

The Arminian

A PUBLICATION OF THE FUNDAMENTAL
WESLEYAN SOCIETY

VOLUME 44

FALL 2026

ISSUE 2

THE RESPONSE THAT GOT NO RESPONSE: RESPONSE TO SCOTT KISKER'S *FIREBRAND* ARTICLE, "THE GLOBAL METHODIST PROPOSED ARTICLE ON HOLY SCRIPTURE: A CRITIQUE," MAY 19, 2026

Daryl McCarthy

Kisker objects to the wording, "Scripture is without error in all it affirms." But the idea captured in the phrase "without error in all it affirms" did not originate with the Lausanne Conference. This concept had been expressed in similar words by Wesley and Methodist theologians long before Lausanne,

or Billy Graham, or the Chicago Statement, or B. B. Warfield and A. A. Hodge.

Kisker claims that before the "Reformed battles over inerrancy in the 19th and 20th centuries...there was no formal doctrine of 'inerrancy' until B. B. Warfield and A. A. Hodge clarified 'verbal plenary inspiration' and affirmed the original autographs had no errors of theology, history, science, or fact." But inerrancy is not a recent innovation from Lausanne or Chicago or some Calvinist. Early church fathers, such as Clement of Rome, Tertullian, Justin Martyr, Theophilus, Clement of Alexandria, Ambrose, Athenagoras, and Tatian clearly affirmed the utter truthfulness and trustworthiness of Scripture, as did Augustine, medieval scholars such as Gregory the Great, Bonaventura, Aquinas, and Wycliffe, and the Reformers.

It is even more surprising that Kisker writes, "Using the phrase 'without error' also risks importing non-Wesleyan theological categories into Global Methodism." Consider the unanimous consensus of these Wesleyan scholars regarding the accuracy and reliability of Scripture:

THE ARMINIAN MAGAZINE

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ISSN 1085-2808

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1. Adam Clarke (1826): Scriptures have “God for their *Author*, salvation for their end, and **truth, without mixture of error**, for their matter” (*Works*, 11:406). “The apostles were assisted and **preserved from error** by the Spirit of God; and therefore were enabled to deliver to us an **unerring rule of faith**” (*Commentary* 5:9,11).
2. Richard Watson (1829): The inspiration of the Holy Spirit “secures the Scriptures **from all error** both as to the subjects spoken and the manner of expressing them” (*Conversations for the Young*, 13).
3. Amos Binney (1840): The Spirit “secures the Scriptures **from all error**, both as to the subjects spoken, and the manner of expressing them” (*Theological Compend*, 14).
4. Samuel Wakefield (1869): “We could not have perfect confidence in the detailed account, unless we had reason to believe that its authors had been so assisted by supernatural influence as to be **infallibly preserved from all error**” (*Complete System of Christian Theology*, 73).
5. Thomas Ralston (1876): The writers of Scripture “were **preserved from all error**” (*Elements of Divinity*, 303).
6. Miner Raymond (1877-79): “It is **pure from any admixture with error**.... What it says, God says” (*Systematic Theology*, 179-180).
7. Thomas O. Summers (1888): “We have the strongest assurance that the inspired writers were **divinely preserved from all error**” (*Systematic Theology*, 528).
8. Randolph Foster (1889): “If a divine deliverance, **its historical statements must be veracious**, its doctrinal contents sound, and its ethical teachings correct. **Falsity in any part will be fatal to the whole**, or so

far vitiate its claim as to destroy its authority” (*Studies in Theology*, 3:38).

Clearly, throughout most of the 1800s, the leading Methodist theologians maintained a clear consensus regarding biblical inerrancy.

As a participant in the International Council on Biblical Inerrancy, I can testify that there were a number of us Wesleyans in attendance, including representatives from Asbury. The Chicago Inerrancy Summit was where I first met Wilber Dayton, Eldon Fuhrman, and Delbert Rose. My professor at Nazarene Seminary, Ralph Earle, also signed the statement, as did Dennis Kinlaw and Robert Coleman. As Wesleyans, we signed without reservation, because we understood that the historic Wesleyan teaching on Scripture was biblical inerrancy, starting with Wesley himself.

Of course, Wesley “never heard the words ‘inerrant’ or ‘inerrancy.’” But we seem to forget that there are numerous theological terms we use today to describe cardinal doctrines, terms which our forebears never heard. Yet we know without a doubt that they affirmed these same doctrines in their day in their own words.

Wesley’s statements on Scripture make his position indubitably clear.

- “Nay, **if there be any mistakes in the Bible**, there may as well be a thousand. **If there be one falsehood in that book**, it did not come from the God of truth” (*Journal*, July 24, 1776).
- “The Scripture therefore of the *Old and New Testament*, is a most solid and precious system of Divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is **no defect, no excess**.... And the language of his messengers also is **exact in the highest degree**” (Preface, *Explanatory Notes Upon the New Testament*).

Wesley never heard the word “inerrancy,” but he certainly expressed the concept clearly. We are free to promote whatever position

we choose about the reliability of Scripture. But none of us can deny our own history as a movement and claim that what Wesley, Watson, Clarke, and most Methodist theologians of the 19th century believed about Scripture is somehow a Reformed doctrine.

Why would we disregard more than a hundred years of robust affirmations of inerrancy by leading Methodist theologians and instead adopt a weakened view of Scripture, a view which only came with the theologi-

cal retreat of Methodism into liberalism? Is it possible that denial of inerrancy was one of the causes of the anemia and theological compromise which characterized 20th century Methodism? Why should the Global Methodist Church repeat this error about inerrancy? Can we learn from our own history?

Editorial note: This submission to *Firebrand* was not published, although public comment on the proposed Articles began in March 2026 and ran for about six months.

GUARD AGAINST GETTING NEBUCHADNEZZARED

Thane H. Ury

I once saw a brief outline of the Book of Daniel highlighting Nebuchadnezzar's strategy to reprogram the exiled Hebrews. He wanted to disabuse them of their culture, their covenantal and Hebraic mindset, and their scandalously jealous God. That's a tall order indeed. So, how did he try to do this?

Nebuchadnezzar first had to get his new subjects to marinate in pagan-speak, pagan literature, and the general thought patterns of the Chaldeans. His four-fold playbook below was the same one used by all demagogues to implant new views in the soil between the ears. It's a playbook that Alexander the Great, Caesar Augustus, Genghis Khan, post-enlightenment rationalists, neo-Darwinists, evolutionary creationists, and all strains of progressive Christianity now vying to impact the Wesleyan world. And why not? This strategy is usually devastatingly effective. And the threat of torture and execution back then usually accelerated compliance. In our modern context the threat isn't death, but job loss, not being tenured, being deplatformed, or receiving the scarlet letter of being anti-science.

Here's the four-fold strategy for how Nebuchadnezzar implanted the new views:

1) He used education. New views are nearly always Trojan-horsed under the guise of enlightenment and learning. While healthy hosts are allowed in the door, lazy vetting often allows metaphysical viruses in which couldn't have gained access otherwise. They are quietly snuck in and begin their dirty and dastardly demolition between our ears. We've seen how liberal theology, neo-Darwinism, wokism, and every sexual deviancy imaginable has been first normalized in education. Modern Nebuchadnezzars infiltrate the academy.

