All of us who have lived through this past year are aware of the difficulties of the racial tensions within our culture—the massacre in Charleston, racially related police violence, and offensive statements made by politicians and candidates. If anything, these events continue to show us that achieving racial unity is challenging both in our country and within the church.

The book of Acts tells the story of the church’s struggle to move beyond its obvious differences—from a Jewish context to the rest of the world. Paul, who like so many of the Jewish males of his day, had probably given thanks daily that he was not born a woman, slave, or Gentile. However, following his conversion, Paul wrote about the radical access God brings about when men and women come to the Savior from all different kinds of backgrounds.

He wrote to the Colossians that in Christ “there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all” (Col 3:11). While not oblivious to the real circumstances and distinctions of earthly life, in relationship to God and in fellowship with one another in the body of Christ, one’s standing is secure and acceptable because of the radical change Christ brings.

To the Galatians Paul wrote, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise” (Gal 3:28–29). The restrictions that kept people from accessing God now no longer exist, Paul explains. In the same way, the stipulations the world tries to impose on us because of our differences should not determine how we relate to one another. We need to live the way Christ wants us to live—united in him.

Diversity within the body of Christ has been the DNA of Christianity from the first century, and especially of the church—and the Lord delights in it. The gifts and talents that the Holy Spirit has given to his church get displayed in all different ways for his glory. If your local church family looks like mine, you will see all kinds of people—all of them working together for his glory.

Human history demonstrates that diversity can too often complicate life and contradict holiness, but in Christ, a place where by grace we belong, we find unity. Let us, “above all, love each other deeply, because love covers over a multitude of sins” (1 Pet 4:8). With this prayer, may we who belong to God’s family always celebrate and prioritize our Christian family identity and unity in Christ as the truest definition of our lives regardless of the color of our skin, cultural differences, or socio-economic backgrounds.

“After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb’” (Rev 7:9–10).

“The Lord Loves Diversity
FROM THE PRESIDENT: DR. MARK L. BAILEY

Diversity within the body of Christ has been the DNA of Christianity from the first century, and especially of the church—and the Lord delights in it.”
Our mission is to glorify God by equipping godly servant-leaders for the proclamation of his Word and the building up of the body of Christ worldwide.

Dallas Theological Seminary

DR. KAREN GIESEN (MABS, 1998; MACE, 2000; DMin, 2008) is an adjunct professor at DTS-Houston. In “Leading a Multicultural Church Against the Odds,” she describes the inner-city congregation where she and her husband have worshiped for thirteen years. Her pastor Ikki Soma (ThM, 1999), whom she profiles, relishes the challenge of pastoring a congregation that, in addition to being economically and educationally diverse, is also racially mixed.

SARITA FOWLER (ThM, 2014) works as an American Sign Language (ASL) interpreter and a Spanish professor in Tallahassee. A Nationally Certified Interpreter (NCI) who has served in the Deaf community for more than fifteen years, Sarita tells how to minister to them in “The Great Commission Here at Home.” Her mother, also an NCI, taught Sarita to love the Deaf and ASL. She hopes one day to sign as well as her mom—and to master cooking her Cuban arroz con frijoles negros.

In “It Is Personal Being a Christ-follower Who’s Asian,” DR. BRUCE FONG (ThM, 1978), dean of DTS-Houston and professor of Pastoral Ministries, provides a personal account of the racial insults and discrimination he has confronted throughout his life. Dr. Fong believes that the church is often inconsistent with her very identity as the bearer of the gospel because the very heart of Christianity is God’s acceptance of anyone through Christ regardless of ethnicity, language, or class.

DTS student ELIZABETH WOODSON (class of 2017) tells readers “How to Seek Unity in Diversity: First Steps.” She provides suggestions for actively pursuing restoration in our diverse relationships. Elizabeth is a passionate Bible teacher and conference speaker who desires to know Christ and make him known. Besides speaking and teaching, she enjoys her work as the singles coordinator at Oak Cliff Bible Fellowship in Dallas, Texas.
Standing in Nazareth’s Basilica of the Annunciation, I gazed up at mosaics from all over the world. These works depicted the Virgin Mary with Jesus, and in each case Jesus bore the ethnic identity of the predominant group in the gifting country. That is, the art from Ecuador showed Jesus as Ecuadorian; the work from China, as Chinese; and the one from Thailand, as Thai. The baby Jesus from Slovenia even had red hair.

The mosaics’ creators made these localized images to remind viewers that Jesus is “one of us”—which he is. Yet so many artists have depicted Jesus as white for so long with such far-reaching influence that many think of Jesus as white, even if unconsciously.

There’s nothing inherently wrong with localized depictions of our Savior. Yet they can blind us to the reality that Jesus was born of a Jewish mother in the Middle East. And in a world of Roman power, he was so deeply Galilean that in the same city where I saw the diverse mosaics, two millennia earlier, Jesus slipped away into the crowd without detection (Luke 4:30).

The olive-skinned Jesus knew how it felt to live as an outsider, to be “other.” He spent his first years in Egypt as a refugee who fled infanticide. When he relocated to Nazareth, he doubtless felt the sting of being “one of the new kids in town.” Later, he experienced being homeless. And if that weren’t enough, consider how he probably spoke. At Jesus’s trial in Jerusalem, Peter, another Galilean, heard someone say, “Your accent gives you away” (see Mark 14:66–70).

The one who is “one of us” in his humanity was also wholly “other.”

Years ago, members of my church took a spring-break trip to a border town, Nuevo Laredo, Mexico. Every night after walking dusty roads with members of our sister church, our team crossed back into the United States, where we had a discount on lodging. But something about the experience made us feel unsettled, so we took Octavio Esqueda (MACE, 2000) with us the following year, and we asked him to help us build a better relationship.

At the end of our week together, Octavio did have some suggestions, and our choice to follow them led to a stronger partnership that benefited us all for decades. First, incarnating Christ means “presence,” he said. “So stay on the Mexico side. Otherwise, it feels like you’re ‘fleeing to safety’ every night.” Second, instead of scheduling the trip for spring break—the most convenient time for us—he advised going over Christmas. True, that was a terrible time for Americans, but in Mexico, nobody would have to take time off work to cook beans or translate for us, and people would have extra relatives in town, meaning extra tamales, and extra nieces and nephews happy to attend Christmas programs. Next, quit calling the work a “mission” trip; call it a “ministry trip.” Finally, invite members of the Mexico church to help us in Dallas so we would recognize that we were equal beneficiaries of each other’s help.

Jesus prayed that we all might be one (John 17:21). And a move toward unity across barriers—whether ethnic, geographical, social, physical, or spiritual—means we must acknowledge that we all have forms of blindness. So we must ask questions and listen; serve, instead of expecting others to accommodate us; and learn from each others’ perspectives.

The kingdom of heaven is upside down. Our king was a Middle Eastern, persecuted, homeless, refugee outsider who tells us that to serve the naked and the poor is to serve him. We all have prejudice in our hearts; often we have biases we don’t even know about. But—good news—our Lord loves and changes bigots. Recall that when a man named Nathanael from Cana (John 21:2) insulted Jesus’s adopted hometown with, “Can any good thing come out of Nazareth?” (1:46, NASB), Jesus invited him to join the Twelve. Our Lord in his grace even gave this man a glimpse of his own identity as the Christ: “You will see the heavens opened and the angels of God ascending and descending on the Son of Man” (v. 51, NASB).

When we humble ourselves and celebrate unity in diversity, we ourselves benefit; and we can give others a glimpse of the reality that something truly fantastic came from Nazareth.
The Master of Theology (ThM) degree at Dallas Theological Seminary is designed to produce competent Bible expositors who are qualified to serve God effectively as pastors, missionaries, or leaders in other areas of vocational Christian ministry. And starting fall 2016, ThM students can complete their entire degree through guaranteed night, online, and weekend courses.

www.dts.edu/thmnow
FIRST-TIME VISITORS to City of Refuge Church in Houston, Texas, are often taken aback by its diversity. At a time when still only 5 percent of American Protestant churches fit the sociologists’ definition of a multicultural church—one with a racial minority of at least 20 percent—City of Refuge displays an array of ethnicities serving side by side, everywhere from the smiling faces at the front door to the spirited singers on the platform.

As Sunday morning worship begins, Hispanic and African American vocalists and musicians lead “the opening hymn.” An elder, black or white or Asian, welcomes the congregation, leads a prayer, Scripture reading, creed, and announcements. After more praise music, pastor Ikki Soma (ThM, 1999) steps to the podium.

Tokyo-born, California-raised Soma is the third pastor of the twenty-year-old church. The first pastor, a white man, began in 1996 with a group of Christians who commuted from the suburbs to serve people on the fringes in the inner city. The second, a black man, with the support of the originally all-white elders, intentionally integrated the congregation, starting by recruiting his own parents and siblings with their families. By the time that pastor left to lead another church, the several hundred
members and attenders of City of Refuge were solidly biracial, with 45 percent black and 45 percent white. Soma has led the congregation since early 2012. Today the congregation, which has continued to grow, is comprised of 34 percent of European descent, 42 percent of African descent (including 9 percent first-generation immigrants), 16 percent of Asian descent, and 8 percent of Latino descent. Quite a few have two or more ethnic groups in their background—including a member whose heritage is Jewish European and African.

Soma was drawn to multicultural ministry shortly after he trusted Christ at Valley Church while attending high school in Cupertino, California. “So here was my high school with Asian, Hispanic, black, Samoan, Tongan, and white students, but my thousand-member church a block away was all white, except for one black family and two Asian families. I thought, ‘There is something wrong with this picture.’”

Soma vividly remembers the church’s 1994 summer conference, during which DTS professor Dr. Ramesh Richard compared the Tower of Babel with the church described in Acts 2. Richard called the sermon “Global Mission: Fission and Fusion.” Soma recalls Richard saying, “Whenever we humans try to make a name for ourselves, God scatters us. But whenever we submit to Jesus Christ, he brings us back together.” The church was born on Pentecost with people from around the world coming together in Jerusalem. And Dr. Richard was preaching about it to a church that was 99 percent white. Soma said, “It was both a biblical, theological concept I grew to understand and also the world I lived in.”

“In college, I had one black and two white roommates,” he continued. “We lived together, ate together, studied together, but on Sunday mornings we all went to different churches. That bothered me—that we could live together and share commonality of Christ, but not go to church together.”

