere are "believers in our glorious Lord Jesus Christ" (James 2:1). For James, it is faith in Jesus and not keeping the Law of Moses that makes one a Christian.

Two of the general epistles are from Peter, once the self-appointed spokesman of "the Twelve" and the first of them to confess Jesus as "the Christ, the Son of the living God" (Matthew 16:16). His first letter contains a wealth of information about who Jesus is and what Jesus does.

Peter thought of the church as those who were "chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ" (I Peter 1:2). This is one of the choice Trinitarian passages of the New Testament. Peter praised the Father for the new birth and the hope of heaven, both of them grounded in "the resurrection of Jesus Christ" (I Peter 1:3, 4). He identifies "the Holy Spirit sent from heaven," who is the energizer of gospel preaching that results in salvation, as "the Spirit of Christ" (I Peter 1:10-12).

He reminded believers that that they "were redeemed...with the precious blood of Christ, a lamb without blemish or defect" (I Peter 1:18, 19). This Redeemer is also called "the living Stone." Those who

partake of Jesus' life are "living stones" and together they form "a spiritual house" and perform "a holy priesthood." They daily offer "spiritual sacrifices" that are "acceptable to God through Jesus Christ" (I Peter 2:4-5). The temple and sacrifice metaphors that Peter used reflect his Jewish background and his view of the church's nature and purpose as a new Israel.

This apostle, who once denied Jesus, exhorted the church to "participate" in the sufferings of Jesus by patiently enduring whatever persecution is inflicted upon them because they bear the name of "Christian" (I Peter 4:13-16). "In Christ" they have been called to "eternal glory" a destiny that more than compensates for whatever pain and grief they now experience for Christ's sake. Even during their time of suffering they can have peace "in Christ" (I Peter 5:14).

The Christ, long prophesied, was "revealed in these last times" for the sake of the forgiven sinners who form His church. He will be "revealed in the last time" when the church's sufferings will be terminated and its salvation will be consummated (I Peter 1: 5, 7, 13). When Christ first came He suffered as an atoning sacrifice: "He died for sins once for all, the righteous for the unrighteous, to bring [us] to God" (I Peter 3:18). But He also suffered "as an example" for His suffering followers. Like Him we are to endure unjust suffering with patience, entrusting ourselves "to him who judges justly" (I Peter 2:21-23; 4:19). God provides the church, through Jesus, strength to suffer and to serve until Jesus comes again.

This coming again of Jesus Christ is the burden of Peter's second letter. At His coming believers will "receive a rich welcome into [his] eternal kingdom" (II Peter 1:11). Though false prophets deny or explain away His second coming, "the day of the Lord will come" (II Peter 3:10). This hope should prompt Christians "to live holy and godly lives" (II Peter 3:11). Our destiny is "a new heaven and a new earth" where righteousness will be at home. Meanwhile, as we journey toward that home, we are commanded to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18).

Peter's favorite designation of Jesus is "our Lord Jesus Christ," sometimes expanded to "our Lord and Savior Jesus Christ." Nine times these references to Jesus as the Lord who is both Savior and Sovereign occur. Jesus cannot be thought of or spoken about in more exalted language than Peter employs.

Three letters from John follow those of Peter in our Bibles. Scholars have wrangled for years over the identity of this John, many

*(continued on page 21)*



# READY TO RUN!

## REV. CARLTON MILLS

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart. (Hebrews 12:1-3, NIV)

With eyes fixed on Jesus, Dad and Mom answered the call into evangelism in 1988 and as the only child left at home I prepared myself for what I thought was to be an exciting adventure. Looking back, what I saw as an adventure was in reality a giant step of faith. With most of their earthly possessions sold and the rest given to those who could make good use of them, they purchased our new home. We affectionately named it the "hokie-mobile." And so we began the race marked out for us, to evangelize our world with a message of holiness.

Some years prior Dad was seeking a fresh way to bring the message of holiness to his congregation. He

began to preach a series of messages "in character" portraying Uncle Bud Robinson.\* I don't believe it was his intention to become "known" as Uncle Bud, but as God opened the doors, he followed. We saw God bless and our ministry grow. When people would see my Dad dressed so convincingly as Uncle Bud, I was occasionally asked, "Do you always travel with your grandfather?" It was awkward to explain... "He's my Dad!" But the real focus continued to be on ministry. As we began to sing (some of my greatest memories) and Dad was able to put Uncle Bud in the closet some nights to preach as himself, we kept running the race marked out for us.

Those who knew my Dad best not only saw his passion for preaching but also the quick wit of a prankster. He filled our home with laughter with his quick humor and playful spirit. The bond of love grew in our home, and we were a team giving all we had to the ministry. I remember a time when the invitation came for only Dad to attend a particular event. He responded, "If she (meaning me, his daughter) can't go, I can't go." I never forgot that day. The sense of worth he gave me and others like me along the way modeled Paul's admonishment to Timothy as found in 1 Timothy 4:12, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity."

With perhaps hundreds of

services in wonderful places, one in particular comes to mind: Wounded Knee in South Dakota. I remember how Dad's eyes would light up. I knew he loved being there, even though my Mom and I had some challenges adjusting to the culture. Mom had to wash our clothes in an old hand ringer washer and watch our steps to avoid the snakes. Those were not quite the comforts of home we were used to! At Wounded Knee we learned that two services were being held at the same time. At our meeting we were singing and preaching the Word while across town the local witch doctor was holding services of his own. One evening a man named Ronnie Hard-Heart came to the meeting. We later found he was the son of the local witch doctor. He had come to spy on the service and report back to his father. Ronnie returned the next night and then again. It was that night Ronnie found himself kneeling at an altar of prayer as Dad gave the invitation. Dad prayed with Ronnie and he got up a new man in Christ. Dad said to him, "You are no longer Ronnie Hard-Heart but Ronnie Clean-Heart." I am glad we did not grow weary or lose heart. Wow, what a great God we serve! That night Dad showed me the power of the Holy Spirit at work in the life of an ordinary man.

The Hokiemobile



The race marked out for him was clear; he must reach the lost, revive the church and encourage the saints. As we found ourselves in the homes of pastors, Dad found a new ministry, which was to be a pastor to the pastors. He would encourage them and give counsel to them, and I would watch lives be changed and hearts renewed.

My Dad watched another life change as well: mine. As a teenager I longed for "home" and friends to share life with. As a result I watched him and mom make the rough decision to "break up the team" and put



The Team: (left to right) Miriam, Nina holding Priscilla the puppet, Carlton holding Gabriel the dove.

family first. Mom and I stayed home while Dad continued to preach but he always stayed committed to his family. There were times when he would drive all night to make it home for an important event in my life or the lives of my siblings. We all made sacrifices through tough days but we were still a family in ministry together.

Ten years ago the race changed. Dad was diagnosed with Parkinson's disease. I don't think any of us were prepared for what that would mean for all of us. Dad still has a heart for ministry, but the jar of clay has changed the way he ministers. No longer encouraging though daily travels on the road, he has found a new ministry. He still is running the race through his writings, his emails and letting his light shine before all men.



Rev. Carlton Mills portrayal of Uncle Bud Robinson

Perhaps evangelism is less about what we do but more about who we become along the way, the way of holiness. So with your eyes fixed on Jesus, my Dad would ask you, "What race is God calling you to run in?" ★

*Nina (Mills) Beard – daughter of Rev. Carlton and Miriam Mills.*

*Gary Barker – son-in-law of Rev. Mills.*

.....  
\* Evangelist Chuck Millhuff gives us insight into the life and influence of the "Uncle Bud Robinson" that Evangelist Carlton Mills so accurately portrayed.

## UNCLE BUD: THE LEADER OF THE BAND

Reuben "Uncle Bud" Robinson

What I am referring to in this title is the fact that this man was the prototype of the evangelist almost from day one in The Church of the Nazarene. In the mid 1880's, he was in full swing as a young evangelist in the Holiness movement when indeed it was a movement. He was born in 1860 in a log cabin in the primitive mountains of Tennessee. As a young man he stammered making his speech almost impossible to understand. His dad took him to a camp meeting in August of 1880 where he fell under deep conviction while rolling about sleeplessly under a wagon through the night. He finally gave up the fight and let Jesus win, becoming the Lord of his life.