2) These new views often focus methodically and stealthily on undermining a person's worldview. It's so smooth and cunning that we often don't even realize it's happening, especially when lulled asleep by the relentless use of Christian catch phrases that sound so kosher. And watch out for the slow and silent side attacks.

Darwin made an interesting observation about John Stuart Mill's devious approach. Mill was a high priest of humanism with no discernible religious leanings. If Mill had openly expressed his atheistic convictions, he'd never have been able to as effectively sway British political discourse 150 years ago.

Darwin saw in Charles Lyell the same crafty lack of candor as Mill. Lyell's tact was to get readers to doubt Genesis through inference and speculation. It's the exact same evasive spirit modeled by today's evolutionary creationists. So, it's no surprise to find Darwin writing a letter to his son in 1873 sharing that the most effective attacks on Christianity routinely "follow the slow and silent side attacks."

3) Next, the primary goal of most new views was to get the Hebrews to think more like Babylonians and to think less like Israelites. 150 year ago, Oxford professor Matthew Arnold contrasted Hebraism and Hellenism, and claimed "between these two points of influences moves our world." And I would suggest that the modern academy wants us to think in a more Hellenistic mode, and

*It took God forty years to get
Egypt out of Israel.*

a less Hebraic one. Since Christianity is basically Jewish, modernity instinctively

does all it can to dull our Hebraic heritage. None other than James Barr warns of the danger "that these [Hebraic] elements may be obscured." Could it be that our occidentalisms confuse us theologically in ways we aren't even aware? Heschel suggests that all manner of ailments arise because our operating system is "derived from Athens rather than from Jerusalem."

Recall that God got Israel out of Egypt in one night, but it took Him forty years to get Egypt out of Israel! The late Voddie Baucham famously said, "We cannot continue to send our children to Caesar for their education and be surprised when they come home as Romans."

4) And finally, Nebuchadnezzar's long game with these new views was to instill in these exiles a total dependence upon him for every need. Even today, some governments promise womb-to-tomb provision.

This is all super quick, but you get the point, and you can supply your own modern parallels. In the first half of the 20th century the public school system in America steadily supplanted Christian classical learning with secular modes of thought. John Dewey is not the only culprit behind this hostile takeover, but he's toward the top. He knew that a steady barrage of humanistic education for 40 hours a week at public school was in no danger of being undone by one measly hour per week at church.

Back to Babylon for a moment, as Edwin Yamauchi sees yet another tactic taken in this Chaldean mind war. Nebuchadnezzar wanted to sandblast away the past of these four strapping Hebrew lads, and we see this by carefully noting the new monikers on their shiny state-ordered Babylonian business cards:

Daniel means "God is my judge," but his new name, Belteshazzar, had embedded within it the name of the Babylonian god, Bel, and meant "Bel will protect (the king)."

Hananiah means "Yahweh is gracious," but his new name, Shadrach, meant "I am very fearful of Aku," the name of another Babylonian deity.

Mishael means "Who is what God is?" But his new name, Meschach, meant "Belonging to Aku."

And Azariah means "Yahweh has helped," but his new name, Abednego, meant "Servant of Nego," Nego being the son of Bel.

Reprogramming these exiles started with new names! But there's something else at play here, far beyond merely claiming authority over these men's lives. Every one of the Hebrew names pointed to the Holy One: 1) God is my judge, 2) Yah is gracious, 3) Who is equal to God? and 4) Yah has helped. But their new pagan names tilted toward the Babylonian pantheon.

And it's here that we get a sense of

Nebuchadnezzar's flared nostrils toward Yahweh's authority. He'd sleuthed out the cream of the exilic crop so he could "Manchurian candidate" them in his Babylonian worldview. His plan was that the four Hebrews would then be tools for the Babylonification of the royal court and the king's other subjects, too. No critical thinking or independent thought allowed. It was to be Babylonian thought 24/7.

Considering more contemporary parallels, we can't help but think of events in recent decades. We've seen prayer vilified in schools, Ten Commandments displays have been ACLU'ed away, saying "Merry Christmas" is offensive, Bibles aren't needed in courtrooms anymore, Christian symbols are increasingly banned, "In God We Trust" on our money will eventually be gone, deplatforming or cancel-

ling is the new normal, Christian businesses are mandated to provide coverage for practices that vi-

What steps have you taken to protect yourself from attack?

olate their conscience, mom-n-pop shops with a different moral compass than the Gadarene herd are equated with Nazis and fascists, public nativity scenes have gone the way of the dodo, preaching on some topics is now considered hate speech (and will be made illegal in our lifetime), and the God of the Copybook Headings has been forced to walk the plank. America's Judeo-Christian roots are denied, mocked, or recast as oppressive constructs and ugly relics that need decolonizing. Freedom of religion has now morphed into freedom from religion (well, freedom from just one religion, anyway). We don't know exactly what's next, but it won't be pretty.

Not much drama was involved in embracing Christianity 30-40 years ago. Yet the biblical scaffolding that we once took for granted has been systematically removed. And like Daniel, Shadrach, Meshach, and Abednego,

we are now also called to weather the relentless assaults on our worldview. Have you recognized this Babylonification? What specific steps have you taken to protect yourself and your loved ones from the slow and silent side attacks that we're all subjected to at least 40 hours every week?

We have a tinge of schadenfreude when A.W. Tozer is bruising the sternum of others. But we're decidedly less chipper when his heat-seeking, prophetic, bony finger is thumping our own chests. Still, we know that his word is what we need to hear today:

I believe in Christian [love], but I do not believe at all in Christian tolerance.... I do not believe in the weak tolerance that we hear preached so often now—the idea that Jesus must tolerate everyone and that the Christian must tolerate every kind of doctrine. I do not believe it for one minute, for there are not "a dozen rights." There is only one "right." There is but one Jesus and one God and one Bible. When we become so tolerant that we lead people into mental fog and spiritual darkness, we are not acting like Christians. We are acting like cowards!

Yea, we often act like those who've been Nebuchadnezzared! We are acting like cowards when we don't stand as Daniel and his friends.

When everyone around you is bending the knee to Baal, stand strong. The fourth Man has sufficient grace to help you resist the toxic pathology of groupthink. And trust me, there's not only plenty of room in the furnace, but arguably it's probably a whole lot safer in there than siding with the accommodationists outside who've chosen to bend the knee.

Genuflect wisely, my friends.

THE HERMENEUTICS OF ABORTION

Vic Reasoner

Thomas Oden was a liberal theologian who had a change of heart. He recalled by 1975, "Abortion became an unavoidable issue for me when women seminary students who were struggling to understand their own abortions came to my office for counsel.... The abortion issue was my wake-up call."

However, Free Methodist theologian Howard Snyder recently declared,

When human life actually begins became a hot debate in the twentieth century and this continues today due to the abortion issue. The Bible actually does not specify when human life begins, and of course the science of conception and fetal development has come only in the past few centuries. This means that biblically, the issue of when human life (or the human soul) begins is an open question. Certainly Christians should oppose all medically unnecessary abortion. But the

Bible does not teach that an unborn human fetus is a *nephesh* (a living soul or breathing creature), nor does it equate abortion with murder. [Snyder, *Consider the Lilies*, 51].