A year later, Soma headed for Dallas to prepare for pastoral ministry. He joined a 10,000-member church comprised of predominantly African Americans. Soma went on to serve on the staff as an intern and pastoral assistant. During those
Karen G. Giesen (MABS, 1998; MACE, 2000; DMin, 2008) teaches at DTS-Houston as adjunct professor of Educational Ministries and Leadership. She worships at City of Refuge where she served on the pastoral search committee that called Ikki Soma (ThM, 1999).
CHARACTERISTICS OF A STRONG MULTICULTURAL CHURCH

**GOOD LOCATION.** The church meeting place must be accessible to more than one group, located either in a diverse area or on a boundary between two or more segregated areas.

**TENACIOUS LEADERS.** Pastors and other leaders who are passionate about multicultural ministry will motivate the church to reach across racial lines.

**DIVERSE LEADERSHIP.** Both vocational and lay leaders, particularly visible “platform” leaders, should reflect the anticipated racial mix.

**BLENDED MUSIC.** The musical mix must appeal to everyone with something familiar from his or her cultural background. Including such a mix as a weekly practice will foster understanding and appreciation of other worship traditions.

**SANCTUARY.** Smaller and/or gender-specific gatherings, such as women’s or men’s groups, can create safe havens that nurture transparency and trust.

**FOCUS BEYOND DIVERSITY.** Service projects, musical and dramatic productions, and Bible studies advance a common cause while helping to accomplish the church’s mission and allowing friendships to develop.

**PATIENCE.** A multicultural church will often grow more slowly than a monocultural church because it takes time to develop trust across cultures.

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**Recommended Resources**

**BUILD MULTICULTURAL BRIDGES**


- *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, by Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim (Oxford University Press, 2003). *United by Faith* builds an excellent biblical foundation for the concept of racial reconciliation. It includes a history of the church in America, making the case for multiracial congregations, the truth of the gospel, and the promise and challenges of multiracial congregations.

- *Oneness Embraced: Reconciliation, the Kingdom, and How We Are Stronger Together* by Tony Evans and Cheryl Dunlop (Moody Publishers, 2015). Another of Soma’s favorites calls God’s people to kingdom-focused unity. This work, written by Dr. Evans, a DTS grad, includes his personal story and explains why we don’t have unity, what we need to do to get it, and what it will look like when we do.


- *Cultural Change and Your Church: Helping Your Church Thrive in a Diverse Society*, by (DTS professor) Michael Pocock and Joseph Henriques (Wipf and Stock, 2007). Pocock and Henriques explore the phenomenon of multicultural change, related biblical examples and teachings, and effective models of ministry.

- *The Next Worship: Glorifying God in a Diverse World*, by Sandra Maria Van Opstal (IVP Books, 2016). The author makes a case for the broader understanding of God through multicultural worship. Readers can find her one-hour talk on the subject at Urbana 2015 online.

- *One Body, One Spirit: Principles of Successful Multiracial Churches*, by George A. Yancey (IVP Books, 2003). Yancey offers principles for leaders who minister to people from a variety of racial and cultural backgrounds. He explains how churches can welcome those who have been marginalized and give people a sense of ownership and partnership in the life of the church.
THE GREAT COMMISSION HERE AT HOME: SHARING CHRIST WITH THE DEAF COMMUNITY

MANY CHRISTIANS UNWITTINGLY overlook the world’s third-largest unreached people group, many of whom live in the United States. Although this group shares many similarities with the rest of us, their culture and language differ significantly from ours.

Although natural-born citizens, Americans who are deaf enjoy little access to the gospel. The US Census Bureau estimates that 13 percent of the US population has some degree of hearing loss, ranging from slight hearing impairment to profound deafness. That’s one out of every eight Americans.

“Deaf” with a capital D refers to the people group that communicates via sign language. Deaf people hold a set of beliefs about themselves and how they connect to the larger society, and their unique culture distinguishes them from hearing people. Just as we capitalize “Hispanic” or “African American,” we capitalize “Deaf” to indicate
their distinct culture. Lowercase “deaf” is an adjective that describes people who partially or completely lack the sense of hearing.

Deaf culture is intimately linked to the use of American Sign Language (ASL). If a deaf person uses ASL as her primary means of communication, the Deaf embrace her as “Deaf.” If a deaf person chooses not to use ASL, the community perceives him as “hearing-minded,” behaving as a hearing person would.

Because ASL is a cultural distinctive for the Deaf, Christians should understand some basic rules about the language. First, researchers have established that using ASL triggers the same portions of the brain as spoken languages. ASL is not simply coded English but has its own syntax. For example, instead of signing, “The boy goes to the store,” the Deaf will sign, “Store boy goes.” Just as languages evolve from complex to simple, so do signs. Two-handed signs often evolve to one-handed signs. Signs requiring multiple movements soon reduce to one movement.

Second, Deaf people in other countries use their own distinct sign language. A Deaf person in France, for example, uses French Sign Language, a completely separate

“Deaf people hold a set of beliefs about themselves and how they connect to the larger society, and their unique culture distinguishes them from hearing people.”
language from ASL. A Peruvian uses a different sign language from a Mexican. Sometimes, two distinct sign languages emerge from one spoken language. The signs in northern Spain, for example, differ from those in southern Spain.

More than 90 percent of Deaf children have hearing parents. Typically, hearing family members do not learn ASL. By default, the responsibility to communicate falls on the Deaf person. He or she must lip-read and gesture, or write back and forth and read. But reading doesn't always come easy for a child with profound hearing loss. In order to read, he or she must learn the mapping between the spoken language and printed words. A Deaf child does not have access to phonological code, and many don't know the spoken language well enough to communicate effectively.

So this burden quickly acts like a muzzle, and conversations with family members turn superficial and brief. But conversation with other Deaf penetrates deeper territory. Since no barriers hinder communication, Deaf people often feel closer to their Deaf friends than to their hearing family. They love participating in Deaf events where they can meet new Deaf people and stay informed about the Deaf community. They will remain loyal to other Deaf for the rest of their lives.

Once we recognize the Deaf as a distinct people group, we understand that the Great Commission includes them as much as it does any nationality. Before ascending into heaven, Jesus left his followers with one charge—multiply (Matt 28:18–20).

When we wear our twenty-first-century ears, we hear “nation” and think “country.” Matthew’s readers, however, had a different idea of “nation” from ours. In fact, according to the standard biblical Greek lexicon, the Greek word for “nation” most often refers to “a body of persons united by kinship, culture, and common traditions.” Using this definition, clearly the Deaf count as a “nation.” If Christ’s command extended to Matthew’s readers, it also extends to us.

When two cultures converge, misunderstandings will occur. Loving people well—especially across cultures—also takes time. But we can all take small steps toward fulfilling the Great Commission among the Deaf, and we can start by approaching them with humility, a willingness to learn from them, and the flexibility to adapt our outreach methods.

**SARITA FOWLER** (ThM, 2014) is a professor at Tallahassee Community College. She has worked as an American Sign Language interpreter for the Deaf and served in the Deaf ministry of her church. Her article first appeared in Prism magazine. Reprinted with permission.

### 8 WAYS TO GET INVOLVED

**UNDERSTAND THEIR DAILY LIFE**

Did you know most Deaf people install flashing alarms in their houses so that they can see sounds—the doorbell ringing or the fire alarm sounding? To wake up, they often use a vibrating alarm clock that shakes the entire bed. Some use trained dogs that wag their tails or nudge their owner to notify them of various sounds, like the microwave dinging, a baby crying, or a police siren.

**ENTER THEIR PERSONAL SPACE**

Hearing people can talk to each other from a distance, but Deaf people have very different rules for personal space. They wave, tap, flash the lights, or stomp on a wooden floor to get their friend’s attention. Offer consistent eye contact and visual attention when talking with a Deaf person, responding with facial expressions to show you are engaged in the conversation.

**“TALK” TO THEM**

A videophone allows Deaf people to chat through a camera mounted to their TV—similar to Skype, but without the audio. A Deaf person who wants to talk to a hearing person (or vice versa) will use a videophone to call through a relay service. They sign to the interpreter on the screen, and the interpreter voices their message to the hearing person. The interpreter then signs the hearing person’s reply.

**LEARN THEIR CULTURE**

Deaf culture is expressed through films, folklore, literature, dance, athletics, poetry, celebrations, clubs, organizations, theaters, and school reunions. To learn more about Deaf culture, check out some of the following resources:

- Deaf Performing Arts Network ([DPAN.com](http://DPAN.com))
- History through Deaf Eyes ([DeafEyes.Gallaudet.edu](http://DeafEyes.Gallaudet.edu))
- National Theatre of the Deaf ([NTD.org](http://NTD.org))
- American Society for Deaf Children ([DeafChildren.org](http://DeafChildren.org))
- National Association of the Deaf ([NAD.org](http://NAD.org))
- International Committee of Sports for the Deaf ([Deaflympics.com](http://Deaflympics.com))
- DawnSignPress ([DawnSignPress.com](http://DawnSignPress.com))
- Gallaudet University ([Gallaudet.edu](http://Gallaudet.edu))
BE FRIENDLY
Does your church have a Deaf ministry? If so, you have access to Deaf people every week. Why not sit with the Deaf members of your church or try signing the worship songs? Although it is important to learn ASL and to be sensitive to Deaf culture, friendliness can communicate your love regardless of your native language. I remember one of the greeters at my home church intentionally shaking the hands of the Deaf people who arrived. A smile, a wave, a handshake, or a hug welcomes the Deaf person into your congregation. Invite them to coffee, arrange a playdate between their kids and yours. Too often hearing people—because they don’t know what to do or are afraid they’ll do it “wrong”—make no overtures to the Deaf, but doing something trumps doing nothing every time.

JOIN FORCES WITH OTHERS
Does your church hold outreach events for the community? Consider hiring an interpreter and letting the community know interpretation will be available. You can also partner with a local Deaf church (or a hearing church with a Deaf ministry) and plan the event together. Even if no Deaf attend, your congregation will broaden their perspective on discipleship.

GIVE YOUR SUPPORT
Help your church consider adding Deaf missionaries to their support work. Some mission agencies have groups within their organization that reach out to the Deaf. DOOR (Deaf Opportunity OutReach) International (DOORInternational.com) exists to bring God’s Word and Christian fellowship to Deaf communities worldwide. Wycliffe (Wycliffe.org/deaf) utilizes Deaf signers from around the world to help them translate Scripture into various signed languages. Deaf Missions (DeafMissions.com) strives to equip Deaf pastors and teachers with online resources.