Uncle Bud soon felt called to preach stammering tongue and all. It is amazing that before the era of television or even popular radio, he became known as a preaching version of Will Rogers. God in time had touched his tongue and developed him into a preacher of world renown. A part of his miracle was that in spite of his stammering, he was anointed beyond measure. This was the miracle of Bud Robinson. I heard him preach myself while in my mother's arms in The First Church of the Nazarene in Chicago, Illinois in the late 1930's. He died in the year 1942. Since then my personal touch with this man who literally

preached the world over was through his writings and the few recordings that were made of his preaching. He was a combination of rugged and smooth, talented and anointed. He touched well across denominational lines.

One short story will make the point. I was asked to preach at the Thomas Road Baptist Church in Lynchburg, Va. Dr. Jerry Falwell was the founding pastor who had built a very large church and school from first grade through college. He had at the time the largest television ministry in the world. I walked into his office that day in 1975 and was astonished to see a portrait of Uncle Bud in a frame on his desk. I asked Falwell, "Who is that man?" I thought I knew but never expected to see such a prominent Nazarene on a Fundamental Baptist's desk. He replied, "Surely Chuck you know that's Uncle Buddy Robinson." I stood there speechless. Then he said, "Why he's one of my heroes, Chuck, and has been for a long time." And so here was Uncle Buddy leading the band before I had even got my foot in the door. This evening, I look above my computer screen and there is his photo on the wall while beside it is a photograph of me kneeling at his grave in Pasadena, California. I have in my office as well a flyer advertising a campmeeting in Wilmore, Kentucky, with him in his black-rimmed glasses and Dr. Morrison, standing in their three piece suits in the midst of the summer heat in front of their tent. I am so proud to be a Nazarene Evangelist marching in the proud line of evangelists in the 21st century still in step behind Uncle Bud, the leader of the band. For sure, there were others, but in my mind there was not another quite like him.

*Evangelist Chuck Millhuff*



# ROMANS 7 & THE CHRISTIAN



BY DR. RICHARD TAYLOR

A proper understanding of Romans 7 will elude us if we fail to find the answer to three questions.

## The identity of the “I”

1. Is Paul describing himself? Is he confessing his current spiritual condition? This could not be, for Romans 8 gets us out of the predicament of Romans 7, and surely Paul, who wrote the 8th chapter had himself made the journey from 7 to 8. In chapter 8, there is spiritual and moral power, not impotence and defeat. It is a power through Christ for “the righteous requirement of the law” to be “fulfilled in us, who do not walk according to the flesh [sinful nature] but according to the Spirit” (Romans 8:4).

In many places Paul makes some bold claims about his spiritual state, “Imitate me,” he urges the Corinthians, “just as I also imitate Christ” (1 Corinthians 11:1). He reminds the Thessalonians, “You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe” (1 Thessalonians 2:10).<sup>1</sup>

Why then did Paul so graphically use the first person and present tense in Chapter 7? Because this is every person’s natural bondage, Paul’s as well as anyone else’s, apart from grace. He was thus identifying himself with humanity. He wasn’t born free from the problem with which everyone else was struggling. Apart from grace, this is still what Paul is, as it is still, apart

from grace, what we all are. One moment without the Spirit would re-forged the chains. Self without God cannot but be a slave to sin. The seventh chapter of Romans describes what we are in our fallen state.

## Regenerate or Merely Awakened?

2. The Second question which must be addressed is: Is Romans chapter 7 the picture strictly of an awakened Jew under the Law or also, in some sense, of a regenerate believer? Reams have been written over this debate and it seems preposterous to add more words. By and large the Calvinists see it as the confession of a believer, while Arminians [Wesleyans] tend to reject the picture as belonging in any sense to the Christian. James Arminius wrote some 200 pages seeking to establish his case.<sup>2</sup>

His reasoning was that to ascribe the pitiful plight of the man groaning helplessly in Romans 7 to a regenerate person would be to greatly disparage regeneration. It would be to reduce the initial work of saving grace to a mere change in standing before God, leaving the moral state unchanged. Arminius felt that being in Christ and yet morally impotent as this person seemed to be was a contradiction in terms. With these concerns we are in full sympathy.

Moreover, Arminius was motivated by a

passionate moral concern. He observed that many under the illusion that Paul was testifying to his own current (and highest possible) experience, hid behind Paul as an excuse for their own miserable level of living. Arminius believed that the ground would be cut from under them if it could be shown (1) that Paul was not talking about himself at all, and (2) the person being described had no saving grace.

The concern of Arminius that many were allowing themselves to be lured into a false security by the abuse of this passage was a legitimate concern, but was misplaced. The prevention of this abuse would not be accomplished by altering the interpretation of the passage, but by driving home to professed Christians their own hypocrisy in using it. For any honest Christian reading this chapter would sense a tone not of tolerance and acceptance, but of profound spiritual agony, which cried out for deliverance. Let readers share in this agony, and they will never be complacent about a defeated level of living, but will cry out with Paul, "What a wretched man I am! Who will rescue me from the body of this death?" (Romans 7:24). Instead of being smug in this pit they will never stop trying to find a way out.

As worthy as are Arminius' concerns, and as rigorous and logical as he was in dissecting this passage, there are some points he does not explain. For instance, how a totally unregenerate person can "delight in the law of God" in the inward man – the heart, surely – and with his mind serve the law of God. If this was not a mind at least partially renewed (i.e. regenerated), it was a totally un-renewed mind; in other words a carnal mind which Paul shortly will declare is hostile to God. Even if awakened by the Holy Spirit, and thus made miserable in conviction, this would still not be a mind which would "delight" in God's law. Acknowledge it mentally, yes, and cower before it surely; but delight in it?<sup>3</sup>

This impasse can be broken by remembering the kind of impotence this person suffered. It was the impotence inherent in original sin.

This is the kind of sin he is pinpointing as the underlying problem. The precise form which this inborn nature took is hinted at in verses 7b-9:

For I would not have known covetousness unless the law had said, "You shall not covet." But sin [which was already there] taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law the sin was dead [subconscious and dormant]. I was alive once without the law, but when the commandment came, sin revived [sprang to life] and I died.

The written and spoken law "Do not covet" created in a child reaching the age of accountability an informed and moral standard. He understood from the law what coveting was and that it was wrong. But note – this new moral knowledge did not create sin! That was already there – all it needed was law to trigger its opposition. Here is a predispositional bent to coveting which did instant battle with the law the moment the person perceived the law as an obstacle. Now it is reasonable to suppose that it was this recurrent proneness to coveting which undermined the best intentions of the man in verses 14 – 25.

The relative impotence described here, therefore, can be ascribed to a regenerate person if we see the problem to be chronic defeat in the realm of sins of the spirit. There is no necessity, when Paul says, "the evil I will not to do, that I practice," for us to suppose he is referring to sins of the flesh (see again Philippians 3:6).

But if he is describing a profound residue of unstructured self, which typically defeats a Christian's resolves to be Christ-like and betrays him into bad tempers just when he wants to be on good behavior; or as a deep-down secret unhappiness with God's will, or as a recurrent battle with bad feelings and bad attitudes – then millions of struggling Christians could rise up and exclaim, "The picture is mine!"

Peter was a perfect example of Romans 7. He vowed, "If I have to die with You, I will not deny You!" But he did. *(continued on next page)*

The good he wanted to do, be bravely faithful, he did not. The evil he did not want to commit, deny his lord, he did. If he ever read this chapter in later years he doubtless said, "This is my picture – before Pentecost."