Snyder represents Jewish thought, but not Christian thought. Human life, whether born or unborn, was protected in the Old Testament (Exod. 21:22-25). The Bible treats the unborn as fully human. While the law forbade abortion, the case law in Exodus 21 was accidental abortion. The penalty for intentional death to a fetus is the same as murder to any other human being. The *Didache*, written about 100, stated the ethics of the Christian church. "Thou shalt not murder a child by abortion nor kill that which is begotten."

In Snyder's introduction he states that he is following Thomas Noble's systematic theology [Snyder, *Consider the Lilies*, 11]. But much like James Talarico, he misuses the Bible to support liberal presuppositions.

WILLIAM F. KUMUYI: CHAMPION OF THE HOLINESS MESSAGE OF ENTIRE SANCTIFICATION IN AFRICAN CHRISTIANITY

William Udotong

This article focuses its attention on a consequential African church leader, Pastor William F. Kumuyi, founder of the Deeper Life Bible Church in Nigeria, who has championed the preaching and teaching of entire sanctification for the past six decades. His systematic teachings and consistency in practice mark him out as a champion of the holiness cause and message.

The goal of this article is to highlight the fact that teaching on entire sanctification is

still being championed in the continent. I write this from the perspective of a scholar who has followed the growth of the African church and the many attempts that have been made to chronicle that extraordinary growth. Often scholars failed to explain the role that the holiness teaching of entire sanctification has played in the growth and revival of the church in the continent, particularly in sub-Saharan Africa. I also write this from the perspective of an insider who joined Kumuyi's

Deeper Life Bible Church and have been under his teachings for the past four decades. My evaluation of his ministry is that of a church leader who has been consistent in not just teaching the holiness message but living it out. To be sure, there are other church leaders and churches that teach holiness; however, there is paucity of leaders who teach sanctification as an experience distinct from salvation and Spirit baptism. This will be the first in a series of articles that will identify and highlight African leaders and churches who have continued to propagate and champion the teaching of sanctification.

Western Pietist/Holiness Movement Contribution to the Emergence of Christianity in Africa

Scholars on African Christianity historiography have different opinions on the contributions of the Western pietist/holiness movement from the emergence and growth of indigenous Christianity in Africa. For example, Allan Anderson in his 2007 book titled *Spreading the Fire: The Missionary Nature of Early Pentecostalism* discussed the impact of the holiness movement in global mission, but did not say much on the impact the holiness doctrine played in the success of the movement. Credit must be given to Dr. Robert Lang'at who more than two decades ago drew the attention of the scholarly world to this subject. Lang'at is currently the bishop of the African Gospel Church in Kenya, East Africa. His PhD dissertation in 2003 at Drew University in Madison, New Jersey explored the intersection between the Western Holiness movement and Christian mission in Africa.

In his 2010 article titled "Holiness historiography as a framework for understanding the emergence of Christianity in Africa," Lang'at examined the doctrine of sanctification and the role of pietist/holiness movements in the emergence of African indigenous Christianity. He argues that holiness is

the major bridge connecting mainline protestant churches and the emergence of evangelical, Pentecostal, and charismatic renewal movements in Eastern, Central, Western and Southern Africa Christianity. He maintained that holiness historiography is the framework for understanding the emergence of Christianity in Africa and highlights the scandal of scholars of African Christian historiography in neglecting the pietistic holiness reading of African Christianity and the failure to understand the emergence of mainline evangelical, Pentecostal, and Charismatic Christianity. He maintained that the doctrine and experience of holiness is central to understanding the process that brought African Christianity to its present form.

The main contribution of Lang'at is the significant contributions of Western Christianity, particularly the holiness movement, on the emergence and growth of Christianity in the continent. According to Lang'at (p. 30) "the doctrine of holiness is one theological theme whose inner dynamic would help unravel the outward manifestations of Christianity in Africa in all its ramifications, success and failure."

Lang'at's argument provides the background of this article because it explores the life and ministry of an African church leader, William F. Kumuyi, who has championed the teaching of sanctification for more than six decades. The message of holiness has been instrumental in the phenomenal growth of the denomination he founded, the Deeper life Bible Church. William Kumuyi, as we shall see, has been significantly influenced by churches and personalities in the pietist and holiness movement from America. Churches such as Anglican and Apostolic Faith churches also contributed to his understanding of sanctification. He has also been influenced by key figures in the holiness movement such as John and Charles Wesley, Jonathan Edwards, and others. I make bold to state that more than any other church leader in Africa, Kumuyi has

been the most vocal and consistent in teaching sanctification as a second work of grace and a definite Christian experience after salvation. To be sure, this does not imply that there are no other preachers of holiness in Nigeria and Africa.

William F. Kumuyi and the Founding of Deeper Life Bible Church

William F. Kumuyi is the founder of the Deeper Life Bible Church, an indigenous Nigerian Pentecostal Church that started in Lagos, Western Nigeria and has spread across Africa with several branches in Europe, America and other parts of the world. Kumuyi was born in 1941 and raised in the Anglican Church. His parents were very strict Anglicans and church attendance, morning prayer, Bible reading and singing of hymns was a regular routine in his family (Isaacson, 60). This contributed significantly to his knowledge of Christianity, although at this time he did not profess personal faith in Christ.

While serving as a teacher at the Mayflower school at Ikenne in Ogun State, Southwestern Nigeria, he attended a camp meeting of the Apostolic Faith Church, where he accepted Christ in 1964. After his conversion Kumuyi became a member of the Apostolic Faith Church and developed a great appetite and love for the things of God and heaven. He read the Bible voraciously and at the same time, he also read books from Western writers such as John Wesley, Charles Finney, Charles Spurgeon, and others. The faith and holiness teachings of these men would make a lasting impact on Kumuyi (Ojewale, 68).

The growth of Deeper Life Bible Church was dramatic. Isaacson described it as extraordinary. By 1988, it had become the largest single congregation in Africa. Kumuyi left the Apostolic Faith Church and founded the Deeper Life Bible Church in 1973 due to doctrinal disagreement. The church started as a Bible study group in his sitting room at his

apartment at the campus of the University of Lagos in Nigeria, where he was working as a lecturer. The church started as an interdenominational fellowship and had a high patronage from believers from different denominations who were thirsty for the Word of God and revival. By 1979, the group was already becoming a movement with its own distinctive image (Isaacson, 92).

In 1982 Deeper Life formally became a church and Sunday worship service was inaugurated. Deeper Life soon spread to most university campuses in Nigeria, and churches were established in urban and rural areas as result of the aggressive evangelism of members of the church. Today Deeper Life Bible Church branches are found in most African countries, and worldwide Deeper Life Church is present in about 138 countries in the world. Kumuyi and the Deeper Life movement were at the center of the post-Civil War revival that changed the spiritual atmosphere of Nigeria. Two things stood out clearly, the first was the emphasis on practical holiness and the second was aggressive evangelism and outreach by members of Deeper Life Church. But as noted above, Kumuyi's story will be incomplete without paying attention to the influence of the pietist/holiness movement that influenced and shaped his theology and practice. The emphasis on sanctification has continued to be a central and experiential doctrine of the Deeper life Church. Kumuyi has faced significant resistance from several leaders. Some have parted ways with him because of this teaching, but he has remained consistent.