SPEAK THEIR “LANGUAGE”
Have you ever wanted to learn ASL? Take a class or two at a community college. After learning some basic vocabulary and grammar, volunteer with Deaf elementary students or Deaf senior citizens. Both groups will welcome the company. Carole Brenton, a member of Wycliffe USA assigned to support the work of DOOR International in Africa, has worked with and among the Deaf in the United States for the past thirty-five years. “Deaf people are usually the last to know anything,” she explains. “They don’t overhear anything, and they frequently struggle with reading. As a result, the Deaf have many misunderstandings about God and the Bible.” The work of missionaries like Brenton would be much easier if the rest of us were already sharing the love of God with our Deaf neighbors.

Whenever Christians engage the Deaf sensitively and respectfully, their efforts please Christ. To fulfill Christ’s mandate, believers must engage the Deaf community. Regardless of Christians’ initial knowledge of sign language or Deaf culture, all of us can take steps to educate ourselves and to disciple the Deaf.

Alyssa Highland, LPC (MABC, 2008) signs Teach Truth, Love Well. Fluent in both ASL and English, Alyssa works with D/deaf individuals and their loved ones at Pastoral Counseling Center in Dallas, Texas.
It is Personal

Being a Christ-Follower who’s Asian

photo by Ling Wang Photography
THE FISHING IN GALVESTON BAY was fabulous. My mind was capturing the memories of friends who shared in the adventure, perfect weather for a Texas August day, and a bountiful catch of speckled trout. One of my colleagues and I spontaneously decided to grab a light dinner before heading home. That choice would test the fortitude of my soul. A wary alertness has grown from a lifetime of dangers. I was about to face again the filthy dregs of racism.

CONFRONTING RACISM
When we entered the grill where we chose to eat, my buddy let me in first. I walked past a table of about ten adults, all white. At the head of the table a middle-aged man was laughing with his friends as he was sitting down. His eyes shot up at me, lingered with a look that I have known all too well, and I heard him utter snide comments.

Enough around him heard. He knew that I caught his ugly, racist rancor. His utterances rhymed with chong, ch’ing, or chop. Of course such people squint their eyes for punctuation. Remarkably, a companion or two of this bigot were obviously shocked. They stared at him, dismayed, glancing up at me with mouths gaping. Quickly, they looked down out of sheer embarrassment.

There was a time in my past when I would have kicked out the legs of his chair from underneath him. Now, however, I am older and wiser. I am also a pastor and seminary professor.

I sat down at our table, and our waiter welcomed us with menus. My mind reflected back on moments when I faced the racist insults hurled in my direction. They were terrifying.

MY YOUTH EXPERIENCE
My two brothers and I were just youngsters. We grew up in the hot Sacramento Valley of California. Staying cool was a major summertime feature. One of our favorite pastimes was being dropped off at the public swimming pool. We played and splashed for hours.

When the lifeguard announced that the pool was about to close, we lingered as long as we could. Then we hit the showers. That day it was a mistake to be last.

continued on next page
After we dried off, and dressed, we turned to leave. The locker room was already mostly vacant. But three teenagers blocked our exit. That is when I first saw a sneer and heard that laugh of derision. Over my lifetime I would see and hear it many times. It was the same in the eatery on Galveston Bay.

Those teenagers were a lot bigger than we were. They looked different from us. The taunts came. They rhymed with “Ch’ing, Chong, and Chinaman.” It wasn’t funny to me. It was terrifying. I hated the fear. We said nothing. I imagined without ever having been told that this could end up painful and bloody.

Then, like flipping a light switch they changed. Their laughter disappeared like an ice cube on a California sidewalk. Bold, caustic speech morphed into mumbling. Shifting eyes of evil turned into shaded eyes, hiding their previous malcontent. The boys melted into the exit, never to be seen again.

Aware of a presence behind us, my brothers and I turned to look. A full-grown man, also different from us, was standing behind us. His eyes were on the exit where the teenagers had disappeared. Our benefactor was not tall, but he was muscular, very muscular. He was not a man to be trifled with if you wanted to keep all of your body parts intact.

He seethed. His words are ones that I heard for the first time and have never forgotten: “White trash!” Without ever talking to us, he walked out of the locker room. We were only kids, but we knew enough to grab our stuff and walk out close behind our anonymous rescuer.

**TROUBLE IN THE CHURCH**

I grew up in the Sacramento Chinese Gospel Mission. Our youth group went to a Bible-memory-verse rally. When we arrived, we were the only Chinese group. Everyone else looked different from us.

We mingled in the chaos of hundreds of youth gathering for an event, then noticed a couple of teens from another group pointing at us. “Hey, Chinaman,” one of them challenged, “the verses have to be spoken in English, not . . .!” Yes, the predictable followed. (Do these guys read from the same book of bigotry?) “Ch’ing-Chong-Chop Suey language,” they cackled.

This time I stood unafraid. I launched my left shoulder into the loud mouth closest to me. He was foolish not to be more alert. Knocked off balance, he fell into his compatriot. Both stayed on their feet but stumbled. They jumped back with a start. Two
against one are odds that a bully loves. Their hands balled up, but there was no back-down in my eyes. That was the year that I wrestled on our high school team. I was ready for a fight. My resolve drained away their brashness.

Then a voice of authority called two names. Mine was not included. An adult stepped into the picture. He glared at the two mockers. "Knock it off, you two," he said. Like every other past and future encounter, racist lowlifes repeat the same reaction whenever they get caught. “What? We didn't do anything. That guy shoved us for no reason.” They whined like alley cats.

Those two were eliminated in the first round of the memory-verse competition. Our youth group did not win, but we advanced a long way in the contest. On our way out I shot a deliberate stare at the two bullies. They frowned, laughed about some joke shared between them, and ran off.

That episode taught me that racism exists in the church. It may vary in its scope, but it is there. One incident, however, does not indicate an epidemic. Jesus Christ does something about protecting his church that keeps sin at bay. I was not so much disappointed as I was made alert to the trouble.

**AN UNINVITING QUESTION**

Once, I was invited to speak at a church in the Midwest. When my wife and I arrived, we immediately split up to greet people. But she was back by my side in little time, concern written all over her face. We have been together long enough for me to ask without asking. She quietly said, “I’ll tell you later.”

On our drive home she brought up a conversation that she had with one of the wives of an elder. They were white. Their daughter ran off and married a man who was black. Now estranged from her daughter, the woman blurted out, “Why can’t they just keep to their own kind?”

**THINGS TO CONSIDER**

If people call the Lord by name and claim to be followers of Jesus who is Lord of all, regardless of color or ethnic origin or nationality, why is there so much racial rancor in the church? We read the same Bible, pray to the same Father in heaven, trust in the same Savior, walk with the same Spirit, yet we segregate ourselves on purpose to be with people like ourselves. Everyone in the same church building looks alike. That's not much of a witness to the world that needs the Savior.

No, we aren’t yet living his theology when it comes to race and the church. But as a follower of Christ, I could possibly make a difference. After all, he is the one who broke down the barrier between the most prejudiced groups at odds with each other. By his death and resurrection he tore down the wall between Jew and Gentile and made the two become one.

**BRUCE W. FONG** (ThM, 1978) is dean of DTS-Houston and professor of Pastoral Ministries. He has authored numerous books including *The Wall* in which he argues that “Jesus destroyed the hostility; his church must never rebuild it.”
How to Seek Unity in Diversity: First Steps

Most of us want to help, but we have no idea where to start. Some of us believe it’s not our problem, so we focus our energies on meeting regularly with our own circle of friends. It’s easy to think that the restoration of strained racial relationships isn’t a central focus of the gospel. However, we cannot fully embrace the gospel while at the same time ignoring the need for the oneness that God intended for it to bring (Eph 2:16–22).

As believers, our love for God manifests itself in our love not only for him but for others, and the ultimate demonstration of our familial love comes when we walk in unity. The apostle John paints a beautiful picture of every nation, tribe, people, and language one day worshipping God in unity (Rev 7:9–12). So, if that’s the future reality that awaits us as believers, what prevents us from experiencing unity in diversity now?

The answer is sin—specifically the sins of partiality and pride (Jas 2:1–9). So the solution lies in the truth of the gospel and its effect on our attitudes and behavior. Before the beginning of time, God set a plan in motion to save us from our sin and to reconcile us to himself. And he also intended that our vertical reconciliation would have horizontal results. The apostle Paul wrote about this to the Ephesian church (Eph 2:11–22). The first-century church was quite familiar with divisions rooted in ethnicity.

Instead of seeing their status as a means to bring peace to a broken world, the Jews (God’s chosen people) looked down on the Gentiles and vice versa. Although both Jews and Gentiles had come to faith in Christ, attitudes of superiority still affected their Christian fellowship.

Paul emphasized how the two ethnic groups, Jews and Gentiles, had become one in Christ. Positionally speaking, there was no more division because their ethnic identity had been superseded by something more important—their faith in Christ. The believer’s identity in Christ linked them—and links us—with other believers worldwide.

Our position as unified, redeemed children in the same family has practical results. Our oneness in Christ should result in unity in our relationships. So when we turn a blind eye to divisions caused by ethnicity, we turn a blind eye to our brothers and sisters in the faith.

As believers, we don’t have the option to disengage. Our faith calls us to pursue oneness, to advocate for our brothers and sisters so we might fulfill the heartfelt prayer for unity that Jesus asked of the Father (John 17:21).

Actively pursuing unity in diversity requires steps of faith. So where do we begin? Consider the following starting points:

**Pray.** Ask God to soften hard hearts and reveal blind spots. He is the only one who can do so (Ps 139:23–24).

**Engage.** One easy way to engage is through social media. For example, follow these Twitter and Instagram handles from newspapers, prominent speakers, and bloggers who write about Latino and African American culture:

- @LatinoVoices—Huffington Post Latino voices
- @blackvoices—Huffington Post Black voices
- @ThabitiAnyabwil—Pastor and Gospel Coalition blogger
- @jackiehillperry—Spoken Word artist, Bible teacher
- @RAANetwork—Reformed African American Network
DIVERSITY: FIRST STEPS

Education.  Lack of information leads to disengagement. Reading books and articles will expand understanding on issues of ethnicity.

