Work for the Master

If we open our Bibles and begin reading on page one, we find after only twenty-five verses a reason God placed humans on earth: to do the work of God according to the will of God as revealed by the Word of God (Gen. 1:28). God tasked man and woman to work His garden together and to fill the earth as a means by which “the earth will be filled with the knowledge of the glory of the Lord” (Hab. 2:14).

But only two chapters later we read of thorns, thistles, sweat, and pain (Gen. 3:18–19). Something has gone terribly wrong. The apostle Paul describes all creation as groaning (Rom. 8:22), because while we await our future hope, “thorns infest the ground.” Consequently, our work comes with sweat, tears, blood, and gasps.

So when we think about work, it is far too easy to focus only on those thorns. We might even dream of a day when we no longer “have to work,” envisioning a future state in which we cry no more and work no more. Yet the latter is not God’s ideal for us. God made us for work, and our work, even for others, matters to Him.

The experience of Nelu Melancea, a third-year DTS student from Moldova, provides an excellent example of what can happen when Christians understand that our labors matter to God and view our work as vocation, even as we await its full redemption:

“In the booming years of the Soviet Union, Nikita Khrushchev said, ‘By the end of the 1980s, we’ll show you the last Christian on television.’

“In my hometown in the 1950s the Soviet authorities took away our church building and demolished it. We had collective farms where people were working the fields, and Christians were sharing the gospel. So the authorities said, ‘We have to do something. People are converting in the fields. So let’s put the Christians in one group so they can’t share with anybody. And we’ll put with them all the alcoholics and prisoners so their productivity will be way low.’

“All those people became the most productive. They became Christian. And no one could say anything bad about the Christians. One company near our village was told, ‘Fire the Christians. They are preaching too much.’

“But the director said, ‘If you fire them, we will have only people who steal. And our company will have to close, because we rely on the Christians to do the work.’

“In those days when the church was persecuted, and they needed something done, they would go to the Christians, because they would do the job right.’

Nelu’s experiences remind us of a truth that is the focus for this issue of Kindred Spirit: ‘Faith at Work’: Our work matters to God.

Dorothy L. Sayers, who has much to say on our topic, wrote, “The first Adam was cursed with labor and suffering; the redemption of labor and suffering is the triumph of the second Adam—the Carpenter nailed to the cross.” Though all creation groans now, the Carpenter of Nazareth is the Lord of our efforts. When we work for others as if we were working for Him, we work for Him as we work for others. For whom are you working—your boss or your Master?
Take Your Faith to Work
Bill Peel (ThM, 1976), executive director of LeTourneau University’s Center for Faith and Work, describes three attitudes the Bible says we should bring to the workplace.

The House of Belief: Profile of Two DTS Grads
Along with Luther lattes and Calvin cappuccinos, patrons at the Credo House Coffee Shop in Edmond, Oklahoma, discover generous servings of good theology with the help of some DTS graduates who understand the meaning of “vocation.”

The New Community’s Ethic
In this excerpt from A Theology of Luke and Acts, Dr. Darrell L. Bock describes how believers are to live in light of God’s goodness.

Kindred Spirit Online

Content you won’t find in these printed pages.

Your (Lack of) Work Matters to God
An Interview with Alister McGrath
Full-chapter excerpt, “The New Community’s Ethic,” from which Dr. Bock’s article is taken

And much more. See page 15 for details.
Do you ever wonder if what you do on weekdays counts for eternity?

As a new Christian, I sure did. That’s why I enrolled in Dallas Theological Seminary, and after four years of rigorous study, I was ready to make a mark for the Lord. Then I met Bill Garrison—attorney, DTS trustee, and elder at a church in Fort Worth, where I had just signed on to do God’s work.

Garrison questioned me over lunch. “Bill, you know that God’s heroes don’t stand behind pulpits, don’t you?” I was stunned. I was convinced that anything short of ministry, in a church or on the mission field, ranked as God’s second best.