Impact of Western Christian Movements on the Life and Ministry of W. F. Kumuyi

As noted earlier, several influences contributed to Kumuyi's understanding and stand on sanctification as a definite Christian experience. His parents were of the Anglican church that came to Nigeria through the Wesleyan holiness movement. As noted earlier, Kumuyi

was influenced by the Anglican church where his family attended.

The major influence on his theology of holiness came through the Apostolic Faith Church, where he was converted and became a member for several years. His understanding, experience and practice of sanctification was influenced significantly by the Apostolic Faith Church. The Apostolic Faith Church was established in 1907 in Portland, Oregon in 1907 by Florence Crawford in the United States. The church was a product of the Azusa Street revival of 1906. Timothy Oshokoya started it in Nigeria in 1944. Oshokoya experienced spiritual awakening in 1939 after reading an Apostolic Faith gospel tract left behind by one of her missionaries. From three members at its beginning, the church has spread to hundreds of cities in Nigeria with headquarters in Lagos.

The Apostolic Faith Church played a significant role in the formation and understanding of holiness as a doctrine and practice in Nigeria and Africa because it was perhaps the earliest and most consistent western voice

Holy living prepares believers to be ambassadors for Christ on earth while preparing them for heaven.

on the teaching of sanctification as a second definite Christian experience. Kumuyi would learn this firsthand during his

years of sojourn in the church. "Kumuyi's days in the Apostolic Faith already were a necessary foundation to the holiness experience and lifestyle. These teachings received from the Apostolic Faith had an enduring effect" on him and the church he founded (Babatope, 44).

Kumuyi became a passionate believer, practitioner and teacher of the doctrine of entire sanctification. He believes the call to preach sanctification and holiness is the purpose of his calling (Babatope et al, 45). His teaching and preaching of holiness are based on the conviction that there is no other route

to heaven except through true saving and sanctifying grace from Christ. He taught the pursuit of holiness and heaven should be the primary occupation. Holy living would also prepare believers to be ambassadors for Christ on earth while preparing for heaven.

Professor Gary Maxey who came to Nigeria as an American Missionary witnessed the post-civil war revival Nigeria. Maxey knew Kumuyi personally and was attracted to his teachings. He had attended some of Kumuyi's semiannual camp meeting in Nigeria.

Maxey noted that;

More than any other revival leader W.F. Kumuyi built on both Scripture Union and Apostolic Faith Church foundation. He broke with his Apostolic Faith background in 1977 and lunched a Sunday service in November 1982. He pointed out that the Civil War revival directly touched the lives of several hundred thousand of people and impacted communities in Western, Eastern and Northern parts of Nigeria (Maxey,78-79).

Kumuyi was also influenced by the teachings of some of the patrons of the pietist and holiness movements such as Jonathan Edward, John and Charles Wesley and others. John Wesley teaching on entire sanctification made the most enduring impact on him. Kumuyi describes himself as a student of John Wesley and during his early Christian years he read and devoured all of Wesley's literature available to him. In his sermons and writing he quotes copiously from Wesley's writing.

Kumuyi stated that after his conversion in 1964: " I read John Wesley, Charles Finney, Charles Spurgeon and lots of other books. He also pointed out that "My studies of the Scriptures coupled with the books I was exposed to got me incontrovertibly on the place and significance of holiness in the believers' life. (Babatope, 41)

Kumuyi viewed himself as a product of

the Wesleyan Christian perfection movement which is grounded in the teaching of John Wesley (1703-1791). He collected and studied all the books written by John Wesley. Kumuyi taught that genuine faith in Christ produces inward and outward holiness. This inward transformation will find expression in renewed outward character. He emphasized discipline, rigorous lifestyle and transparency as outcomes of holiness.

William Kumuyi's Teaching on Sanctification and its Impact on Nigeria's Post-Civil War Revival

The post-Civil War revival during the late 1960s and early 1970s marked a watershed in the history and growth of Christianity in Nigeria. It was a significant development that would later extend to the church in Africa, particularly sub-Saharan Africa. This period was characterized by active evangelization, mission emphasis on holiness, and church planting. This massive impact of the revival of this period has been variously described. For example, Mathews Ojo (2018); Richard Burges (2008); Danny McCain (2018) and Gary Maxey describe this period as the greatest revival in the history of the country. In his book,

Kumuyi stands out as the most consequential African preacher who has consistently taught, preached, and lived the message of sanctification.

Recovering a Lost Vision, Maxey identified the key characters during this revival in Western Nigeria and noted the contribution of Western missionaries such as Tony Wilmot (1915-1996), Sydney Grandville Elton (1907-1987) and Bill Roberts of the Scripture Union of Nigeria. He also listed several Nigerian church leaders who were arrowhead (or foot soldiers as he described it) of the revival such as Benson Idahosa, William Kumuyi, Mike Oye and others. But he described the crucial role played by Kumuyi in the revival and teaching on sanctification.

Gary explained that "Kumuyi's vision was to fill the gap that he believed existed within the rising charismatic movement both in educational institutions and in churches caused by lack of sound exegetical teaching." He also pointed out the holiness emphasis of Kumuyi when he said that "W.F. Kumuyi's dominant message was one of sanctification and holiness, including a lifestyle marked by separation from the worldliness rampant in the surrounding society as well as many churches (p. 77). Gary said further "Not surprisingly, therefore, he (Kumuyi) saw his mission less as evangelistic outreach to those who were unchurched and more to those who were already in the church but in need of revival."

Describing the influence of Kumuyi during this period, Maxey said that "all over the nation and beyond, one could hear hundreds of proteges parroting both the content and intonation of Kumuyi's messages. No matter what message he preached, he seemed to always talk about what it meant to be a holy person and the importance of seeking and attaining an experience of sanctification. The message was simple: you must be saved, you must be sanctified, you must be baptized with the Holy Spirit, you must live a holy life, you must make heaven" (p.77).

Isaacson made the following conclusion after spending months in Nigeria to study the Deeper Life Church: "Doctrinally, some might even call them fundamentalist, but Kumuyi is most influenced by Western Evangelical/Holiness/Pentecostal tradition" (p. 15).

This illustrates the significant place of Kumuyi as a champion of the teaching on sanctification. Kumuyi is 85 years old, and I have followed his ministry and the growth of the Deeper Life Bible Church consistently over the years. It is doubtful that Kumuyi would preach or teach any sermon without giving a place to the teaching of sanctification and holiness.

The influence of Western Christianity, particularly the holiness movement, has been

highlighted to show the continuity between the West and the Nigerian indigenous church. Kumuyi stands out as the most consequential preacher in the continent who has been consistent in teaching, preaching and living

out the message of sanctification as a distinct Christian experience after salvation and Spirit baptism. This aspect of his contribution is usually not mentioned in the discourses on the growth of the church in Africa.

OUR HILL TO DIE ON

Vic Reasoner

In this time of transition for the Fundamental Wesleyan Society, I need to retell the story of our founders and underscore why we began.