The famous "Uncle Bud" Robinson would testify that Paul was painting his case exactly. Though dramatically converted and cleaned up, and though used mightily in the conversion of sinners, Bud floundered in Romans 7 for ten years. He declares that he discovered there was "a something" in his heart "that conversion did not cure – pride, selfishness, jealousy, fretfulness, peevishness, self will, ambition, anger, wrath, malice." These he said, "are some of the enemies that are not killed in conversion."<sup>4</sup>

Defeat would be followed by crying to the Lord for forgiveness and fervent resolutions, only to have his resolutions collapse in another defeat. In one case it was bitter jealousy over the superior sermonizing of a friend. In many cases he was shamed by an outburst of temper toward his mule – even at times on his way to a preaching appointment! The cry of his heart was indeed that of Romans 7:24, "Who shall deliver me from the body of this death?"

When he "died out" to Bud and was filled with the Holy Spirit he could testify to "the deepest, sweet peace" he had ever known. "It just satisfied every craving of the mind and every longing of the soul."<sup>5</sup>

At any rate, Wesleyans need not hesitate to depart from the great Arminius respecting this chapter, for Wesley concedes that in a very real sense the conflict in Romans 7 is carried over into the Christian life. He says, "There does still remain, even in those are justified, a mind that is in some measure carnal; (so the Apostle tells even the believers at Corinth, 'Ye are carnal;') an heart bent to backsliding, still ever ready to 'depart from the living God;' a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if restraint were taken off for a moment, would instantly spring up; yes, such a depth of

corruption, as, without clear light from God, we cannot possibly conceive. And a conviction of this remaining in their hearts is the repentance which belongs to them that are justified" (emphasis his).<sup>6</sup>

Theologically, those who insist that the picture of Romans 7 cannot be that of a regenerate person are painting themselves unto a corner. For what Paul calls the problem – the "law of sin," "indwelling sin" cannot but be original sin. Yet Arminius' position implies that if the person were regenerated he would not be in this predicament. This implies (further) that regeneration corrects original sin. But few have advocated such a position.<sup>7</sup> All of the major creeds of Protestantism declare unambiguously that original sin remains in the believer. But if it remains, it acts. It is universally and predictable negative in its impact on the spiritual life. Therefore the position that Romans 7 cannot in any sense be the state of the regenerate is logically untenable.

It cannot be the state of the entirely sanctified, but that is a different matter.

### God's Deliverance

3. The final question which must be answered is: Is Romans 7 the best God has for us in this life?<sup>8</sup> It is amazing how many seem to think so. But this entrenched pessimism is so contrary to the passage which follows (as mentioned above) that the tenacity with which it is held cannot but be viewed as astonishing. Is there something at the subconscious level which desires to defend this lower level of Christian living? Of course of Romans 7 is still my picture it may be natural that I would desire to defend it as the norm. To concede otherwise would place upon me the burden of doing something about it!

Let's look again at the passage, by erasing the chapter division between 7 and 8, and see exactly what we have. The writer has been reaching a crescendo of intensity in his anguish, which finally erupts in his cry, "Who

shall deliver me from the body of this death?" The answer comes immediately: "I thank God – through Jesus Christ our Lord!" (Romans 7:24, 25).

Just as Paul is about to expand on this triumphant declaration, he pauses for a simple recap of the situation he has been delineating: "So then, with the mind I myself serve the law of God, but with the flesh the law of sin" (Romans 7:25).

But immediately he proceeds to put the disease up against the cure, for the good news of Romans 8:2 – 4 is the exact answer to the bad news of Romans 7.

There is no further need for condemnation, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Romans 8:2). Here is a new law, i.e., a new principle of operation, but this law is the law of the Spirit of life in Christ. As a predictable spiritual force it is more than a match for the enslaving law of sin and death. The indwelling sin of Romans 7 has met its Waterloo. The contest is not ending in a "draw," for the victory is complete. The old law of indwelling sin is displaced by a new power which enables the Christian to succeed at the very point where he has been failing. The "righteous requirement of the law," seemingly so out of reach, is now fulfilled in those who "do not walk according to the flesh but according to the Spirit" (Romans 8:4).

And how can the "righteous requirement of the law" be pinpointed? Jesus did it precisely: "And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength...And the second, like it, is this: 'You shall love your neighbor as yourself. There is no other commandment greater than these'" (Mark 12:30-31).

Is not the unsanctified Self – the old ego – subversive of this kind of love? Our love for God and the neighbor, while genuine, is compromised by that self-love which in the crunch

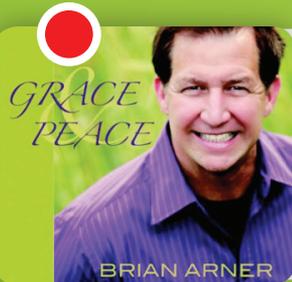
of life divides our allegiance. We still want too much our own way. We still are enticed too much by the trivialities which captivate the world. If purity of heart is "to will one thing," as Kierkegaard said, then the hearts of most Christians, even though regenerated, are not pure. The grand truth of Romans 8:1-4 is that they may be made pure. This full love to God which is the quintessence of the Law's requirements may be infused and established in us by the indwelling Holy Spirit.

1. Compare 1 Timothy 2:15
2. The Works of James Arminius, tr. By James Nichols (Kansas City, MO: Beacon Hill Press of Kansas City, reprinted 1986), vol. 2, pp. 471-683.
3. The testimony of Old Testament saints that they loved God's law can only be explained by conceding that they enjoyed a real state of grace.
4. Sunshine and Smiles (Chicago: The Christian Witness Company, 1930), p. 57f.
5. Ibid., p. 70.
6. The Works of James Arminius, vol. 5, p.161
7. Count Zinzendorf, titular head of the Moravians, did, but this was one of the points about which he and his friend John Wesley differed.
8. While the answer is implied in dealing with Question One, it is urgent enough to justify further attention here. ★

*Source: Dr. Richard S. Taylor, Understanding Ourselves, Acquiring a Christian Mind (Schmul Publishing Co. Salem Ohio 1997) Dr. Taylor attended Northwest Nazarene College (now University) before receiving undergraduate degrees from Cascade College and George Fox, both in Oregon, in 1942 and 1944, respectively. He received a Master's Degree from PLNU (then Pasadena College) in 1945. He received his Doctor of Theology Degree in 1953 from Boston University School of Theology. Dr. Taylor was a committed minister, serving in the roles of evangelist, pastor and teacher in a long career of service in and to the Church. NTS Professor Emeritus of Theology and Missions (1961-1977)*

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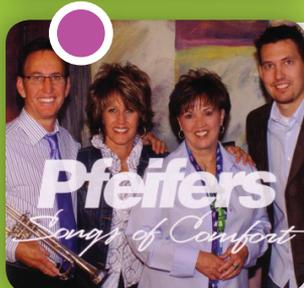
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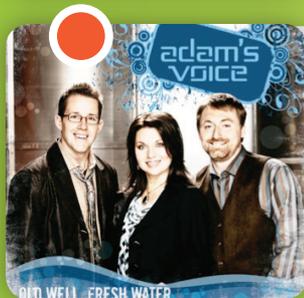
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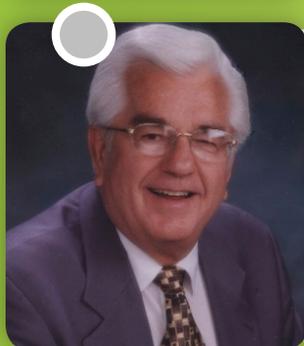
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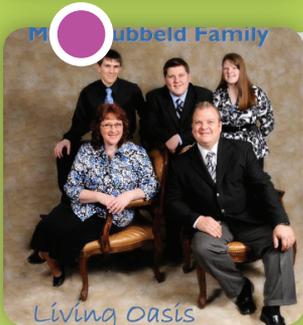
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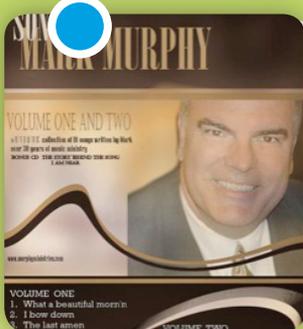
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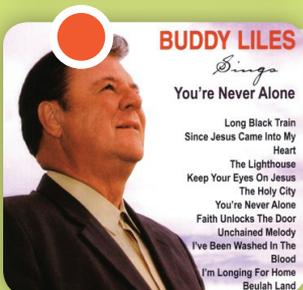
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# NEWS



Rev. Harold Myers



Rev. Laura High



Dr. Sherman Reed

For many years now all of our Revivalism Coordinators have searched for a way to encourage and facilitate churches that truly want to have a revival meeting but lack the resources to do so. During his tenure, Dr. Millhuff initiated a “revival fund” to financially match local church giving. In a matter of a few months, all of the committed funds were exhausted as requests from local churches exceeded the amount in reserve. And now, with the current economic situation facing all of our churches, we are challenged to be even more creative in our planning. I believe the Lord is speaking to some of our district superintendents, pastors, and laymen to make this happen.