Although he ruined my lunch that day, my mentor’s evocative comment awakened me to the fact that people in what we traditionally call “the ministry” aren’t the only ones who do God’s work. As a DTS trustee, he certainly believed in training people for the pulpit, but he wanted me to recognize that God delights in all kinds of work, and He calls people to serve Him in all kinds of ways—pastoring and teaching, to be sure, but also banking, building, plumbing, and any kind of work that meets legitimate needs. And one of the jobs of those who stand behind pulpits is to prepare people in the pew to take their faith to work on Mondays.

God at Work

As I rolled these ideas around, I realized that God included a lot of instruction in the Bible about work. In Genesis God Himself is at work forming and planting. Then God puts Adam and Eve to work producing, governing, and developing creation into all He intended it to be. It’s hard to miss that work is God’s idea, not a result of the fall. And so the label we have at times used, “secular work,” creates a false dichotomy. All work is both significant and necessary for human flourishing and part of what it means to reflect God’s image.

Turning to the Gospels, we find that Jesus spent approximately 90 percent of His life growing up and working in a small business, compared to only 10 percent in His ministry. Forty-five of His fifty-two parables have a workplace context. Jesus wanted His audience to see that God’s interests include all of life—not just Sabbath activities. But today the imaginary chasm between faith and work is growing deeper and wider. And when we mentally limit God’s work to Sunday, it shouldn’t surprise us to see greed, deceit, and selfishness rule as the driving values on Monday.

What Faith Looks Like on Monday

In Paul’s letters he stresses that our work life is not a separate department from our spiritual life, and doing work is an important way we serve God. In Colossae and other cities where Paul ministered, he and his fellow workers conducted the bulk of their business in the oikos or household. The oikos was not just a family residence. It was the basic economic unit of the Greco–Roman economy. (Our English word “economy” comes from the Greek word for “stewardship,” oikonomos.) Business was transacted by the master of the oikos and his or her slaves, and in this context Paul addresses workplace Christians of his day.

After describing how new life in Christ should affect one’s personal and family life (Col 1:1–3:21), Paul proceeds to explain how faith should inform why God’s people work and transform how they work: “Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. Anyone who does wrong will be repaid for his wrong, and there is no favoritism. Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven” (Col. 3:22–4:1).

Just as faith in Christ transforms other areas of
Faith should inform why God’s people work and how they work.
life, our faith should bring a new set of attitudes toward our work that contrasts sharply with the world’s perspective.

An attitude of service. The world says we must have power to be successful. But God says we go to work not to be served but to serve, no matter where we are on the corporate ladder. Paul commands both employers and employees to seek the welfare and success of others. We are to treat employees fairly and to empower them to do their work. As employees, we are to give employers the excellent effort they pay us for. Such a revolutionary view of work meant that Christian slaves and masters worshiped together, undermining class-based arrogance as well as the institution of slavery.

An attitude of worship. The world says we must have prestige. If we want to be successful, we have to make a name for ourselves, create an identity. But note the contrast: As people whose identity is defined by Christ, we go to work—God says—not to make a name for ourselves, but to honor Him. Work at its core is a means of worship, a way we ascribe worth to God. “It is the Lord Christ you are serving” (Col. 3:24). so we should do our work “with sincerity of heart and reverence for the Lord” (v. 22).

Don’t miss how scandalous Paul’s viewpoint must have seemed to the Greeks who believed that any kind of labor was demeaning. No, Paul was clear: all work is significant, no matter how one’s culture sees it, and can be God-honoring. When we work to meet legitimate human needs, we are doing ministry. When we do our work well, as an act of worship to God and love for our neighbor (see also 1 Thess. 4:9–12), our work glorifies God.

An attitude of expectation. The world says we must have possessions to be successful. It’s all about the money. But God says we go to work not primarily to make a living, but to earn an eternal reward. Don’t misunderstand. The Bible encourages honest profit. But it calls us to remember that God will hold us accountable as stewards for how we make that profit. The ultimate reward for diligent labor is to stand before God and hear, “Well done, good and faithful servant.” Our daily work as physicians, electricians, coaches, or bus drivers matters in eternity.