The resources listed below lay a foundation for learning the history and theology of race, especially in the United States, as well as provide practical ways to promote restoration and oneness in our communities:

- United: Captured by God’s Vision for Diversity, by Trillia Newbell
- Oneness Embraced, by DTS grad Dr. Tony Evans
- Letters to a Birmingham Jail, by Bryan Loritts, editor
- Roadmap to Reconciliation, by Dr. Brenda Salter McNeil
- Bloodlines, by Dr. John Piper

Build Relationships. Take the time to build cross-cultural relationships. Food connects people, so be intentional about inviting coworkers or neighbors of a different ethnicity for a meal. Learn about their relationship with God and their cultural traditions and practices while sharing your own.

Step out of your comfort zone, and worship at a church where the predominant ethnicity differs from yours. If you worship and live in a diverse community, gather a few friends to form a small group. Latasha Morrison’s “The Bridge to Racial Unity” (available at www.ifgathering.com) is a great resource to help friends walk through tough issues together. As you build relationships, commit to a consistent practice of confession and forgiveness. In the spirit of Matthew 18, promote healing through loving each other intentionally.

While the process of restoration is messy and complicated, the result is beautiful.

As I reflect over the years I have spent surrounded by people of different ethnicities, I remember friends, mentors, roommates, and employers who invested in my life. Some encouraged me to attend seminary; others walked with me during seasons of hardship and grief; all have brought joy. I know I would have missed out on blessings had I not made intentional choices to “do life” in a diverse community.

ELIZABETH WOODSON is a DTS MACE student who works as the singles coordinator at Oak Cliff Bible Fellowship in Dallas, Texas. You can find more about Elizabeth at www.elizabethwoodson.org
During the building dedication and reopening chapel service in March, Dr. Mark Bailey, president of DTS; Dr. Charles Swindoll, chancellor of DTS; and members of the executive committee joined the board of incorporate members to celebrate the dedication of the Joan and Andy Horner Administration Building and the restoration of Lidie C. Davidson and D. M. Stearns halls. The chapel service and the ribbon-cutting ceremony marked the completion of the renovation of two of DTS’s historic and iconic structures. It also marked the completion of the new administration building, which houses the Dr. William B. Dean Center for Distance Education and Global Outreach. “We’re here that we might give glory to God and praise for his direction as well as his provision,” Dr. Bailey said in chapel. Go to www.dts.edu/chapel to view the ceremony.

1. DTS students Félix Garza, Jazmine Sánchez, Estefan Sánchez Blake, and Charlyn Valencia led an all-Spanish worship session during one of the seminary’s chapel services sponsored by the Hispanic Student Association (La Sociedad Hispana de DTS).

2. Carlos Zazueta (MACE, 2000; ThM, 2002; DMin student) serves as Hispanic ministry pastor at Stonebriar Community Church and Spanish radio ministry pastor at Insight for Living (Visión Para Vivir). When he spoke in DTS chapel this spring, he challenged believers to shift from reluctantly welcoming Hispanics to viewing their presence as an unprecedented opportunity. Go to www.dts.edu/chapel to view his message.

3. This spring DTS professor Dr. Stephen Bramer (PhD, 1997) had the opportunity to teach on the steps of the Church of All Nations, which commemorates the struggle and arrest of Jesus in the Garden of Gethsemane. The church is located in the Kidron Valley just opposite the Old City of Jerusalem.

4. DTS professors Dr. Nathan Holsteen (ThM, 1992) and Dr. David R. Klinger (ThM, 2004; PhD, 2010) competed for the coolest hats during Insight for Living’s Israel Tour.

5. Ever seen a “double” baptism? Chaplain Joe Allen (ThM, 1988), who also served as a teaching mentor on IFL’s Israel tour, baptized a couple together in the Sea of Galilee.

6. Ethel Gould joined a group of eleven other media students for a DTS immersion course at the Calvin Festival of Faith and Writing in April in Grand Rapids, Michigan. Ethel was recently named as the new editor for the DTS student paper; she also received a $1,500 scholarship from the Evangelical Press Association.

7. Believing music is the poetry of our day, Dr. Glenn R. Kreider (ThM, 1990; PhD, 2001) and his wife, Janice (far right), took a group of students to the South by Southwest (SXSW) Conferences and Festivals in Austin. Dr. Kreider designed the class to provide students with a cultural immersion experience, “doing theology” in the midst of a gathering of artists.

8. While at SXSW, Dr. Kreider—known for playing music in class—got to meet popular musician Derek Webb.
DTS-Washington DC Expands Faculty and Degree Offerings

DTS-DC continues to experience a tremendous influx of new students from around the DC metro area and as far away as New York City. Since its inception in 2010, it has grown from a handful of students to nearly 100 as of spring 2016. Joshua Bleeker (ThM, 2004; current DEdMin student), director of DTS-DC, said, “Around our nation’s capital you’ll find some of the most highly educated, motivated, and influential people in America. What I’ve found to be common with a number of them is that they value solid, rigorous education grounded in the Scriptures.”

Bleeker recently hired Jana Thompson (MACE, 2015), DTS-DC’s new assistant director, to help support the growing student body. This fall, they plan to add the campus’s first on-site resident faculty members, making DTS-DC the first full-fledged DTS campus outside of Dallas and Houston.

Along with the five master’s degrees already offered, DTS-DC will add the flagship Master of Theology (ThM) degree beginning fall 2016 (pending approval from the Association of Theological Schools). Also this fall, students can enroll in the first Biblical Counseling course ever offered on the DC campus. By spring 2017, DTS-DC plans to launch the full sequence of courses needed to complete the Master of Arts in Biblical Counseling (MABC) degree, which continues to see increased interest in Dallas and Houston.

Passion Global Institute in Partnership with DTS

Dallas Theological Seminary and Passion Global Institute are excited to announce a dynamic new partnership that blends Passion’s vision and culture with DTS’s commitment to rigorous, biblically centered education.

Nearly twenty years ago, Louie Giglio led the first Passion Conference in Austin, Texas. After a decade of conferences with hundreds of thousands of college students in attendance, Louie and his wife, Shelley, founded Passion City Church in Atlanta, Georgia. This enabled them to reach their city as they had reached around the world to cities such as Kampala, Manila, Kiev, Sydney, and many others. As the ministries of Passion continued to grow, Louie and his team recognized a need to offer their staff, Door Holders (volunteers), attendees, and those connected to the Passion Movement a deeper level of theological training.

“When you think about seminaries with a strong reputation for training people for gospel ministry, Dallas Theological Seminary is in an elite class. As our team evaluated who we wanted to partner with, DTS was clearly the best fit for our vision,” said Louie Giglio, founder of the global Passion Movement.” After Dr. Mark Yarbrough, academic dean at DTS, taught the inaugural class of fifty students this spring in Atlanta, he said, “This is the most fun and encouraging group I’ve had the pleasure to teach in a long time. Their yearning to know God’s Word and put its transforming power into practice is amazing.”

Through Passion Global Institute, DTS plans to offer the complete Master of Arts in Christian Leadership (MACL) and Master of Biblical and Theological Studies (MBTS) to the people of Passion City Church as well as anyone connected to the worldwide Passion Movement. Classes are scheduled to continue during the fall of 2016 in a “beta” format, and the program plans to formally launch to the world at Passion 2017 in January.
DTS Students Equipped to Prevent Child Sexual Abuse through MinistrySafe

Husband and wife legal team Gregory Love and Kimberlee Norris began MinistrySafe to help address the risk of child sexual abuse in church and ministry contexts. DTS Academic Dean Dr. Mark Yarbrough said, “When I heard Greg and Kim speak in chapel about the terrible things that can happen to children—even in good churches—I immediately knew that all students at DTS needed to learn what they could do to prevent it from happening on their watch.” The Advocacy Center reports that one in three girls and one in five boys are sexually abused before the age of eighteen. (These figures are currently one in four girls, one in six boys, as of 2015.)

To combat this risk, MinistrySafe and DTS have partnered to create and provide seminary content for ministry leaders, equipping current DTS students and graduates with state-of-the-art information and resources. Through this partnership, every DTS student will receive entry-level certificate training from MinistrySafe as a requirement for graduation. DTS and MinistrySafe will also offer a complete course (for credit) providing more than forty hours of content presenting preventative protocols in unique ministry settings. The shorter certification and the complete course are available to the general public through www.ministrysafe.com. All DTS students can access both courses online.

An exciting aspect of this partnership is getting these resources into the hands of DTS alumni who serve all over the world in ministry positions,” said Kimberlee Norris. “DTS has such broad influence among thriving ministries everywhere; equipping these ministries with effective resources is truly a privilege.” DTS alumni can access the course online free of charge and use it in their ministries, churches, and other professional organizations. More information will be available this summer.

“This are some issues that a seminary just can’t prepare you for and that you have to learn on the job once you’re out in ministry,” wrote Dr. Mark Bailey, president of DTS. “With this issue, if you’re learning ‘on the job,’ something terrible has most likely already happened. We don’t want our students and the children who are served by their ministries to experience that. That’s why we’re pleased to partner with MinistrySafe—to equip our students to protect those who are most vulnerable.”

DTS en Español

Dallas Theological Seminary has a new department to reach and equip Spanish-speaking believers called “DTS en Español” (DTSE). DTSE will be led by Dr. Michael Ortiz (ThM, 2008; PhD, Seminario Teológico Centroamericano [SETECA], 2015) who will also teach classes in Spanish. “I feel so blessed to be back at DTS and to have this opportunity to meet the growing needs of the Hispanic world,” said Dr. Ortiz.

In addition to the Spanish DMin already offered through SETECA in Guatemala City, DTSE now offers the Master of Arts (Christian Studies) [MACS], Master of Biblical Theological Studies (MBTS), and the Certificate of Graduate Studies (CGS) entirely in Spanish, through onsite, hybrid, and online courses.

This past spring, DTSE started a new Hispanic Student Association (La Sociedad Hispana de DTS), which led an all-Spanish worship session during one of the seminary’s chapel services. Dr. Ortiz noted, “We feel it is important to engender a visible DTS Hispanic culture, and our own students are excited to help us do so.”