Dr. John Seaman, Superintendent of the Michigan District, and District Evangelism Director Evangelist Harold Myers are working together on their district to help local churches come together for a revival meeting. Plans are to distribute the expenses rather than have one church do it all. Evangelist, pastor’s wife, and Evangelism Director Laura High, on the Northeast Indiana District, along with Superintendent Dr. David Roland, have the same vision. Most recently Evangelist Dr. Sherman Reed has informed me that District Superintendent Dr. Ron McCormack has asked him to be the Evangelism Director on the East Tennessee District with a very similar job description. Dr. Nelson Perdue and others have been organizing the Holiness Summits that have demonstrated a hunger in the church for true revival. Our laymen are also being very creative. Several “senior saints” groups are sponsoring and financially supporting revivals in their local churches. As Dr. Norman Wilson, author and radio speaker for the Wesleyan church, stated at one of our Evangelists’ Gatherings, “The holiness movement is not dead; it’s just been neglected.” Revival meetings are not dead; they have just been neglected for too long. When is the last time your church scheduled a revival meeting with a full-time Nazarene evangelist? Help is on the way.

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## Perdue's Pen

# "As He is, so are We"

1 John 4:17



Nelson Perdue

In the study of comparative religions, men tend to become like the gods they serve. If one's god is warlike, the followers of such a god will be hostile and filled with strife. If one's god is nefarious and immoral, then the lives of those who follow such a god will be unchaste, impure, and immoral. The Christian faith stands separate and unique to all other religions because our God is holy, and we are called to be holy in all manner of living. The mystery of such living is revealed in the 13th verse of this chapter, "Hereby know we that we dwell in Him, and He in us, because He has given us His Spirit."

In his Gospel, John lists a number of the "I AMs" of Christ:

- John 6:35 "I am the Bread of Life."
- John 8:12 "I am the Light of the World"
- John 10:7 "I am the Door"
- John 10:11 "I am the Good Shepherd"
- John 11:25 "I am the Resurrection and the Life"
- John 14:6 "I am the Way, the Truth, the Life"
- John 15:1 "I am the True Vine"

These are unique attributes of the true and the living God. No other religion can make such declarations of their god. When we put the "I AMs" altogether they reveal a God that is omnipotent, omniscient, and omnipresent. John said "The Word, (Jesus Christ), was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." While He was in the world, Jesus made God the Father visible because He told Phillip, "He that has seen me has seen the Father." Following His death, resurrection, and ascension back to the right hand of the Father, He sent the gift of the Holy Spirit to His disciples. In all of this He made provisions for man's redemption, and man has now become God's dwelling place on this earth.

It was the incarnation, God assuming manhood, that made possible the words "so are we" in my text. The very essence of the Chris- *(continued on page 20)*



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<a href="http://www.familylobby.com/Gee/">Gee, C. Eugene</a>	<a href="http://www.familylobby.com/Gee/">www.familylobby.com/Gee/</a>	<a href="http://www.therushings.org">Rushing, Tracy and Terri</a>	<a href="http://www.therushings.org">www.therushings.org</a>
<a href="http://www.gessnerministries.com">Gessner, Don &amp; Shirl</a>	<a href="http://www.gessnerministries.com">www.gessnerministries.com</a>	<a href="http://www.ihsministries.org">Scrivner, Vickie</a>	<a href="http://www.ihsministries.org">www.ihsministries.org</a>
<a href="http://www.mnjministries.org">Goss, M. Mikki</a>	<a href="http://www.mnjministries.org">www.mnjministries.org</a>	<a href="http://www.thesharps.com">Sharpe, Vance and Jeannie</a>	<a href="http://www.thesharps.com">www.thesharps.com</a>
<a href="http://www.bobandbeckygray.faithweb.com">Gray, Bob &amp; Becky</a>	<a href="http://www.bobandbeckygray.faithweb.com">www.bobandbeckygray.faithweb.com</a>	<a href="http://www.drchicshaver.com">Shaver, Chic</a>	<a href="http://www.drchicshaver.com">www.drchicshaver.com</a>
<a href="http://www.instepliving.com">Greene, Carolyn</a>	<a href="http://www.instepliving.com">www.instepliving.com</a>	<a href="http://www.theshelburnes.com">Shelburne, Jeffrey</a>	<a href="http://www.theshelburnes.com">www.theshelburnes.com</a>
<a href="http://www.greenwayministries.com">Greenway, Kenneth</a>	<a href="http://www.greenwayministries.com">www.greenwayministries.com</a>	<a href="http://www.susieshellenberger.com">Shellenberger, Susie</a>	<a href="http://www.susieshellenberger.com">www.susieshellenberger.com</a>
<a href="http://www.garyhaines.com">Haines, Gary</a>	<a href="http://www.garyhaines.com">www.garyhaines.com</a>	<a href="http://www.showalterevangelism.com">Showalter, Keith</a>	<a href="http://www.showalterevangelism.com">www.showalterevangelism.com</a>
<a href="http://www.ncodistrict.org">Hancock, Tim</a>	<a href="http://www.ncodistrict.org">www.ncodistrict.org</a> (click on Hancock link)	<a href="http://www.duanesmithministries.com">Smith, Duane</a>	<a href="http://www.duanesmithministries.com">www.duanesmithministries.com</a>
<a href="http://www.faithencounter.org">Hicks, John David</a>	<a href="http://www.faithencounter.org">www.faithencounter.org</a>	<a href="http://www.cynthiastiverson.com">Stiverson, Cynthia</a>	<a href="http://www.cynthiastiverson.com">www.cynthiastiverson.com</a>
<a href="http://www.billyhuddleston.com">Huddleston, Billy</a>	<a href="http://www.billyhuddleston.com">www.billyhuddleston.com</a>	<a href="http://www.crmin.org">Tharp, James W.</a>	<a href="http://www.crmin.org">www.crmin.org</a>
<a href="http://www.jimhughesministries.org">Hughes, James R.</a>	<a href="http://www.jimhughesministries.org">www.jimhughesministries.org</a>	<a href="http://www.thompsonministries.com">Thompson, L. Alan</a>	<a href="http://www.thompsonministries.com">www.thompsonministries.com</a>
<a href="http://www.barnabas-ministries.org">Hutchison, Rick</a>	<a href="http://www.barnabas-ministries.org">www.barnabas-ministries.org</a>	<a href="http://www.ulmetministries.com">Ulmet, Bill</a>	<a href="http://www.ulmetministries.com">www.ulmetministries.com</a>
<a href="http://www.gojetstream.net">Jackson, Trish</a>	<a href="http://www.gojetstream.net">www.gojetstream.net</a>	<a href="http://www.mnjministries.org">Vineyard, JoAnn</a>	<a href="http://www.mnjministries.org">www.mnjministries.org</a>
<a href="http://www.crossstyle.org">Jones, Nicholas</a>	<a href="http://www.crossstyle.org">www.crossstyle.org</a>	<a href="http://www.freedomquest.org">Ward, Dale</a>	<a href="http://www.freedomquest.org">www.freedomquest.org</a>
<a href="http://www.lifemessageinternational.org">Juneman, John</a>	<a href="http://www.lifemessageinternational.org">www.lifemessageinternational.org</a>	<a href="http://www.marcuswhitworth.com">Whitworth, Marcus</a>	<a href="http://www.marcuswhitworth.com">www.marcuswhitworth.com</a>
<a href="http://www.wnaz4kids.org">Kearce, Doug and Darla</a>	<a href="http://www.wnaz4kids.org">www.wnaz4kids.org</a>	<a href="http://www.RickWetnight.com">Wetnight, Rick</a>	<a href="http://www.RickWetnight.com">www.RickWetnight.com</a>