- **A.J. Smith**

In 1920 A. J. Smith was sent by the Church of the Nazarene to China. While there he began to read Wesley's *Plain Account* and decided that although he professed two works of grace he had never been born again. He began to seek the Lord. Co-workers, both Chinese and American church leaders, began confessing sin. Revival broke out in 1927. However, after he was born again he was in general a "speckled bird" among the holiness people. After returning, he did serve as a DS in Canada and did evangelistic work until he founded Intercession City Biblical College and Academy in 1939 and served as president from 1939-1946.

In 1947 a colleague, Elmer Long, was tried for teaching that all believers had the Holy Spirit. Around 1948 A. J. Smith collaborated with Elmer Long, James E. Church, and Wallace Memmer on a twelve-page tract which consisted primarily of quotations from early Methodist writers demonstrating Pentecost made believers Christians. This tract stirred extreme reactions. Even some of the employees at the print shop lost their jobs as a repercussion over the tract.

Under pressure, then president Jim Green dismissed Smith over doctrinal issues from the People's Bible College where Smith was then dean (now Laurel University in High Point, North Carolina).

In 1950 Dr. Smith was elected president of Southern Wesleyan Bible College in Intercession City, Florida. This institution had been purchased by the Wesleyan Church and renamed Southern Wesleyan Bible College. They asked Smith to return and build up the school in 1950. In 1951 he was brought before the board and charges were preferred against him. The notes indicate that Smith was vindicated. However, the final decision rested with the board.

In his resignation letter he expressed amazement over the inconsistencies taught at the college, such as the born again man has a devil in him and the regenerated man has no Holy Spirit in him. Smith said he had often been lonesome for fellowship, but found few like-minded people. His own church ostracized him. Smith wrote that he had seen four powerful revivals, but in each case the Spirit was grieved away and never returned because those who grieved the Spirit did not repent. Smith warned that they would not have a real Holy Ghost revival in Intercession City if those who are pointing at other people's sin and wrongs fail to humble themselves and confess their own.

In his 1953 work, *Bible Holiness and the Modern, Popular, Spurious*, Smith said that in 1951 he promised before a panel meeting "to refrain from making any further statements about the matter of the disciples and their spiritual state before and after Pentecost." However, after studying the Scriptures and the writings of Wesley, Clarke, and Fletcher, he retracted that promise. Smith died of can-

cer in 1960. We reprinted *Bible Holiness* in 1997.

- **Elmer Long**

His colleague Elmer Long preached for all denominations in the Blue Ridge Mountains of North Carolina. He, along with Homer Sawyer, held “soul clinics” at holiness camp meetings. At Clinton Camp in Clinton, Pennsylvania, Homer read Richard Watson’s sermon “Power from On High.” The holiness professors became so riled up at them that Long thought a holiness preacher was going to punch him. H. E. Schmul came to their defense, telling the crowd that they were Wesleyan, not heretics. However, neither Long nor Sawyer were ever invited back. Long eventually had to raise chickens for a living in North Wilksboro because he was misrepresented as teaching false doctrine. Schmul later turned against us.

I met Elmer Long at that same camp in 1978. His writings were banned at some holiness camps. We printed a booklet by him in 1993. *Recovering the Wesleyan Emphasis*, a 91-page book, was published in 2025.

- **The Brush Brothers**

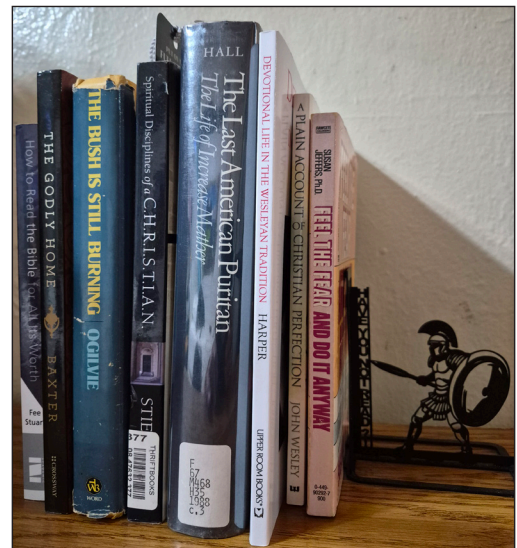
Norman and Bobby Brush had been raised in a fanatical holiness group but began to seek the Lord in the early 50s. Norman got saved first, then Bobby followed. Eventually they discovered that John Wesley taught what the Lord had shown them. They established fellowship with Elmer and Homer. It was at this time the Fundamental Wesleyan Society was organized in 1979. The compiled writings of Robert L. Brush were printed this year under the title *From Faith to Faith*.

- **Marion Brown**

Marion Brown was the treasurer for the Mid-West Pilgrims for 10 years and went to Brent, Alabama to hold a revival for Bobby Brush. They read together Wesley’s sermons and Brown was born again. He had Brush come to Indiana to preach to his congregation. In that meeting Brush was threatened with physical violence. Opposition was so hot that a trial was set for Brown. He resigned rather than endure any more controversy. Marion was promoted to glory in February of this year. – *to be continued*

THE INFLUENCE OF BOOKS *Continued*

“Of making many books there is no end, and much study is a weariness of the flesh” (Eccl 12:12). Yet Solomon was not denouncing books and learning. John Wesley told his lay preachers to “contract a taste for reading” or return to their trade. He even promised to supply them with books as fast as they would read them. In this issue we continue to share how books have shaped our lives and changed our world. When Martin Luther was condemned by the Edict of Worms, he was confined to the castle at Wartburg for ten months. During that time he translated the New Testament into German. That might have been the greatest ministry of his entire



life. John Durfee said that Luther fought the devil more effectively through the ink used in his translations than he did by throwing an ink bottle at the devil. Today we fight deception and heresy by proclaiming truth. That proclamation must include every medium available. That includes many modern forms

which were unknown to Francis Bacon in 1597 when he wrote, “Reading maketh a full man; conference a ready man; and writing an exact man.” Today, as well, leaders must always be absorbing, we must be processing, we must be listening, and we must be declaring truth.

DAVID BROWN’S TOP THREE PICKS

David Brown

The three books I have chosen which have strongly impacted my life are Grant R. Osborne’s *The Hermeneutical Spiral*, D.A. Carson’s *Exegetical Fallacies*, and Sidney Greidanus’ *The Modern Preacher and the Ancient Text*. Below are my reviews of the books.

Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. and exp. ed. (Downers Grove, IL: InterVarsity Press, 2006).

In the expanding literature on biblical hermeneutics, scholarship has tended to bifurcate between theoretical treatises on interpretive philosophy and practical guides to exegesis. Osborne’s *Hermeneutical Spiral* commendably integrates both dimensions. At its core lies the controlling metaphor of the “hermeneutical spiral,” a dynamic, iterative process that distinguishes itself from the potentially subjectivizing “hermeneutical circle” of certain postmodern models. Rather than a closed loop, the spiral depicts interpretation as a progressive movement between the text’s original historical-cultural horizon and the reader’s contemporary context. Pre-understanding confronts the text; provisional hypotheses are formulated, tested, and refined through rigorous exegesis; and understanding spirals ever closer to authorial intent while enabling faithful contemporary application.