Beginning this fall, DTSE will offer BE101, Bible Study and Hermeneutics, and BE105, The Gospels, in Puebla, Mexico, fully in Spanish using a hybrid mode. In addition to these classes, DTSE is offering its first online course, NT113, New Testament Introduction, fully in Spanish with live web chatting (also in Spanish). The team is currently exploring ministry opportunities in Cuba, Spain, and Latin America. To know more about DTSE, please visit its web page at www.dts.edu/espanol.
Charles C. Ryrie (ThM, 1947; ThD, 1949) died on February 16, 2016. He taught systematic theology at DTS before serving as dean of doctoral studies for more than two decades until his retirement in 1983. He was a fifth-generation member of First Baptist Church of Alton, Ohio.

He earned both a master’s and a doctoral degree at DTS and returned to Dallas in 1953 to teach systematic theology, after finishing a second doctorate from the University of Edinburgh. He left for several years to serve as president of Philadelphia College of Bible, now Cairn University (1958–62); upon returning to DTS, he served as dean of doctoral studies until his retirement.

In addition to his work on The Ryrie Study Bible (Moody), which contains more than 10,000 of his explanatory notes and which has sold more than 2.5 million copies in multiple languages, Dr. Ryrie wrote more than fifty books. Two of these—The Miracles of Our Lord and So Great Salvation—earned Gold Medallion Book Awards (now Christian Book Awards®) from The Evangelical Christian Publishers Association.

Dr. Willie O. Peterson (MABS, 1986) described Dr. Ryrie’s significant role in promoting the racial integration of Dallas Theological Seminary: “Dr. Ryrie actually went into the high-profile black venues with Dr. Eddie Lane [DTS’s first African American student] in search of attracting the best of the best African American applicants.” Peterson believes the steady 11–12 percent black DTS student enrollment should be attributed to the shared efforts of Ryrie and Lane.

Dr. Ryrie served on the executive council of Central American Mission—now Camino Global—for twenty-three years, fifteen of them as the council’s president. He traveled extensively to speak and teach in countries in which the mission ministered.

Don Soula (ThM, 2004; PhD, 2015), a new adjunct professor in the Bible exposition department, died on January 28, 2016, following a cardiac event.

An ordained minister of the gospel, Dr. Soula, who lived in Plano, Texas, had only recently received his Ph.D. and joined the DTS faculty. Dr. Stephen Bramer, who hired him, said, “Don was so excited to be teaching for DTS. In the words of Soula’s wife and parents, ‘His dream was coming true.’” Bramer described Soula as a “good, godly friend” who is “with the Lord he loved and served.”

Dr. Soula earned a B.S. degree in computer science from Stephen F. Austin State University before earning his master’s degree and his doctorate from DTS. He sometimes preached at Preston Ridge Fellowship Church in Frisco, Texas, and through his website, www.isoula.com, he made his sermons available to a broader audience. The final message on his Twitter account was a verse about Christ: “When He again brings the firstborn into the world, He says, ‘And let all the angels of God worship Him’” (Heb 1:6).

An avid sports fan—cheering especially for Chicago teams—Dr. Soula was also a road cycling enthusiast. He leaves behind his wife, Tiffany, and his parents, who reside in The Woodlands, Texas.

Warwick Aiken (ThM, 1946) died on February 1, 2016. After serving four years at the Bible Institute of Pennsylvania in Philadelphia, he attended Philadelphia Episcopal Seminary and went on to pastor several Episcopal churches. Following his retirement, Warwick served as a volunteer chaplain at Morehead Memorial Hospital in Eden, NC. He was known as “the candy preacher,” because he always had a pocketful of candy to offer to all.

Oliver Price (ThM, 1946) passed away on March 21, 2016. Following a tragic childhood, Oliver offered his life and musical gifts to God. Following his time at DTS, Oliver worked closely with W. E. Hawkins at Ft. Worth Bible Church and included work for Radio Revival, Bible Prayer Fellowship, rural circuit-riding in tiny churches across Texas, Arkansas, and Oklahoma, teaching Bible classes in rural public schools, sharing the gospel at fairs and rodeos, and running summer Bible camps in Arkansas. He served at many churches in Oklahoma and Texas.

James Nelson (ThM, 1947) died on January 9, 2016, at the age of 96. Jim pastored churches in Carrollton, Texas; Flagstaff, Arizona; Stockton, California; Denver, Colorado; and Santa Barbara, California. Following his retirement from the pastorate, Jim was president of International College and School of Theology in Honolulu, Hawaii.

Jack Mayhall (ThM, 1953) died on September 23, 2015. He served as a youth pastor before joining The Navigators in 1956. Jack started a ministry at Wheaton College, then assumed responsibility of the Great Lakes Region, then the Northern Division, all for the Navigators. In 1973, he moved to Colorado Springs, Colorado, to serve with national leadership. He authored or coauthored several books; Marriage Takes More Than Love was instrumental in helping to lay a solid foundation in the marriages of numerous DTS alumni and faculty members.

Charles Derr (ThM, 1954) passed away on October 4, 2015. Following service during WWII in the Navy, he attended seminary. Upon graduation, he returned to the Navy to serve as a chaplain during the Korean War. After the war, he and his late wife, Betty L., were missionaries for thirty-four years in Colombia, Canada, and Costa Rica.

Fred Lowery (ThM, 1954, father of DTS professor, Dr. David Lowery) passed away on February 19, 2016. During WWII he served in the US Army Air Corps as a radio operator, then as an army chaplain following the war. His first pastorate was a three-church circuit in Lebanon.
County, Pennsylvania, followed by twenty-seven years at New Holland Evangelical United Methodist Church. In his retirement, he pastored the Intercourse United Methodist Church in Intercourse, Pennsylvania.

Abraham Lincoln Palmer (ThM, 1955) passed away on October 28, 2015. Following his time as a “Sea-bee” in the Navy during WWII, he worked as a welder and served in several pastorates before assuming roles in leadership within the Southern Baptist Convention. After retiring from full-time ministry, he enjoyed working as an interim pastor, supply preacher, and mentor to younger pastors.

Neil Wolfe (ThM, 1955) passed away on December 19, 2015. His early ministry included transporting a gospel team of musical groups around Indiana, Ohio, Michigan, and Illinois, preaching at various churches on occasion too. Following seminary, he served as a US Air Force chaplain for twenty years. After retiring, he and his wife enjoyed working together on a dairy farm before settling down to raise cattle.

A. Julian Lloret (ThM, 1957; ThD, 1976) died on October 27, 2015. Dr. Lloret devoted his life to international missions with Camino Global. He and his wife served in Mexico, Costa Rica, and Guatemala, as well as in the home office in Dallas.

Richard Ross (ThM, 1957) died on November 28, 2015. After serving for more than twenty-five years at First Presbyterian Church of Barberton, Ohio, he continued as interim pastor for several Presbyterian and United Church of Christ congregations.

Leigh Adams (ThM, 1959) died on October 4, 2015. Following service in the US Navy, he attended DTS and served as a missionary in Quebec, Canada, for ten years. In 1970, he and his wife returned to the US to start Campus Bible Fellowships on twenty-three campuses throughout the Northeast. He became Baptist Mid-Missions’ Director for North American Ministries in 1974 and retired in 1995.

Keijo Aho (attended 1959) died on October 25, 2015. He was the longtime pastor of West Quincy Congregational Church in Quincy, Massachusetts. He also served as the president of the Finnish Evangelical Congregational Mission Conference of America.

Bertram Bobb (class of 1959) passed away on December 11, 2015. After service in the Navy during WWII, he attended Northeastern Oklahoma State University before studying at DTS. Ordained at Scofield Memorial Church in Dallas, Texas, he served at the Christian Indian Ministries in Antlers, Oklahoma, at Bertram Bobb Bible Camp in Ringold, Oklahoma, and at the Native American Bible Academy, also in Ringold. He served as the Choctaw Nation of Oklahoma chaplain and as the Inter-Tribal Council of the Five Civilized Tribes chaplain.

F. Edison Cleland (ThM, 1960) of Sterling, Virginia, passed away on November 6, 2015. The Washington Post recorded that he was a beloved husband, father, and grandfather.

Robert Wescott (ThM, 1960) went to be with the Lord on November 10, 2015. He spent his early years as a high school teacher. He established an international foundation training pastors and helping churches, schools, and orphanages.

Robert Strong (enrolled 1961) passed away on January 16, 2016. For years, he served the Lord as an elder at Immanuel Bible Church in Chelsea, Michigan. He was an engineer throughout his life, and enjoyed spending time with his children and grandchildren.

Emilio A. Núñez (ThM, 1962; ThD, 1969) died on January 14, 2015. He served as professor of systematic and contemporary theology and as president of the Central American Theological Seminary in Guatemala City, Guatemala. He completed postdoctoral studies and research at the University of Barcelona, Spain, and he received several honorary degrees including a Litt.D. granted by the Theological Seminary in Tegucigalpa, Honduras. Dr. Núñez was widely regarded as one of the foremost biblical scholars in Latin America. For more than sixty years, he profoundly shaped the way Christians around the world approached missions.

James Burns (ThM, 1976) passed away on July 6, 2015. He served as pastor in several community congregations. He also worked in the medical field for thirty-three years.

Joseph Hesh (ThM, 1981) died on March 8, 2016. Joe served as a youth pastor at Scofield Memorial Church in Dallas, then at Pulpit Rock Church in Colorado Springs. He moved to serve as pastor of arts and worship at Calvary Church in Souderton, Pennsylvania, and later at Chelten Church in Dresher, Pennsylvania. He was a professional musician, having composed hundreds of original songs, performing at church services, retreats, mission trips, conferences, and concerts. He served young musicians as a teacher and mentor.

Mac Johnson (MABS, 1984) went home to be with the Lord on November 30, 2015. Following two years of service in the Navy, he received undergraduate and graduate training in education and served as an elementary school principal, teacher, and coach. Following his training at DTS, he served as a pastor and was a constant witness for Christ.

Jon Lund (MABS, 1984) died on December 26, 2015. Following training in the mining industry and service in the Navy, he enrolled at DTS before earning his doctor of medicine. He completed his professional life teaching at Texas Tech University’s medical school.

Jack Mitchell (attended 1985) died October 13, 2015. He served in two pastorates followed by time with Pioneers in Central and Eastern Europe as well as Kenya.

Danice Lee (MACE, 1988) died on September 16, 2015. Dr. Lee treasured learning and teaching and, after completing her diploma program in England, studied Hebrew for two additional years. She later taught biblical Hebrew to PhD students in the Netherlands and Austria.