**ADAMS, MICHAEL**

- Mar 1-4 Mission Springs, CA (Men's Advance Mission)
- Mar 11-14 West Columbia, SC (Central)
- Mar 18-21 Lake Havasu City, AZ
- Apr 15-18 Rogersville, MO (Harvest Community)
- Apr 22-25 Springfield, MO (Community)
- Apr 29-May 3 Mount Sterling, OH
- May 6-9 Alum Bank, PA (Ryot)
- May 11-13 Speculator, NY (Lay Retreat)
- May 20-23 Commerce Township, MI (Union Lake)
- Jun 6-20 Bethany, OK
- Jun 12-17 Clinton, MS
- Jun 29-Jul 4 Liverpool, NY (Central New York Wesleyan District)

**BELZER, DAVID**

- Mar 7-11 Pontiac, IL
- Mar 14-18 Rushville, IL
- Mar 20-25 Nebo, IL
- Apr 17-22 Lees Summit, MO (First)

**BENSON, MICHAEL**

- Mar 23-25 Vicksburg, MI (Chapman Memorial)
- Apr 13-16 Louisiana, LA (The Priesthood Motorcycle Ministry)
- Apr 22-25 Yukon, OK (First)
- Apr 27-29 Capitan, NM (Bonita Park Campground)
- May 10-13 Indianapolis, IN (The Priesthood Motorcycle Ministry Rally)
- May 19-20 Columbus, OH (Lifepoint)

**BOLICH, JEREMIAH**

- Mar 2-4 Isabella, OK
- Mar 9-11 Chandler, OK (First)
- Mar 18-21 Anderson, MO (Goodman Banner)
- Mar 23-25 Marshfield, MO
- Apr 1-4 Des Moines, IA (Eastside)
- Apr 8-11 Ashland, KY (Summit)
- Apr 15-18 Bluffton, IN
- Apr 22-25 Anna, IL (First)
- Apr 27-29 Dayton, OH (Vandalia)
- May 4-6 Chariton, IA
- May 11-13 Mandan, ND
- May 20-24 Fayetteville, NC

- Jun 3-6 Des Moines, IA (Southside)
- Jun 11-15 Lebanon, TN (Cross Style)
- Jun 15-17 Lebanon, TN (Cross Style)
- Jun 18-23 Montello, WI (Free Methodist)
- Jun 24-29 Grand Ledge, MI

**BOND, GARY (T)**

- Mar 11-14 Toledo, OH (Trinity)
- Mar 18-22 Logan, WV
- Mar 25-28 Archdale, NC
- Apr 15-18 New Martinsville, WV (Crossroads Community)
- Apr 25-29 Eaton Rapids, MI
- May 13-16 Lancaster, OH (Faith Memorial)
- May 17-20 Muncie, IN (Northside)

**BURKHALTER, G. (T)**

- Mar 2-4 Knoxville, IA
- Mar 18-25 Gladewater, TX
- Apr 22-25 Moravia, IA (Lighthouse)
- May 2-6 Fort Wayne, IN (Elmhurst)
- May 9-13 McConnelsville, OH

**CERVANTES, RUDOLFO**

- Mar 2 San Diego, CA (Horton Plaza)
- Mar 9 San Diego, CA (Horton Plaza)
- Mar 16 San Diego, CA (Horton Plaza)
- Mar 23 San Diego, CA (Horton Plaza)
- Mar 30 San Diego, CA (Horton Plaza)
- Apr 1 Hagerstown, MD (Hagerstown)
- May 4 San Diego, CA (Horton Plaza)
- May 11 San Diego, CA (Horton Plaza)
- May 18 San Diego, CA (Horton Plaza)
- May 25 San Diego, CA (Horton Plaza)

**COVINGTON, NATHAN (T)**

- Mar 25-28 Elkhart, IN (Northside)
- Apr 22-25 Topeka, KS (Family Life)
- May 13-16 Tiffin, OH
- Jun 3-6 Palestine, TX

**DELL, JIMMY (T)**

- Mar 4-7 Meade, KS
- Mar 15-25 Maui, HI
- Apr 1-4 Sarcoxie, MO (New Beginnings)
- May 13-16 Plainfield, IN (United Community)

**DOWNING, ANN**

- Apr 1 Lakeland, FL (Lake Gibson)

- Apr 22 Meadows, VA (St. Paul Pentecostal Holiness Church)
- Jun 16 Flint, MI (Lincoln Park Baptist Church)

**FERGUSON, SCOTT**

- Mar 4-7 Havana, IL
- Mar 11-14 Carmi, IL
- Mar 18-21 Donalsonville, GA (First)
- Mar 25-28 Wrightsville, GA (Johnson County Crusade for Christ)
- Apr 5-8 North Huntingdon, PA (Irwin Norwin)
- Apr 11-15 Waverly, NY
- Apr 25-29 New Galilee, PA
- May 2-6 Cumberland, MD (Bethel)
- May 9-13 Fombell, PA (Zelienople)
- May 16-20 Parkersburg, WV (First)

**GALLIMORE, DAVID**

- Mar 4-7 Cleveland, OH (New Promise Church)
- Mar 11-14 Indianapolis, IN (Southwest)
- Mar 18-21 Ravenswood, WV
- Mar 25-28 Gainesville, GA (First)
- Apr 1-4 Fairmont, WV (Central)
- Apr 8-11 Dublin, GA (Brewton Baptist Church)
- Apr 15-18 Dayton, OH (Parkview)
- Apr 22-25 Oak Hill, WV (Gospel Tabernacle)
- Apr 29-May 2 Follansbee, WV (First)
- May 6-9 New Boston, OH (Cedar Street CCCU)
- May 10-29 Eatonton, GA (Family Time)
- May 30-Jun 3 Lewisburg, WV (Greenbrier Valley)

**GESSNER, DON AND SHIRL**

- Mar 1-30 Newark, OH (Evangelism Outreach)
- Apr 1-15 Newark, OH (Evangelism Outreach)
- Apr 22-25 Rock Hill SC (Piedmont Zone Indoor Camp)
- May 1-31 Newark, OH (Evangelism Outreach)

**GREENWAY, KENNETH (T)**

- Feb 26-Mar 1 Stanford, KY
- Mar 4-7 Glen Alpine, NC (Lail Road EMC)
- Mar 11-14 Hillsborough, NC (Wesleyan)
- Mar 18-21 Gloster, MS
- Mar 25-Apr 1 Houston, MS (Pearson Chapel)
- Apr 15-18 Spartanburg, NC (First Wesleyan)
- Apr 22-29 Kings Mountain, NC
- May 3-6 Fruitland, MD (Lighthouse Wesleyan)

- May 13-18 Sophia, NC (Mt. Olive Wesleyan)
- May 20-25 Eagle Springs, NC (Rock Hill Friends)
- May 27-30 Lexington, NC (Higher Ground Baptist)
- 
- HAINES, GARY (T)
- Mar 1-16 Colorado Springs, CO (Nazarene Bible College)
- Mar 19-21 Traverse City, MI
- Mar 22-30 Colorado Springs, CO (Nazarene Bible College)
- Apr 1-30 Colorado Springs, CO (Nazarene Bible College)

#### **HARRINGTON, FRANK**

- May 10-12 Batesburg, SC
- Jun 11 Greenville, SC (First)

#### **HUTCHISON, RICK**

- Mar 28-Apr 1 Knoxville, TN (Westview Wesleyan Church)