Structurally, the volume comprises three major sections. Part 1 establishes general hermeneutics, treating literary context, grammatical-syntactical analysis, semantics, and historical-cultural backgrounds while forthrightly engaging the interpreter’s presuppositions. Part 2 advances to special hermeneutics through genre-sensitive analysis of narrative, poetry, wisdom, prophecy, apocalyptic, parable, and epistle, augmented in the revised edition by new chapters on Old Testament law and the Old Testament’s use in the New. Part 3 shifts to applied hermeneutics, synthesizing biblical and systematic theology with homiletics and culminating in contextualization and sermon preparation. Two appendices address ongoing debates regarding textual meaning and authorial intent. Spanning more than 600 pages and featuring an updated bibliography, the work is both encyclopedic and exhaustive.

Osborne’s principal contribution lies in his balanced engagement with historical-critical, literary, and sociological methods without uncritical assimilation. He furnishes methodological controls that safeguard the authority of Scripture while lucidly summarizing complex interdisciplinary discussions. The ultimate aim transcends academic precision: it is proclamation that bridges ancient meaning with ecclesial significance.

Critics have noted the book’s length and technical density, which may deter busy practitioners or novices. Moreover, its 2006 publication necessarily omits subsequent de-

velopments in post-colonial, minority, queer, and ecological hermeneutics. Osborne, however, remains committed to E. D. Hirsch Jr.'s author-centered theory of meaning. By rigorously distinguishing meaning (authorial intent), significance (contextual import), and application (contemporary relevance), he renders reader-centered approaches that marginalize authorial intention hermeneutically illegitimate. For this reason, *The Hermeneutical Spiral* remains an indispensable resource for serious students and teachers of Scripture.

Donald A Carson, *Exegetical Fallacies*, 2nd edition. (Grand Rapids: Baker Academic, 1996)

D. A. Carson's *Exegetical Fallacies* (approximately 140–160 pages) stands as a concise yet incisive critique of interpretive imprecision in biblical scholarship. Though the author modestly describes the work as “an amateur’s collection,” it has secured its place as a standard evangelical resource for pastors, seminary students, and serious readers committed to handling Scripture with precision and humility.

The book’s central thesis rests upon the doctrine of verbal plenary inspiration: if the original words of Scripture are precisely what God intended, then interpreters bear a corresponding obligation to employ rigorous exegetical methods grounded in lexicography, syntax, grammar, and historical context. Carson warns that failure to observe these protocols undermines one’s professed commitment to scriptural authority.

Organized into four chapters, the volume systematically addresses recurring interpretive errors. The longest section, “Word-Study Fallacies,” examines pitfalls such as the root fallacy (the erroneous assumption that etymology determines contemporary meaning), illegitimate totality transfer (the importation of all possible semantic nuances into a single occurrence), semantic obsolescence, and distortions arising from overly narrow or broad lexical ranges. Carson illustrates these errors

not only with Greek and Hebrew examples but also through accessible English cases, such as the obsolete verb “to chaffer,” meaning “to bargain or haggle.” He draws support from Moisés Silva’s *Biblical Words and Their Meaning* to demonstrate how special uses (e.g., ὁ λόγος in John 1:1) must not be indiscriminately conflated with other instances.

The subsequent chapter on grammatical fallacies presupposes familiarity with Koine Greek, which may limit accessibility for some readers. Logical fallacies receives attention through discussions of selective evidence and false disjunctions, while the final chapter on presuppositional and historical fallacies explores unexamined assumptions, anachronism, and failures of historical distancing.

Carson’s greatest contribution lies in his practical orientation. Rather than abstract theorizing, he supplies concrete, footnoted illustrations that render the fallacies memorable and immediately applicable. The work thus serves as both a cautionary guide and a valuable pedagogical tool, encouraging greater exegetical integrity within evangelical biblical interpretation.

Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*, (Grand Rapids: Eerdmans, 1988)

Sidney Greidanus’ *The Modern Preacher and the Ancient Text* offers a seminal integration of biblical hermeneutics and homiletics. As professor of preaching at Calvin Theological Seminary, Greidanus equips contemporary preachers to interpret and proclaim Scripture with exegetical fidelity and pastoral relevance. The volume resists late-twentieth-century tendencies toward subjectivism and methodological novelty by advocating a text-driven approach grounded in the Bible’s own literary, historical, and theological dimensions.

The book divides into two principal sections. The first articulates general principles of

biblical preaching. Greidanus establishes continuity between the proclamatory tasks of Old Testament prophets, New Testament apostles, and modern preachers. He defends expository (textual-thematic) preaching as the normative model while allowing measured flexibility in form. A sustained critique of the classical historical-critical method—particularly Ernst Troeltsch’s principles of criticism, analogy, and correlation—leads to a constructive proposal for a holistic hermeneutic that honors the biblical worldview, including its witness to divine intervention and miracle. Subsequent chapters address literary interpretation, historical-cultural context, theocentric and Christocentric theological reading, sermon form, and the delicate task of contemporary application without distorting authorial intent.

The second half applies these principles to four major biblical genres: Hebrew narrative, prophetic literature, the Gospels, and the epistles. For each genre, Greidanus supplies concrete guidance on text selection, theme

formulation, sermon structure (narrative or didactic), and faithful application. Genre sensitivity emerges as a central hermeneutical tool, enabling preachers to discern both continuity and discontinuity between ancient text and modern context.

Greidanus’s greatest contribution lies in his disciplined synthesis of recent biblical scholarship—literary, redactional, and narrative criticism—with practical homiletics. The work is balanced, non-polemical, and constructively critical of reductionistic approaches. While the prose occasionally exhibits repetition and scholarly density that may challenge beginning readers, these features reflect the volume’s rigorous character. Although it was first published in 1988, its core convictions retain enduring value for seminary-trained preachers committed to church-edifying proclamation that remains faithful to the biblical text.

Editorial note: Dr. David Brown is the younger brother of Marion Brown, whom I paid tribute to in “Our Hill to Die On.”

THREE BOOKS THAT SHAPED MY FAITH AND THEOLOGY

Edward L. Beaver

There are moments in every life when certain books do more than inform—they transform. For those shaped within a Wesleyan theological tradition, it would be natural to point to the sermons of John Wesley or the writings of W. B. Pope as foundational influences. Yet beyond these expected pillars, there are particular volumes that have uniquely shaped my spiritual journey, theological convictions, and understanding of God’s work in the world.

The first is a small but powerful book: *The Authority of the Bible* by John R. W. Stott, first published in 1974. Its importance to me is best told through a defining moment in my early life.

In 1974, I was a young Bible college student at Hobe Sound Bible College in South Florida under the presidency of Dr. S. D. Herron. One day, while sitting in chapel as the vice president was speaking, a crisis arose within me. Questions I had long suppressed suddenly came to the surface. I stood up, walked out of chapel, returned to my dorm room, and began packing to go home to North Carolina. Though I knew Christ had come into my life, I was no longer sure I could trust the Bible I was being taught.