James Wallace (MACM, 1993) passed away on October 19, 2015. He emigrated from Bethune, France, had a generous heart, and loved hosting family and friends. He also had a passion for cooking and going fishing.

Lewis Wilson (MABS, 1993) passed away on October 1, 2015. After a medical career in the military, Lew is became the first chief of staff at Cypress-Fairbanks Hospital in Houston. After seminary, he and his wife traveled to Haiti, Russia, Cuba, Colombia, and Uganda, where they planted churches and offered medical care to orphans.

Floyd Lewis (MABS, 1994) passed away on October 4, 2015. He retired as a civilian engineer for the Air Force. In recent years he served as associate pastor of Live Oak First Baptist Church in Live Oak, Texas, and later became senior pastor at Christ Fellowship Church in San Antonio.

Updates: 1950s

Following his graduation from DTS, William Samuel (ThM, 1954) served as a Navy chaplain for twenty-six years, retiring as a CAPT, USN. He served in WWII, Korea, and Vietnam. William completed a year of postgraduate study at Harvard Divinity School from 1961 to 1962. He also pastored Geneva Community Church, Bellingham, Washington, subsequent to his USN retirement.

1960s


Suthy Maclean (ThM, 1962) taught Genesis 1 to freshmen at Odessa University in Ukraine. Of fifteen students, eight indicated that they wanted new life in Christ. During a class on John’s Gospel, three additional students received new life in Christ. Suthy has also had the opportunity to teach many Jewish people about the plurality of persons of God.

continued on next page
Cary Perdue (ThM, 1962), during two weeks at Word of Life Institute near Berlin, Germany, taught classes on Acts and Galatians. He was also able to minister—through a translator—to many residents in an assisted living community.

1970s

Training that Bob Barber (ThM, 1970) conducted long ago for Bible Centered Ministries International continues to bear fruit, as another “In Step with the Master Teacher” session has been translated into Hungarian—bringing the total to twelve sessions. He looks forward to serving God in new ways as he prepares for retirement.

Beautiful art in the newly construct-ed Christ Chapel at Cornerstone University in Grand Rapids, where DTS alumnus Dr. Joseph Stowell (ThM, 1970) serves as president, was the focus of an article that ran in the December 31 issue of Christianity Today titled “A Christian College Brings Contemporary Art to Chap-el.” Dr. Stowell said, “This is a highly intentional step for us. . . Bringing significant artistic statements to campus is an important part of our vision to create an environment that reflects Christ, his work on our behalf, and his glory in a variety of dynamics.”

One of the things Chuck Truxton (ThM, 1971) felt he missed out on during his last years of full-time ministry in Nigeria was having a lot of family time. Since settling in Pennsylvania, he and his wife have enjoyed the many opportunities to spend hours with relatives. Chuck still travels twice annually to Nigeria for the Evangelical Churches of Western Africa AIDS Ministry.

Though he has officially retired as of December 2015, Paul Timblin (ThM, 1972) still teaches part-time at the Bible school in Brake, Germany. He plans to continue his work with Word of Life Germany and as an elder in the Andreas Church in Lemgo, Germany.

Ed Murray (ThM, 1973) spent time with a group of gifted leaders from nine of Cru’s larger ministries in Eastern Europe and Russia. So many of the nationals have become team leaders that the Mur-rays are the only Americans remaining in the group.

Jack O’Brien (ThM, 1973) is grateful for two great weekends ministering at the America’s Keswick Hispanic Conferences in New Jersey.

After learning that his involvement with la Iglesia Bíblica de Mansfield would end, Craig Prather (ThM, 1973; DMin, 1999) has been rejuvenated by disconnecting, digging deep in personal renewal, and discerning God’s will for the future.

Carey Childrey (ThM, 1976) celebrates the work of students at the Asian Christian Academy India, whose twenty-seven outreach teams shared the gospel with at least thirty strangers, five friends, nine men, seven women, twenty-six students in middle or high school, four children, and four orphans. This is only a small part of what the students accomplished in 2015, and he is thankful for all that God is doing through the Paraclete Mission Group.

Retired US Army chaplain Grover DeVault (attended 1976) was awarded The Chapel of the Four Chap-lains’ Legion of Honor Bronze Medallion on September 25, 2015. The award honored him for his “selfless acts of volunteerism, brotherhood and sacrifice among Americans of every age and station in life.” In addition to his military service, Grover helped start the Pennsylvania State Police chaplaincy program—a ministry that allowed him to be one of the first responders to an Amish school attack in October of 2006.

Serving in Israel with Fellowship of Christian Athletes, Al Nucciarone (ThM, 1978) rejoices that a great Christmas program at the church had more than one hundred people in attendance. The Nucciarones also participated in an annual Christmas Eve outreach in Bethlehem with a group of forty believers who ministered with songs and testimo-nies. During this event, Al was called to the police station for clarification of one of the tracts that described human attempts through religion and good works to obtain eternal life. The captain of the police asked, “Do you mean these religious people in the tract are bad people?” This conversation provided an opportunity to share the gospel, as many of the other officers and people at the station in Bethlehem were reading the tract, too.

Daniel B. Wallace (ThM, 1979; PhD, 1995) and The Center for the Study of New Testament Manuscripts (CSNTM) were able to digitize an astounding 16,000 images of pages in twenty-nine manuscripts at the National Library of Greece. The Center’s teams have digitized 69 percent of the New Testament manuscripts in the National Library’s collection. Dr. Wallace and his intern, DTS student, Kyle Fischer, discovered three New Testament manuscripts that were previously unknown to Western scholars.

1980s

One of the missionaries who works in Paris, France, with Bill Boggs (ThM, 1980) was at the stadium where four people were killed in the terrorist attacks on November 13, 2015. The Boggses rejoice that she is safe but pray for an increased openness to Christ in the aftermath of the attacks. (Encourage you to use the back cover art on this issue as a reminder to pray.)

The ministry at International Baptist Church of Giessen in Germany, where Cleon Rogers (ThM, 1980; ThD, 1990) serves, is growing. The Rogerses celebrate the numerous people from their church who have entered vocational ministry and are excited for a new focus on writing in an effort to reach more people.

Gary Camlin (ThM, 1982) is excited about the new students at Portuguese Bible Institute, as well as those continuing to earn their bachelor’s degrees in Bible and theology. Recently Gary was asked to officiate at a child dedication service.

Along with serving as part of the “Lake Hart Stint” ministry for transitioning missionaries in Orlando, Florida, Gary Fredricks (ThM, 1982) began 2015 with a ministry trip to East Africa. He started 2016 with a staff-care trip to visit a family in The Gambia, a small country in West Africa.

World Ministries, founded by David Hine (ThM, 1982), began training pastors and leaders in the world’s second largest nation—India—in 2002 under the direction of their international vice president, Bud Ped-erson (ThM, 1974). Bud developed a team of national leaders who do much of the work of training and supervising the many church leaders whom God has used to plant more than three thousand disciple-making churches in several states in Eastern India. For the past three years, their efforts have been concentrated among an unreached tribal group—the “K” people—who live mainly in remote jungle-type environments.


Kurt Nelson (ThM, 1984) returned to Cuba to lead a short-term mission trip with East-West Ministries. He and his team carried the gospel door-to-door throughout four towns in Mayabeque Province.

Above: Founder and president of GraceLife Ministries based in Burleson, Texas, Charlie Bing (ThM, 1984; PhD, 1991) has spent the beginning of the year praying and planning for GraceLife Institutes in India and Ghana to train pastors and leaders.
**1990s**

During a trip to evaluate the progress in his absence at the North India Institute of Theological Studies (NIITS), Sukhwant Bhatia (ThM, 1991) met with new students at NIITS and spent time with church planters. He was encouraged as they all reviewed various aspects of ministry for efficiency and impact.

Having served as full-time missionaries in Manila, Philippines, since 1992, Vince Burke (MABS, 1991) feels privileged to preach, teach, disciple, and train leaders in more than forty churches. He and his wife are also involved in four churches outside their network, as well as teaching Bible studies in banks, offices, schools, homes, military and government settings, and at retreats.

Having served in Grenoble, France, on the development of a network of evangelical churches, Matthew Glock (ThM, 1991) was asked to move to Paris to work with the five Brethren Assemblies there.

Tim Swan (MACE, 1991) has been doing home dialysis. He has been waiting for twenty-two years for a third kidney transplant. Tim preaches periodically at Bridge Bible Church in Norton Shores, Michigan, and teaches a Bible class.

**Christanity Today** reported about a church in Garland, Texas, that involved Keith Stewart (class of 1993), senior pastor of Springcreek Community Church, and his congregation. They objected to what they called the “predatory loan business.” About one third of the church’s 1,700 members had secured loans with interest rates of 200 to 500 percent. So when it came time for the City of Garland to discuss a new lending bill, many Springcreek members stood to tell of the injustices they had suffered. As a result, councillors unanimously voted for a tougher ordinance.

Balancing his work at the Christian Evangelistic Center in Serbia with his love for serving God’s people by preaching and teaching, Miro Cizmansi (MABS, 1997) has enjoyed his time with adults, teenagers, and children in the ministry. He especially enjoys communicating to young people the importance of staying close with God on a daily basis. His current project is translating and dubbing videos for ministry.


Michael Sprague (DMin, 1997) led the Louisiana contingent at the annual National Prayer Breakfast.

The purpose of these breakfasts is to pray for leaders of nations in the spirit of the life, death, resurrection, message, and teaching of Jesus.

The Macedonian, Serbian, and Hungarian ministries Jim Kessler (MABS, 1998) leads with Cru have been going to the borders to distribute food, clothing, and Arabic New Testaments to refugees in the region. One of his friends from a Muslim country has led hundreds of refugees to Christ.

**2000s**

A Bible study featuring eight weeks in Philippians by Jeffrey Miller (ThM, 2000) was featured in Bible Study Magazine’s March/April 2016 issue.

KATRICIA EAGLIN (MABS, 2012) was recently featured in *The Dallas Weekly* in her role at Dallas Black Dance Theatre, where she served as rehearsal director in the last season. Eaglin has taught classes for DBDT Academy for seventeen years. Having first seen the Dallas Black Dance Theatre while on a field trip, she recalls, “It was my dream to be a part of the company since I was fourteen and saw them perform at a dance festival.” At that time, she did not know the dancers were from her own city. Later, her mentor made her audition for the Booker T. Washington High School for the Performing and Visual Arts, and she was accepted.