#### **JUNEMAN, JOHN**

- Mar 11-14 Carthage, MO (First)
- Apr 22-25 Auburn, IN

#### **LECKRONE, LARRY (T)**

- Mar 5-6 Bloomington, IN (Wesleyan Ministerial Convention)
- Mar 10-14 Moultrie, GA (First)
- Mar 17-21 Virginia Beach, VA (Tidewater Central)
- Mar 24-28 Asheville, NC (First)
- Mar 31-Apr 4 Lebanon, TN (First)
- Apr 7-11 Decatur, IL (Trinity)
- Apr 14-18 Churubusco, IN
- Apr 21-25 Lakeview, OH
- Apr 28-May 2 Sistersville, WV
- May 5-9 North Vernon, IN
- May 12-16 Saint Joseph, MI
- May 19-23 South Haven, MI
- May 27 Columbus, IN (Calvary Community Fellowship)

#### **LIVERSAGE, JERRY**

- Mar 1 Garden Grove, CA (Friends Church)
- Mar 2 Anaheim, CA (Valencia Inn Motel)
- Mar 8 Garden Grove, CA (Friends Church)
- Mar 15 Garden Grove, CA (Friends Church)
- Mar 22 Garden Grove, CA (Friends Church)

- Mar 29 Anaheim, CA (Time Warner Studio)
- Mar 30 Anaheim, CA (Valencia Inn Motel)
- Apr 5 Garden Grove, CA (Friends Church)
- Apr 6 Anaheim, CA (Evergreen Royale Motel)
- Apr 12 Garden Grove, CA (Friends Church)
- Apr 19 Garden Grove, CA (Friends Church)
- Apr 26 Garden Grove, CA (Friends Church)
- Apr 26 Anaheim, CA (Time Warner Studio)
- Apr 28 Santa Ana, CA (Association of Christian A & D Counselors)
- May 3 Garden Grove, CA (Friends Church)
- May 10 Garden Grove, CA (Friends Church)
- May 11 Anaheim, CA (Valencia Inn Motel)
- May 12 Costa Mesa, CA (International Christian Recovery Coalition)
- May 17 Garden Grove, CA (Friends Church)
- May 24 Garden Grove, CA (Friends Church)
- May 24 Anaheim, CA (Time Warner Studio)
- May 31 Garden Grove, CA (Friends Church)
- Jun 7 Garden Grove, CA (Friends Church)
- Jun 14 Garden Grove, CA (Friends Church)
- Jun 21 Garden Grove, CA (Friends Church)
- Jun 28 Garden Grove, CA (Friends Church)
- Jun 28 Anaheim, CA (Time Warner Studio)
- Jun 29 Anaheim, CA (Valencia Inn Motel)

#### **LOMAN, LANE (commission in process)**

- Mar 4-7 Kingsport, TN (Southview Community)
- Mar 11-14 Warner Robbins, GA (First)
- Mar 18-21 Fostoria, OH (Trinity United Brethren)
- Mar 25-28 Dothan, AL
- Apr 8-11 Urichville, OH (Feed Springs Church)
- Apr 15-22 East Moline, IL (Bible Holiness Church)
- Apr 29-May 2 Man, WV
- May 6-9 Mt. Carmel, IL (Free Methodist)
- May 13-16 Cunningham, TN (Gray's Chapel)
- May 20-13 Moundsville, WV (First)

#### **MANLEY, STEPHEN**

- Feb 28-Mar 2 Newman, GA (Spiritual Life Crusade)
- Mar 11-14 Independence, KS
- Apr 29-May 3 Irvine, KY (Bluegrass Zone Holiness Crusade)
- May 6-9 Xenia, OH

#### **MILLS, HENRY**

- Mar 18-21 Livingston, TX (First)
- Apr 8 Gladewater, TX

- Apr 11-15 Henderson, TX
- Apr 20-22 White Springs, FL (Suwanee Holiness Camp)

#### **MITCHELL, ROYCE**

- Mar 2 Tuscon, AZ (Christ Community Church)
- Mar 3 Oro Valley, CA (Oro Valley Nazarene Seniors)
- Mar 3 Sierra Vista, AZ
- Mar 4 Green Valley, AZ (Community Church)
- Mar 4 Green Valley, AZ (Community Church)
- Mar 4 Mesa, AZ (Good Life RV Resort)
- Mar 5 Benson, AZ (Community Bible Church)
- Mar 6 Tempe, AZ (Injoy! Adult Ministries)
- Mar 8 Tempe, AZ (Grace Community Davidson Center)
- Mar 8 Apache Junction, AZ (First Baptist Church)
- Mar 9 Mesa, AZ (Towerpoint RV Resort)
- Mar 10 Sun City, AZ (American Lutheran Church)
- Mar 11 Sun City, AZ (American Lutheran Church)
- Mar 11 Sun City, AZ (American Lutheran Church)
- Mar 11 Apache Junction, AZ (Community Christian Church)
- Mar 16 Apache Junction, AZ (Bonita Vista Mobile Home Park)
- Mar 17 Quartzsite, AZ (First Baptist Church)
- Mar 18 Yuma, AZ (Country Roads RV Community Church)
- Mar 18 Casa Grande, AZ (New Beginnings)
- Mar 23 Hammond, LA (Woodland Park Baptist Church)
- Mar 24 Houston, TX (First)
- Mar 25 Huffman, TX (First Baptist Church)
- Mar 25 Huffman, TX (First Baptist Church)
- Mar 25 Huffman, TX (First Baptist Church)
- Apr 13 Idaho Falls, ID
- Apr 14 Twin Falls, ID
- Apr 15 Caldwell, ID (Canyon Hill)
- Apr 20 Hawthorne, NV (First Baptist Church)
- Apr 22 Chico, CA (Butte Bible Fellowship)
- Apr 26-28 Visalia, CA (Convention Center)
- Apr 29 Reno, NV (South Reno Baptist Church)
- May 4 Beaverton, OR (Village Baptist Church)
- May 5 Silverton, OR (First Baptist Church)
- May 6 Salem, OR (First)
- May 6 Albany, OR (South Albany Community

- Church)
- May 18 Moses Lake, WA (Assembly)
- May 19 Omak, WA (First Presbyterian Church)
- May 31 Post Falls, ID (Ross Point Camp & Conference Center)

#### **PERDUE, KENNETH**

- Mar 18 Lima, OH (First Missionary Church)
- Mar 25 Lima, OH (First Missionary Church)
- Apr 18-22 Springfield, OH (Beacon Street CCCU)

#### **PERDUE, NELSON (T)**

- Feb 29-Mar 4 Richmond, IN (Indoor Camp)
- Mar 11-14 Newell, WV (Glendale)
- Mar 18-21 Paden City, WV
- Mar 28-Apr 1 Nelsonville, OH
- Apr 15-18 Hamilton, OH (Tri-County)
- Apr 19-22 Andover, OH (Cherry Valley)
- May 2-6 Lexington, OH
- May 16-20 Sturgis, MI

#### **PERKINS, HAL**

- Mar 3-7 Pablo, MT
- Mar 10-11 Spokane, WA (First)
- Mar 17-22 Cody, WY (First)
- Mar 24-29 Victor, MT (Bitterroot)
- Apr 1-8 Soldotna, AK
- Apr 12-14 Eagle River, AK
- Apr 15-19 Anchorage, AK (Chapel/Cross)
- Apr 21 Quad Cities, IL (Iron Sharpens Iron)
- Apr 22-25 Morrison, IL (Open Bible Fellowship)
- Apr 28-May 2 Wyoming, IL
- May 4-6 Monett, MO
- May 12-16 Harrisonville, MO
- May 26-31 Orange, CA

#### **PETTIT, BENJAMIN AND AMANDA**

- Mar 1-7 Bradenton, FL (Bayshore)
- Mar 22-25 Shipshewana, IN (Waiting School)
- Apr 21-29 Chesaning, MI (Market Street Square)
- May 24-27 Shipshewana, IN (Waiting School)

#### **PETTIT, ELAINE (T)**

- Feb 29-Mar 7 Bradenton, FL (Bayshore)
- Mar 22-25 Shipshewana, IN (Waiting School)
- Apr 6-7 Shipshewana, IN (EPM Shipshewana Weekend)
- Apr 21-29 Chesaning, MI (Market Street

- Square)
- May 24-27 Shipshewana, IN (Waiting School)