There came a knock at the door. Dr. Herron stood there and asked why I had left. I told him plainly that I could not reconcile what I was hearing with what I believed about

Scripture. He handed me a small booklet and said, “Read this, then kneel before your Bible and ask God whether you can trust what is written there.”

I read the booklet. Then I knelt, placing my hands on the Scriptures and praying, “God, if You do not do something in my heart, I cannot preach or teach this Book.” What followed was unmistakable. The Holy Spirit brought clarity and assurance. From that day to this, I have never again doubted the trustworthiness of Scripture. That moment became a turning point that anchored my entire ministry.

The second influence came through a much larger work: *A History of Christianity* by Kenneth Scott Latourette. During seminary, I studied under Dr. Edward Panosian, who had studied under Latourette at Yale Divinity School. Dr. Panosian did not simply teach history; he brought it to life. Through extensive lectures covering over 1,600 pages, he revealed the unfolding story of God’s work across centuries.

Through rigorous study and comprehensive examinations, something profound took place within me. I became convinced that God is actively working out His purposes in human history. Church history ceased to be a collection of events and became a testimony of divine providence. This realization reshaped my worldview. I began to see history

not merely as human activity, but as God’s on-going narrative.

The third influence was Charles Hodge’s three-volume *Systematic Theology*. As I worked through this monumental text, I encountered a theological framework different from my own. Hodge’s reverence for God’s attributes and his commitment to Scripture were evident, yet his understanding of the order of salvation challenged me.

Rather than persuading me, Hodge forced me to wrestle deeply with Scripture. Through that process, I became firmly rooted in a Wesleyan-Arminian understanding of salvation. It was not agreement, but contrast, that clarified my convictions. By engaging with a strong opposing system, I came to a deeper and more settled position in my own theology.

Each of these works shaped me in a unique way. Stott settled my confidence in Scripture. Latourette expanded my vision of God’s work in history. Hodge clarified my theological convictions through contrast. Together, they represent Scripture, history, and theology working in harmony to form a life of faith.

Books matter. More than that, the right books, encountered at the right moment, become instruments in the hands of God. These three were exactly that for me. They did more than inform my thinking—they helped shape my life, my ministry, and my understanding of God’s truth.

THREE WORKS OF LITERATURE THAT INFLUENCED ME

David Martinez

Indeed, as the ancient teacher warned, “the making of books is endless, and much devotion to books is wearying to the flesh” (Ecclesiastes 12:12 LSB). What he didn’t say, however, is that the practice of reading books is utterly fruitless. After all, in the previous verse, he says that there is great value in

the words of wise men and that they are like “goats” and “well-driven nails,” presumably to keep us focused and unwavering. As he was getting ready to become a martyr and shed his own blood for the cause of Christ, the Apostle Paul himself asked for “the scrolls, especially the parchments” (2 Tim 4:13). As I look back

over my own life, there are some “scrolls and parchments” I wouldn’t mind having in my back pocket everywhere I go. Here are three in no particular order.

“A merry Christmas to everybody! A happy New Year to all the world. Hallo here! Whoop! Hallo!”

I recently stepped into a giant superstore and saw something that made my eyes twinkle with joy. I was so focused on what I had to purchase, that I hardly realized what season of the year was approaching. But once I saw the welcomed reminders, I cannot describe the joy in the pit of my stomach. Christmas trees! Candy canes! Fake snow! Dazzling lights! Heartfelt cards! Colorful decorations! You know what season is on the horizon ... and I’m a sucker for it all!

In Stave Five of Charles Dickens’, *A Christmas Carol* (1843), Ebenezer Scrooge awakens with such relief and joy that one almost must lean away from the book for fear of Scrooge reaching out of the pages and grabbing one by the collar! From the book’s opening, page after page, one is bombarded by the poor misery of a rich sinner. Then, in its iconic closing chapter (“Staves,” as Dickens called them), the story reaches its climax, and Mr. Scrooge is a changed man. The miserly becomes merciful, the callused becomes caring, the bitter becomes beautiful, and the strokes of Dicken’s pen masterfully describes what it’s like moving from darkness into light.

I don’t know if Charles Dickens was a Christian, but I have no doubt that Ebenezer Scrooge became one! In fact, in one of several exuberant exclamations of ecstasy, he shouts “I’m quite a baby... I don’t care. I’d rather be a baby.” Is this not a picture of what being born again should be like? This book impacted me profoundly and it’s worth reading at least once

a year for the rest of my life. I find myself crying *every time* I get to that last chapter as I connect the dots of what truly happens in the soul of man when Christ comes to rule within him. Such a man gets a whole new set of lenses by which he sees literally everything – *Everything!* I can’t help but share one more example:

Running to the window, he opened it, and put out his head. No fog, no mist; clear, bright, jovial, stirring, cold; cold, piping for the blood to dance to; golden sunlight; heavenly sky; sweet fresh air; merry bells. Oh, glorious! Glorious!

“What’s today!” cried Scrooge, calling downward to a boy in Sunday clothes, who perhaps had loitered in to look about him.

“Eh?” returned the boy, with all his might of wonder.

“What’s today, my fine fellow?” said Scrooge.

“Today!” replied the boy. “Why, CHRISTMAS DAY.”

Oh my! I hope you pick up a copy of this classic and read it more than once. As you do, perhaps God will touch your life and give you a transformation that will make the Scrooge’s testimony pale by comparison. After all, Scrooge only lives in the pages of a book, but God-incarnate did come into our world and the Christmas message is every bit as powerful today. I read this book too late in life, it’s better than never having read it – *I’m better* for it.

“Was you a stone, or a brute? Did you look upon them with the eyes of a tiger?”

Anyone that knows me for any length of time knows that I am very passionately against the evil practice of baby-killing, formally called *abortion*, euphemistically called

reproductive care, and scripturally called *sin*. However, this has not been an easy battle to fight. Several factors have been extra boulders to roll over the hill, not the least have been the need to fight the battle on two fronts: the culture and the church.

That the culture is so cruel and has such disregard for human life in the womb is not surprising, however heartbreaking that may be. But that *the church* – what is supposed to be “the pillar and support of the truth” (1 Tim 3:15) – would stand in the way of those of us that want to do something about this, is simply astounding. My own denomination’s emblematic fence-straddling is indicative of the utter cowardice that has gripped many churches. I have often been told, “leave politics out of the pulpit!” as if abortion were a political issue and not a moral one. Others have demonstrated anger at me and have expressed disappointment and/or confusion over why I would address such a negative topic. The fact is that such attacks (and more!) were once hurled at John Wesley for his stance against the slave trade in his time.

John Wesley’s, *Thoughts Upon Slavery* (1774), while not a book, is literature that forever impacted my life, and I go back and read it from time to time. It moved me profoundly when I first read it, not primarily because of its content – some minor data therein has become questionable to me over the years – but because of his righteous courage in taking what was then a very unpopular position against a social sin. The tract oozes courage and steadfastness all over and it is a document that has retained its powerful influence over me throughout the years. I recommend it to any minister that may be discouraged in his battle for social holiness as he sees society move toward more aggressive decadence and injustice.

John Wesley speaks from his grave through this powerful tract and provides us all with a template for being heroic in times when everyone around us wants us to shut up. Read it along with Proverbs 24:11-12

Steve Gregg’s Magnum Opus!