Katrice earned a BFA in dance from the University of North Texas. Speaking of her choreographed work, Testament, which made its Dallas premiere during the theater’s Cultural Awareness series this past March, Eaglin told the *Dallas Weekly*, “This has allowed me to combine my two passions—faith and dance.” Testament depicts five biblical themes by using a blend of modern and contemporary dance set to contemporary classical music.

Eaglin earned her MABS from DTS while dancing with DBDT. During her last two years in seminary, DBDT’s founder and its associate artistic director helped her so she could go to class, tour with the dance theatre, and take tests online. Eaglin said, “God really worked.”

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Serving in Berlin, Germany, Melina Means (MACE, 1999) daily sees opportunities to minister to refugees. She attended a seminar conference hosted by two Berlin churches about refugee trauma counseling. She also worked to coordinate the children’s Easter club for first through third graders in the city.

Since the end of 2014, Brent Strawsburg (DMin, 1999) has been a consultant and speaker for Christian apologetics across the US. He specializes in making the Christian faith accessible to the everyday person in church.
An annual winter retreat allowed Lloyd Chinn (ThM, 2002) to work with his team of missionaries in Ghana. They wrestled through the issues facing their missionaries around the world and strategized about reaching the world.

_DTS Magazine_ brought home two Evangelical Press Association Higher Goals Awards of Merit this year—one for publication redesign, and one in the Evangelism category for the article by Dr. Barry Jones (ThM, 2002), associate professor in pastoral ministries, titled “A Place at the Table.”

_Today’s Christian Doctor_ featured a story about a young woman who was part of dentist Stan Cobb’s (MABS, 2003) ministry with the Christian Medical and Dental Association (CMDA) in Dallas. Cobb helped one of his dental-school students obtain a CMDA residency, and today she is pursuing a life in medical missions.

Wilfred Manyango (ThM, 2004) completed a master of science in counseling from Texas A&M University-Commerce in December 2015.

Naima Lett (MAMC, 2005) graduated as the first female with a doctor of ministry in preaching the literary forms from Talbot School of Theology at Biola. She completed her doctoral research on assisting church planting and ministry efforts in Hollywood by understanding the entertainment community.

Thousands of people in countries officially closed to the gospel are reportedly coming to faith—a topic of discussion at the BlueMed Conference that Rob Lowe (MABS, 2009) attended in Malta. Many of these were conference speakers who are now pastors and missionaries. They described the current conditions of Christians in their countries, their needs, and the work they are doing.

**2010s**

The Lord has opened a door for David Showalter (ThM, 2010) to relocate from Scotland to Sesto Calende in northern Italy.

Kim Ip (CGS, 2012) is currently in bi-vocational ministry as a part-time pastor. He also runs an education advisory firm in Hong Kong. This allows him to undertake ministry assignments in various overseas locations.

Now that they have completed raising support to move to Haiti, Luke Perkins (ThM, 2013) and his family have started to pack their belongings for shipping. The Perkins continue their efforts in New England.

**New Ministries**

**Dr. A. Boyd Luter** (ThM, 1976; PhD, 1985), professor, The King’s University, Southlake, Texas

**Dr. M. Daniel Carroll** (ThM, 1980), Blanchard Professor of Old Testament, Wheaton College Graduate School, Wheaton, Illinois

**Dr. D. Jeffrey Bingham** (ThM, 1986; PhD, 1995), dean of the School of Theology, Southwestern Baptist Theological Seminary, Fort Worth, Texas

**Dr. David Farnell** (PhD, 1990), pastor, Grace Bible Church, Oxnard, California

**April Moreton** (MACE, 1997), senior director of development, John Brown University, Siloam Springs, Arkansas

**Kelley Matthews** (ThM, 2000), editor, Denison Forum of Truth and Culture, Dallas, Texas

**Brian Stone** (MACE, 2003; MABS, 2003), senior pastor, Valley View Church, Louisville, Kentucky

**Timothy Ateek** (MACE, 2006), director, Breakaway Ministries in College Station, Texas

**Stephen Denton** (MABS, 2009), senior pastor, New Life Church, Bayonne, New Jersey

**Ben Stuart** (ThM, 2012), leadership resident at Passion City Church in Atlanta, Georgia

**Dr. Joseph Sing Lam** (DMin, 2016), minister, Peace Evangelical Church, Hong Kong, China
Russell Moore: Handling an Election Year with Beautiful Orthodoxy

Russell Moore, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, authored the award-winning book, *Onward: Engaging the Culture without Losing the Gospel* (B&H Publishing Group). The book was *Christianity Today*’s 2016 Book of the Year, winning in the overall category, “Beautiful Orthodoxy.” *CT*’s editorial team chose books that they felt were the most likely to shape evangelical life, thought, and culture. In addition to the book-of-the-year win, *Onward* also won in *CT*’s “Politics and Public Life” category.

In his book Moore wrote that, in the past, “Most Americans agreed on certain traditional values: monogamous marriage, the nuclear family, the right to life, the good of prayer and church attendance, free enterprise, a strong military, and the basic goodness of the American way of life. The argument was that this consensus represented the real America.” But Moore critiques such a view as cultural Christianity. Emma Green, who interviewed him for the *Atlantic*, noted, “Presumably, everyone else—gays, divorcees, pacifists, socialists—lived outside the ‘real America.’”

Moore told *Patheos*, “Our ethic is no longer the dominant ethic in America, and that’s okay.” In his eyes the United States’ shifting culture will require believers in Jesus Christ to become the prophetic voice we need to be. The above-described beliefs, he said, “were politically amenable to society.” Yet, “even when this was true, the gospel of Jesus Christ was never something that brought with it political power and prestige. You could get the country club to applaud you if you talked about ‘reclaiming America for God,’ but if you told everyone they were completely lost and without hope unless they accept the blood atonement of Jesus on their behalf, they stopped applauding. So the clarity that comes from not being a ‘moral majority’ is a good thing.”

Moore is especially concerned about providing a corrective for three types of Christians: the hand-wringers who are too focused on the end of the world to communicate the good news about the kingdom; those who use the culture’s hostility to fuel perpetual outrage, indignant that the “other side” is “ruining” everything; and those who accommodate on certain issues in an effort to keep Jesus popular and relevant.

Moore wants to equip Christians to have meaningful conversations with those who don’t share Christian assumptions, which include following a Father whose kingdom is already/not yet. “Our civic identity is not what’s most important,” he said. “But that doesn’t mean it’s unimportant. It’s a paradox: We can only value our country rightly when we first value our kingdom rightly. We have to take Jesus seriously and seek first the kingdom and his righteousness. And then our civic responsibilities will be rightly ordered, and we’ll be able to bring a whole gospel of full reconciliation to our neighbors.”
Future ministry leaders can earn their degree online while they stay on mission. DTS offers two fully online degrees, and online courses can be used to earn up to 2/3 of any professional master's degree.

Join over 100,000 men and women who are studying online with DTS for free. Courses are 5-10 weeks long and currently include Bible Study Methods, Genesis, Psalms, and the Gospel of John.
DIVERSITY: OUR GREAT OPPORTUNITY

WE NEED TO REMIND OURSELVES OF THE RAPID ethno-demographic changes within American society today. Over the past decade or so, racial and ethnic minorities account for most of the nation’s population growth. In many areas of the United States, minorities are the majority, and the number of multiracial people is increasing dramatically. Hawaii, California, New Mexico, and Texas have minority non-Hispanic white populations today. The United States has more blacks than in any country apart from Nigeria, Africa; and the number of Hispanics in this country outnumbers the total populations of Panama, Costa Rica, Nicaragua, Honduras, Uruguay, Paraguay, and Bolivia combined. Only Mexico has more Hispanics than the United States. The Asian population—including Chinese, Japanese, Indians, Thais, Filipinos, Koreans, Vietnamese, and more—was the fastest-growing minority a few years ago. What is very clear is that minorities are not one single race or ethnicity. The term represents a variety of groups, each with distinct languages, interests, culture, family values, and much more. What implications do all these changes have on the church?

In his book, *God’s New Humanity: A Biblical Theology of Multiethnicity for the Church*, Dr. David Stevens (ThM, 1982) expounds on the opportunity the church has to live out its true identity—to be the church God intended all along, marked by diversity in unity in fulfillment of Jesus’s high priestly prayer (John 17).

In light of these momentous demographic changes, Philip Jenkins reminds us there will be some surprising developments for the church at large: “Soon the phrase ‘a white Christian’ may sound like a curious oxymoron, as mildly surprising as ‘a Swedish Buddhist.’ Such people can exist, but a slight eccentricity is implied.” Truly the American society has rapidly become a “stew pot” of multiple ethnicities and the cultures they represent. However, are we living up to our motto, *E Pluribus Unum*—out of many, one?

One of the greatest speeches of the twentieth century was delivered on August 28, 1963, on the steps at the Lincoln Memorial in Washington, D.C. Who can forget the impassioned words and eloquent delivery of Martin Luther King Jr.? “I have a dream that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident: that all men are created equal.’ I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood. . . . I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.”

I, too, have a dream. It is not so much a dream for America, but a dream for the church. This dream is not original with me. It is found throughout the Bible, particularly in the New Testament teaching concerning the church as God’s New Humanity. In one sense, this dream has already become a reality. God’s provision of the cross has brought reconciliation to an otherwise alienated world. With those final words, ‘It is finished,’ the second Adam more than replaced what the first Adam had erased. With those final words, vertical reconciliation with God and horizontal reconciliation at the heart of humanity were made possible. Those final words spoken by the Man for all nations indicated God’s full provision for a true “table of brotherhood.”

How Would Jesus Vote? Do Your Political Positions Really Align with the Bible?

(Howard Books)
Dr. Darrell L. Bock (ThM, 1979)*

If Jesus were a voting man living in twenty-first century America, on what side of the many political issues would he stand? We hear politicians on both sides of the aisle as well as religious leaders of every stripe claiming to know—with absolute certainty—where Jesus and Christianity stand on their favorite issues. In *How Would Jesus Vote?* DTS professor Dr. Darrell Bock presents the values of Jesus and the Scripture in ways that challenge simple conclusions about complex issues. Topics include big or small government, personal wealth or shared resources, comprehensive healthcare or choice, self-defense or restraint, just war or pacifism, education in a globalized world, sexuality and individual rights, and the right to life or right to choose.