#### **PETTIT, JEREMY**

- Feb 29-Mar 7 Bradenton, FL (Bayshore)
- Mar 22-25 Shipshewana, IN (Waiting School)
- Apr 6-7 Shipshewana, IN (EPM Shipshewana Weekend)
- Apr 21-29 Chesaning, MI (Market Street Square)
- May 24-27 Shipshewana, IN (Waiting School)

#### **RAEBURN, STEPHEN AND JANET**

- Mar 3 Saginaw, MI (United Methodist Church)
- Mar 22-25 Shipshewana, IN (Waiting School)
- Mar 31-Apr 1 Shelby Township, MI (Orchard Ridge)
- Apr 8 Burton, MI (Riverview Ministries)
- May 9 St. Clair Shores, MI (Community Baptist Church)
- May 24-27 Shipshewana, IN (Waiting School)
- Jun 29-Jul 6 Vassar, MI (MI Wesleyan District)

#### **ROBINSON, TED**

- Apr 15-18 Conneaut, OH (Kelloggsville)

#### **SHAVER, CHIC**

- Mar 3-4 Kansas City, KS (Victory Hills)
- Mar 10-14 Woodsfield, OH
- Mar 17 McConnelsville, OH
- Mar 18-21 Marietta, OH (First)
- Mar 24-28 Caldwell, OH (First)
- Apr 21-25 Uhrichsville, OH (Rush Community)
- Apr 28-May 2 Mifflinburg, PA
- May 4-5 Overland Park, KS (Breakpoint Wesleyan Church)

#### **SHELLENBERGER, SUSIE**

- Mar 2-4 Murrieta, CA
- Mar 9-11 Brookfield, WI (Elmbrook Nondenominational Church)
- Mar 17-22 Kansas City, MO (First)
- Mar 23-25 Charleston, WV (Calvary)
- Mar 30-Apr 1 Colorado Springs, CO (Eastborough)
- Apr 14-19 Sherman, IL
- Apr 20-21 Fergus Falls, MN
- Apr 27-29 Glen Burnie, MD
- May 4-6 Welling, OK (Salvation Army Women's Conference)
- May 11-13 Muskogee, OK (First)

- May 18-20 Talladega, AL (Salvation Army Women's Conference)
- May 20-23 Binghamton, NY (Southern Tier Holiness Association)

#### **STREET, ALFRED**

- Mar 22-25 Chanhassen, MN (Bethel Fellowship Community)

#### **TRAN, DAVID AND MARILYN**

- Mar 25-28 Mason, MI (West Columbia)
- Apr 1-4 Lansing, MI (Central)
- May 5 Kankakee, IL (Marriage Enrichment)

#### **ULMET, BILL (T)**

- Mar 4-7 Albany, KY (United)
- Mar 11-14 Royalton, IL (First)
- Mar 18 Anderson, IN (Parkview)
- Mar 23-25 Bamberg, SC
- Mar 28-Apr 1 Batesburg, SC
- Apr 7-12 Laurens, SC (Cornerstone)
- Apr 15-18 Newton, IA (New Life Community)
- Apr 21-22 Menomonie, WI

#### **WHITWORTH, MARCUS**

- Mar 11-14 Bethany, OK
- Mar 21-25 Harrisonburg, VA
- Apr 15-18 Tahihina, OK
- May 4-6 Eufaula, OK

#### **WILKERSON, BOB**

- Mar 11 Ashland City, TN (Faith Community)
- Mar 11 Nashville, TN (Grace)
- Mar 18-21 Mansfield, IL (Community)
- Mar 25-28 Rantoul, IL
- Mar 30-Apr 1 Belleville, IL (Emmanuel)
- Apr 4-8 West Union, IL
- Apr 13-15 Pigeon Forge, TN (Smoky Mountain Christian Village)
- Apr 22-25 Lewisburg, TN (First)
- Apr 29-May 2 Glen Carbon, IL (Glenview)
- May 6-9 Benton, IL (First)
- May 13-16 Lebanon, MO
- May 18-20 Waynesville, MO
- May 25 Nashville, TN (Music City Hall)

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 (T) Tenured Evangelist is recognized by the church as a lifetime assignment. See Manual 407.3

# KEEP OUR SERVICE MEN AND WOMEN IN YOUR PRAYERS



Captain Matthew Rensberry MD Brigade Surgeon, First Cavalry Division, 1st Brigade Combat Team provided this photo of the last American Soldiers to leave Iraq on December 17, 2011. Captain Rensberry is the tallest soldier on the extreme left of the photo standing by the open door of the transport vehicle. This photograph is of the early morning prayer meeting before their departure. Captain Rensberry is the oldest son of Rev. and Mrs. Duane Rensberry, returned Nazarene missionaries from Nicaragua. Most of these soldiers will be re-deployed in other war areas. Please continue to bring our soldiers and their families before the Lord in prayer.

Revivalism Ministries recently was honored to receive a letter from one of our military chaplains serving in Seoul, Korea. Lt. Col. Jeffrey D. Hawkins wrote:

*"Just a brief note to thank you for your inclusion of Military Chaplains in your most recent issue of the Evangelists' Perspective and your encouragement to your readers to offer their prayers for us. It means so much to know that as we serve far and away as missionaries to the military, good Nazarenes such as those you represent are kind enough to bring us before the Lord.*

*Again, simply a note to say "thank you" for your thoughtfulness and support – it matters much more than you know!*

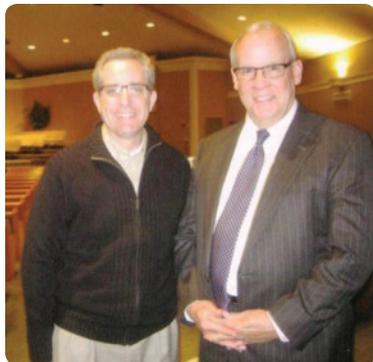
*His Peace and Power as deo continue to spread His Good News...."*

*Lt. Col. Jeffrey D. Hawkins*

# Fires of Revival

## Lenexa, Kansas Revival

"We enjoyed a wonderful Spiritual Renewal Week with Norman Moore in November. We were longing to be renewed, and through Norman's relevant and encouraging messages, God did not disappoint. People commented that this was



exactly the type of week for which they were praying. On Sunday Norman preached in our two morning and our two evening services. Every night people were seeking the Lord and growing in their faith. I would heartily recommend his ministry."

Rev. Rob Prince, Lead Pastor  
Central Church of the Nazarene  
Lenexa, Kansas

## The Power of Conviction

Jesus said, "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will

send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment (John 16: 7-8 NIV)." John Pfeifer experienced the faithfulness of God's convicting power one day while sitting in a bar, not a church pew. John is the oldest son of Rev. and Mrs. Don Pfeifer. Don Pfeifer, now in heaven, was an anointed and gifted holiness preacher widely used in revivals and camp meetings throughout the country. Only God knows the hours of agonizing prayer lifted by family and friends for a wandering soul.

These are John's own words of testimony to a capacity concert crowd recently. "In 1980 I was 29 years old, lost and dying without Jesus. At that time I'd been in Alcoholics Anonymous for five years, and I'd been in jail in every town I lived in. I was sitting in a bar one night, and the power of conviction came on me. I wasn't thinking anything at all about getting saved." John responded to the power of conviction, walked out of that bar, and into the arms of a loving Heavenly Father. A phone call to his earthly dad holding a camp meeting in Louisiana triggered a replay of Luke 11:24, "For this son of

mine was dead and is alive again; he was lost and is found. So they began to celebrate." For those of us that remember Don Pfeifer "getting blessed," it must have been some celebration. Today John; his sister,



Candy; and lifelong friend, Mary Jane Carter comprise the singing group, The Pfeifers. They have been mightily used of God to bring blessing, healing, and salvation to multiplied thousands. In 2006, John was awarded the Singing News musician of the year award. A more complete history of the group can be found on their website: [www.pfeifers.com](http://www.pfeifers.com). I believe John would remind you that if you have a lost loved one or friend, the "power of conviction" is still available through faithful intercessors.