When I read Steve Gregg’s, *Empire of the Risen Son* (2021), I was blown away. It felt like a systematic theology dedicated solely to the topic of the kingdom of God. The topic of the kingdom of God is so confused and has almost been hijacked by prosperity gospel preachers and charlatans trying to make a buck. Others avoid the topic altogether. Few books have impacted the way I see the Christian life as this book has! I don’t think anyone could be the same after reading it, even if that person may not agree with every single one of the author’s conclusions. I still believe every Christian should read it and take the time to think through all the point therein.

In fact, on the back cover of the book, there is a small portion of an endorsement that was so good, I couldn’t agree with it more than I already do: “If you think you know all there is to know about The Kingdom of God, think again. This is not a book, it’s a life-changing journey! Within these pages, Dr. Gregg effectively becomes our passionate tour guide through a Royal Empire of cosmic proportions. Page after page will help you appreciate that this kingdom has its own benevolent laws, its own righteous economy, its own victorious foreign policy, and its own holy culture. This must-read will leave you either sorrowful, like the rich young ruler, or you too will find yourself singing the joyful anthem of this Kingdom’s Christ!”

Amen to that!

“And so, as Tiny Tim observed, God bless Us, Every One!”

REVIEWS

Craig Groeschel with Dr. Wayne Chappelle (2026). *Heal Your Hurting Mind: Biblical Hope for Anxiety, Depression, Burnout and the Emotions No One Talks About*. Grand Rapids: Zondervan. ISBN 9780310366744

By almost any normal measure, Craig Groeschel is one of today's most successful Christian leaders in America. He is the senior pastor of Life.Church, a member of Evangelical Covenant Church in the US. Life.Church was recently reported to have more than 40 thriving congregations, with a total weekly attendance of 85,000 in 2025.

Pastor Groeschel is a New York Times bestselling author who has written more than 20 books. He hosts and teaches the *Craig Groeschel Leadership Podcast*. And I could go on.

Craig has seemed almost superhuman. He has always seemed to be upbeat, always at top of his world, and never overburdened by the work he loves so fiercely. He seems to have been extremely blessed by God in every aspect of life.

In reality, we know everyone has limitations, which, if ignored, can lead to complete failure in life – UNLESS we get the help we need at the time we need it. Thus, it should come as no surprise that the ev-

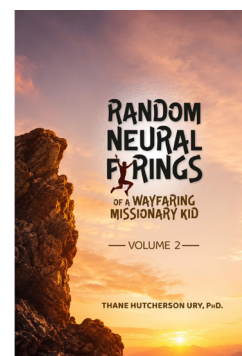
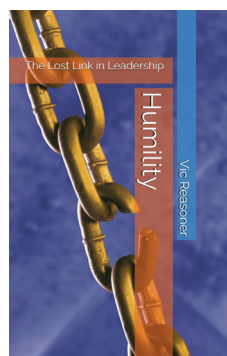
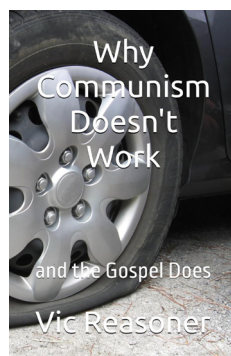
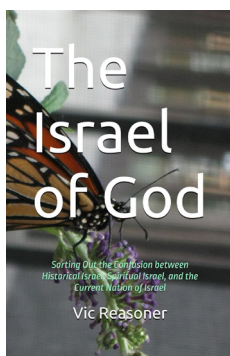
er-working Craig Groeschel found himself completely empty in mind, body, and spirit. And deeply in need of professional help for recovery.

Craig sought help from Dr. Wayne Chappell, a highly competent board certified clinical psychologist specializing in strengthening senior leaders in highly demanding conditions across a wide spectrum of professions. This book is the result of Craig's personal journey through recovery from nearly every major emotional breakdown known to Christians in ministry. Craig's practical insights are buttressed by reflections on Craig's journey by Dr. C., who was invited to share anything he wanted to share about Craig's life-saving journey through recovery.

Reading this book should inspire you to brutal honesty and great healing. It's a must-read for anyone in ministry who suffers with any deep emotional pain. The authors will inspire and challenge toward a stronger you, no matter your station in life.

—William Sillings

NEW FUNDAMENTAL WESLEYAN TITLES

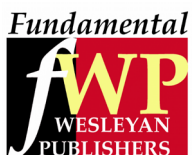
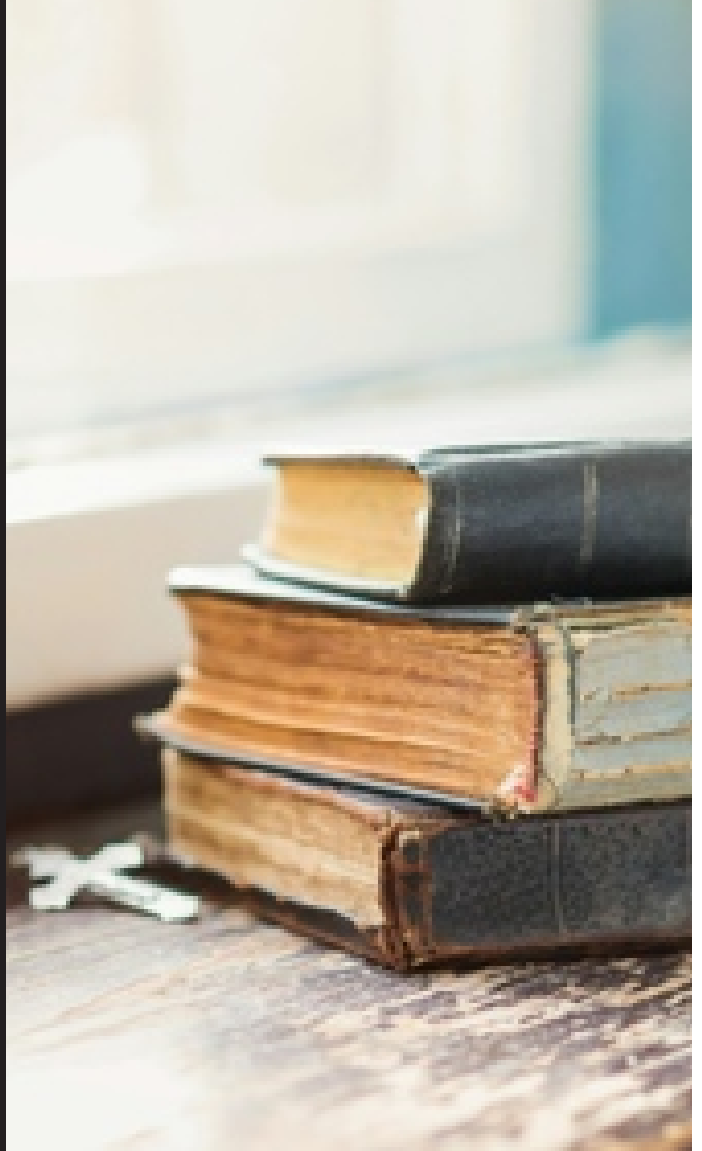


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