The Temple and the Tabernacle: A Study of God’s Dwelling Places from Genesis to Revelation

(Baker Books)
Dr. J. Daniel Hays (ThM, 1980)

At various points in Israel’s history, God dwelt in specific, significant places, most notably in the tabernacle and the temple. These structures were more than places of worship and sacrifice. They were pictures of God’s relationship with his chosen people and of the atoning work that would be done by the Messiah. Visually stunning and theologically rich, this full-color resource brings together the latest scholarship and archaeological discoveries to bring God’s dwelling places alive for modern believers. It places these important structures in their historical and theological contexts, connects them with the overall biblical story, and shows how they bring meaning and depth to the faith of Christians today.

New resources from traditional publishers by members of the seminary family:
Also at www.dts.edu/books

*Faculty member

In the last issue we mentioned publication of *The Theory and Practice of Biblical Hermeneutics: Essays in Honor of Elliott E. Johnson* (Lampion Press). Here is a complete list of all the DTS alumni contributors to that work: Forrest S. Weiland (ThM, 1980; PhD, 2001), ed.; Charles Baylis* (ThM, 1989; PhD, 2005); President Mark Bailey* (PhD, 1996); Dr. Ken Baker (ThM, 1980); Dr. Tom Bulick (ThM, 1977; PhD, 1997); Dr. Stephen Bramer* (PhD, 1997); Dr. Mark Ellis (ThM, 1988; PhD, 2002); Dr. Alexander Gonzales* (PhD, 2012; STM, 2006); Nathan Hoff (ThM, 2009; DTS PhD student); Dr. David Klingler* (ThM, 2004; PhD, 2010); Dr. Jonathan Murphy* (ThM, 2004; PhD, 2009); Eric Redmond (ThM, 1997); Dr. Paul Shockley (ThM, 2002); Dr. Steve Strauss (ThM, 1980, deceased); and Dr. Greg Trull (ThM, 1991; PhD, 2002).

**Jesus the God-Man: The Unity and Diversity of the Gospel Portrayals** (Baker Academic)
Dr. Darrell Bock* (ThM, 1979) and Dr. Benjamin I. Simpson* (ThM, 2003; PhD, 2011)

**The ABCs of Jesus’ Resurrection** (OMF Literature)
Vince Burke (MABS, 1991)

**Being There: How to Love Those Who Are Hurting** (Crossway)
Dave Furman (ThM, 2007)

**Misssional Motherhood: The Everyday Ministry of Motherhood in the Grand Plan of God** (Crossway)
Gloria Furman (MACE, 2007)

**The Centurion: A Novel** (River North, a Moody imprint)
Kenneth Gire (ThM, 1978)

**Embracing Followership: How to Thrive in a Leader-Centric Culture** (Kirkdale Press)
Allen Hamlin Jr. (ThM, 2006)
If You Could See as Jesus Sees: Inspiration for a Life of Hope, Joy, and Purpose
(Shiloh Run Press/Barbour imprint)
Elizabeth Oates (MACE, 2005)

Authors and their works:
- Jeremiah and Lamentations (Teach the Text Commentary Series) [Baker Books]
  Dr. J. Daniel Hays (ThM, 1980)
- Paul and His Mortality: Imitating Christ in the Face of Death (Eisenbrauns)
  Dr. R. Gregory Jenks (ThM, 2001; PhD, 2011)
- From Topic to Thesis: A Guide to Theological Research (IVP Academic)
  Dr. Michael Kibbe (class of 2005)
- The Suffering Servant of the Lord: A Prophecy of Jesus Christ (Emmaus Bible College)
  Dr. David J. MacLeod (ThM, 1969; PhD, 1987)
- Christ for Post-Christians: A Radical Shift for the Small Group Bible Study (Wipf and Stock)
  Fred W. McRae (ThM, 1980)
- 40 Days Through Daniel: Revealing God’s Plan for the Future (Harvest House)
  Dr. Ron Rhodes (ThM, 1983; ThD, 1986)
- The Prince Warriors: A Novel (includes devotional and app) (B&H)
- Fervent: A Woman’s Battle Plan to Serious, Specific, and Strategic Prayer (B&H)
  Priscilla Shirer (MABS, 1998)
- The Master Coach Model (Leadership Systems Inc.)
  Dr. James Smith (ThM, 1982; DMin, 1999)
- Insights on Acts (Swindoll’s Living Insights New Testament Commentary) [Tyndale House]
  Dr. Charles Swindoll, chancellor*
- Immigrant Neighbors among Us: Immigration across Theological Traditions (Wipf and Stock)
  Dr. M. Daniel Carroll R. (ThM, 1980) and Leopoldo A. Sánchez M., eds.

Readers can find free videos that accompany the If You Could See as Jesus Sees content by subscribing to the “Elizabeth Oates Ministries” channel on YouTube. Additional resources are available at www.elizabethoates.com

Immigrant Neighbors among Us: Immigration across Theological Traditions (Wipf and Stock)
Dr. M. Daniel Carroll R. (ThM, 1980) and Leopoldo A. Sánchez M., eds.

How do different Christian denominations in the United States approach immigration issues? In Immigrant Neighbors among Us, US Hispanic scholars creatively mine the resources of their theological traditions to reflect on one of the most controversial issues of our day. Representative theologians from Roman Catholic, Lutheran, Reformed, Methodist/Wesleyan, Pentecostal, and Independent Evangelical church families show how biblical narratives, historical events, systematic frameworks, ethical principles, and models of ministry shape their traditions’ perspectives on immigrant neighbors, law, and reform. Each chapter provides questions for dialogue.

Jeremiah and Lamentations (Teach the Text Commentary Series) [Baker Books]
Dr. J. Daniel Hays (ThM, 1980)

Paul and His Mortality: Imitating Christ in the Face of Death (Eisenbrauns)
Dr. R. Gregory Jenks (ThM, 2001; PhD, 2011)

From Topic to Thesis: A Guide to Theological Research (IVP Academic)
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Dr. David J. MacLeod (ThM, 1969; PhD, 1987)

The Master Coach Model (Leadership Systems Inc.)
Dr. James Smith (ThM, 1982; DMin, 1999)

Insights on Acts (Swindoll’s Living Insights New Testament Commentary) [Tyndale House]
Dr. Charles Swindoll, chancellor*

Also of interest:

See page 31 for an excerpt from God’s New Humanity: A Biblical Theology of Multiethnicity for the Church, by David Stevens (ThM, 1982), pastor of International Bible Church in Jurbise (near Brussels), Belgium

Bible Study Magazine published an article, “Was God Naomi’s Adversary?” by DTS professor, Dr. Robert Chisholm (ThD, 1983) in their March/April 2016 issue.

After the tribute to Dr. Charles Ryrie, the article on the DTS website receiving the second highest number of hits continues to be Linda Tomczak’s “Human Trafficking: Twenty Things You Can Do Today to Stop It.” One commenter wrote, “I am bookmarking this page and taking time to look harder at this issue.”

Elizabeth Oates
If You Could See as Jesus Sees
Inspiration for a Life of Hope, Joy, and Purpose
Back in 1965, DTS alumnus and special Bible lecturer the late Dr. J. Vernon McGee mentioned a “prodigal pig.” A young man named Don Regier heard him that day, and that little phrase “prodigal pig” started Regier thinking about a story. He graduated with his ThM in 1969 and has served at DTS for forty-seven years. Today, he is director of Special Projects and associate professor emeritus as well as serving as adjunct professor. His Prodigal Pig Tale is an interactive e-book for kids of all ages that teaches what it means to forgive and be forgiven. The characters—clay figures which Regier sculpted, painted, and dressed—are set and photographed on a 1:18-scale model pig farm built from scratch. At www.prodigalpig.com readers can find additional resources.
Several times a year, Dr. Swindoll preaches in chapel at DTS and engages in a question-and-answer time with prospective students. Here are some of the questions he answered recently.

**How do you, as a growing Christian, keep from competing with other believers?**

I have a few characteristics that are true of me—one of those traits is that I don’t have an ounce of envy inside me. (I have many weaknesses, but envy isn’t one of them, thankfully.) Not even when I was much younger many years ago, pastoring a small church in Waltham, Massachusetts. We didn’t experience numerical growth. One July Fourth weekend, we had about seven in our congregation, and three were Swindolls. I refused to let it bother me that another church near ours was growing steadily. They had about two hundred on that same Sunday, but I never let it trouble me. We weren’t in competition.

Refuse to think competitively. God has gifted everyone uniquely and distinctively—believe that. He has gifted many in various ways—and that includes you. Let it be. Don’t sweat it. Put competition to rest. We can choose not to compare ourselves with others and not surround ourselves with those who have a competitive spirit. We’re all in this together—so if one is in need, we all pitch in. And if one rejoices, we all rejoice. Envy is a thief; it will steal your joy.

**What advice do you have for those thinking about attending DTS?**

It’s common to feel like your being accepted is out of reach. You feel intimidated as you read the names of faculty members and DTS graduates who write books and other DTS alumni who teach in places around the world. It’s easy to think, “I just can’t do it.” You know what? You can do whatever God makes possible. And let me mention, you can learn the original languages. Don’t convince yourself you can’t. Hey, you learned English, didn’t you?

International students often learn English so they can study theology and learn Greek and Hebrew at DTS. Guess what? You get to rub shoulders with those men and women who model that depth of dedication. If they can do it in their second language, so can you in your first language. When I was a student, there were about twelve Korean students who came to earn their ThM degrees. They persevered all four years till they reached their goal. What a great group of disciplined students!

One Thanksgiving Cynthia and I invited all twelve of them to our little apartment. Our place was so small you had to go outside to change your mind, but we made it work. We invited them over and put all the food we could cook on a long table, and in they came. It was one of those great moments. We welcomed them and told them we were glad to have them over to enjoy a traditional Thanksgiving meal. They stared at all the food. I asked one, “Would you pray?” And of course, he did, praying in his native language. Talk about passion! I saw that same commitment as they studied God’s Word. What remarkable examples of determination! Instead of yielding to intimidation, ask for that kind of determination.

**God has gifted everyone uniquely and distinctively—believe that.”**
Perspective.
Paris, from the clock inside the Musée d'Orsay looking across the Seine toward Sacré-Cœur
By Carol Frugé (MAMC, 2008)