G. Bond

tian message is that Jesus came to reproduce Himself in His people. The man who professes to abide in Him ought to walk even as He walked, be righteous even as He is righteous, and pure even as He is pure. In other words, "As He is, so are we in this world." He compares us to the branches in the vine and sheep of His pasture and even the bride of the bridegroom, Christ Jesus. If we are going to fulfill our purpose in being as He is in this world, let us look at three vital functions of the Christian. We are to be salt, light, and living letters.

### **I. Salt, which Preserves and Penetrates: "Ye are the salt of the earth."**

Salt is a preservative and in a world that is suffering moral decay, the Christian has a fundamental role to prevent society from becoming a rotting corpse. We see ruin and devastation on every hand. We are witnessing deterioration in the political realm, decadence in the moral realm, and decline in the realm of economics at home and abroad. If it were not for the presence of His church in the world acting as a restraint and prevention of this world's decay, we would have long ago witnessed the demise of civilization as we know it.

Salt not only penetrates and preserves from decay and corruption. It acts as a seasoning to make life pleasant and desirable. If we live and love as Jesus did, we will create a thirst for spiritual things. If the Church fills her rightful place in this thirsty world, many will hear and heed the call given in Revelation 22: 17 where John writes, "Let the thirsty come ...and let him take the water of life freely." Jesus said in His Sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." As the "salt of the earth," we are to so live as not only to penetrate and preserve from corruption but to precipitate a thirst for God.

### **II. Light, which Illuminates: "Ye are the light of the world."**

The unsaved world is in darkness. In fact the Apostle Paul writes in Ephesians 5:8 speaking of those prior to their conversion and said, "Ye were sometimes darkness." This darkness consists not only of mental confusion but moral corruption. Those who refuse Christ not only live in darkness but are darkness personified. Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Light is a very comprehensive word. It can mean knowledge (truth), so let us be faithful to walk in the light. Light also acts as a disinfectant that cleanses and purifies. It projects a radiance and a glory, and all are included in holiness.

Dr. Eldon Fhurman once said: "God being holy always acts consistent and never contrary to His character, and so the light is unchanging. It is uncorrupted light because we read in I John 1:5, "in Him is no darkness at all." It is unconquered light as John 1: 5 says, "The light shineth in the darkness; and the darkness comprehended it not," (means that the darkness could not put it out). J. Paul Taylor in his book entitled Holiness, The Finished Foundation said, "The mystery of Godliness is not the mystery of darkness but the mystery of light."

Jesus said concerning the Christian: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5: 14-16). God has called us to be ambassadors for Him representing "THE Light of the World." Jesus commissions His disciples in John 20:21 when He tells them, "As my Father hath sent me, even so send I you." He further stated in John 13:20,

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent Me." (John 13:20) He has made us His partners in the work of evangelizing this lost world.

### **III. Letters, which Communicate: "Ye are our epistles (letters)...known and read of all men." (II Cor. 3:2)**

There are many who will not take time to read the Bible, but they will read our lives.

In II Cor. 2:3, Paul said, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not in ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." So let us "walk, even as He walked." The word walk indicates one's manner of living. As children no longer of the dark but of the light, we walk in a new direction, under new directives, and motivated by a new dynamic, the Spirit of the living God. We have the mind (disposition) of Christ. We now love as He loved, we are compassionate as He is compassionate, and we are merciful as He is merciful.

We are in this world for the same purpose that Jesus was: the salvation of souls. While walking with Him we have sweet fellowship and communion. We talk to Him and He talks to us and we have the consciousness of His approval on our lives. As the rhetorical question asked long ago, "Can two walk together, except they be agreed?" Holiness will produce such harmony and oneness that will enable the Christian to fulfill the same purpose in this world that He came to fulfill, except for being the "propitiation for the whole world," which could only be provided by the, sinless Son of God. However, when one receives the provision of Calvary and is "made the righteousness of God in Him," He then, by the grace of God, can live in accord with my text, "As He is, so are we in this world." ★

denying that the letters were written by the same John who gave us the fourth Gospel. Early and strong tradition assigned them to the Gospel writer and we have no grounds for quarreling with that. The Gospel was written “that you may have life” (John 20:31) and the first letter was written “that you may know that you have eternal life” (I John 5:13). Those verses establish an adequate link between Gospel and Epistle.

The writer of these letters had an exalted view of Jesus. He is “the Word of life,” who “was with the Father and has appeared to us” (I John 1, 2). The church has fellowship with Jesus, which makes no sense unless Jesus arose from the dead and ascended to the Father. You don’t fellowship with dead prophets or rabbis. This Word, who became “Jesus Christ, the Righteous One,” died as “the atoning sacrifice for our sins,” indeed, “for the sins of the world” (I John 2:1, 2). This “atoning sacrifice” demonstrated, as nothing else could, God’s love for us. It also obliges us, as nothing else can, to “love one another.” Jesus said, “No one comes to the Father except through me.” John reflects these words by declaring, “No one who denies the Son has the Father” (I John 2:23). Jesus is indispensable and irreplaceable as the way to the Father.

That “Jesus Christ laid down his life for us” means that we should “lay down our lives for our brothers.” This we do by sharing our resources to meet their needs (I John 3:16-18). Jesus is more than an example, and salvation is more than an emulation of His life-style. However, He is not less than an example, and when we truly know Him we will gladly pattern our attitudes and actions after His. We know that we know Him when we imitate his life and “walk as Jesus did” (I John 2:3-6). God commands us “to believe in the name of his Son, Jesus Christ” and “to love one another.” Our obedience is energized by “the Spirit he gave us” (I John 3:23, 24) —another profound Trinitarian passage.

John warned against “false prophets” and “anti-christs.” These appeared within the church to debase the name and dilute the gospel of Jesus. Such men are still showing up within today’s churches, often parading their attempts to diminish the person and mission of Jesus as evolved biblical scholarship.

John declared that all who believe that “Jesus is the Christ” — the anointed Savior — are “born of God.” They love and obey God, and by faith in Jesus they “overcome the world” (I John 5:1-5).

The second letter, very brief, is addressed to an unidentified “chosen lady and her children.” John exhorts them to “continue in the teaching of Christ” — which can mean either the church’s teaching about Christ or Christ’s teaching through the church, or both.

The third letter, even briefer, does not contain the name of Jesus, but like the other letters it speaks of loving, walking, and working “in the truth.” For John “the truth” is Jesus, who said, “I am the truth.” There is no higher conception of Jesus in His divinity and humanity than we find in the writings of John. It can be compressed into this one statement: The Father has sent his Son to be the Savior of the world.

The last of the general epistles is the brief one penned by “Jude, a servant of Jesus Christ and a brother of James” (Jude v.1). Jude wrote to warn believers against “godless men” who treat the grace of God as a license for disgraceful behavior. He referred to Jesus as “our only Sovereign and Lord” (Jude v. 4), and as “the Lord Jesus Christ” (Jude v.17) through whom we glorify God “now and forevermore” (Jude v. 25).

Here is another apostolic author, trained to confess one God, who gives to Jesus the title often given to God in the Greek Old Testament. Jesus is Lord, and “our only” Lord. That can only be true if Jesus, the Son, is one with the Father.

Jude exhorted Christians to edify themselves by keeping themselves in God’s love as they wait for “the mercy of our Lord Jesus Christ” to bring them into eternal life. His understanding of Jesus as Sovereign and Savior squares with that of all New Testament writers.

No one, inside or outside of the church, can reduce Jesus to the level of other prophets, reformers, and teachers without denying the plain declarations and implications of Scripture.

A greater Jesus than the apostles proclaimed has never been imagined or described. All deviations from this Jesus have lessened and falsified Him. ★

*W.E. McCumber served the Church of the Nazarene for over 69 years as preacher, college professor, revivalist, conference speaker, radio speaker, writer and magazine editor. On December 18, 2010 he suffered a massive stroke and never recovered. “Brother Bill” has been a friend and encourager of the Evangelists’ Perspective magazine. His articles have blessed and challenged all of us.*

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