The Bottom Line To do work that counts before God and to experience the pleasure of His work, we may not need to change jobs. We may just need a change of attitude. And we can be sure that God will honor good work done well and done with an attitude of love, humility, and thanksgiving; our fellow workers will notice too. “Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father” (Col. 3:17).

Bill Peel (ThM, 1976), Executive Director, Center for Faith and Work at LeTourneau University, served for seven years as director of a ministry he founded that focused on workplace discipleship, evangelism, and leadership development. He also served for seven years as director of the Paul Tournier Institute, the educational division of the Christian Medical and Dental Associations, during which time he conducted educational conferences and created materials including a course to teach doctors how to share their faith in the workplace—a course now taught all over the world. Additionally, he has authored or coauthored several books, including Workplace Grace and Going Public with Your Faith: Becoming a Spiritual Influence at Work.

Bill observes, “It is critical for spiritual leaders to help people bridge the gap between Sunday worship and Monday reality. The workplace is not only important to an individual’s spiritual formation, it was the most strategic venue for spiritual influence for the early church—and this still holds true today. While significant relationships with neighbors are a rarity in more and more communities, people spend forty or more hours each week with co-workers, customers, and clients who need to know Christ. In many ways the workplace is ideal for spreading the gospel because it’s there that people can see faith being lived out firsthand.”
Rebecca Duff Good (MA[BS], 2005) serves with InterVarsity (IV) as a graduate-school chaplain at Johns Hopkins University and other Washington D.C.-area graduate schools. Some years back, when she was serving at Harvard, she participated annually in their Graduate School Christian Fellowship’s “Ordination to Daily Work.” For thirty-five years, family, friends and professors have celebrated this tradition of commissioning and praying for Christians transitioning from the academic world and into the workplace with a vision to be emissaries for Christ.

Rebecca worked with Christian students to help them view their work with more than a “do your job like a Christian should and therefore all work is God’s work” attitude. “Although that is also true,” Rebecca points out, “God is using our work to ‘sign post’ his future kingdom. It’s not just about how we do our work but also what we do that matters to God. There is gospel power in our work not only in those with whom we share the gospel and how honestly we work, but also in the very subject matter of our work itself, such as lawyers bringing justice; doctors helping to heal; teachers having opportunity to serve ‘the least of these’; violinists showing forth the beauty of God’s world. All this work points to God’s big-picture will for His people and the character of the coming kingdom. I think this perspective matters deeply.”

Rebecca says: “I highly recommend Amy Sherman’s book—Kingdom Calling: Vocational Stewardship for the Common Good (IVP). It’s excellent. In it Sherman argues that in Proverbs 11:10, the tsad-diqim (‘the righteous’)—the people who see all they have as God’s gifts to be stewarded for His purposes—pursue their vocations with an eye to the greater good.”

GOD AT WORK: READINGS

DTS Hebrew professor Dorian Coover-Cox (MA[BS], 1984; ThM, 1988; PhD, 2001) says: “Worldly Saints: The Puritans as They Really Were, by Leland Ryken, debunks popular myths about Puritan beliefs and practices and provides an invigorating review of living Christianly. What people think they know about ‘the Puritan work ethic,’ for example, is largely mistaken.”

Doug Sherman (ThM, 1984) and William Hendricks (ThM, 1984) wrote Your Work Matters to God. In this book they demonstrate the importance of carpentry, tent-making, fishing, and a host of other careers that fall outside of the “paid ministry worker” category. The book helps men and women see the many ways to influence coworkers.

New resource: Every Good Endeavor: Connecting Your Work to God’s Work, by Timothy Keller. This work shows how God calls believers to express meaning and purpose through our work and professional lives.

DTS Book Center operations manager Kelly L. Stern recommends John Milton’s sonnet, often titled “On Blindness.” She writes, “Milton, limited in his ability to craft words after going blind, wrote, ‘God doth not need Either man’s work or his own gifts: who best Bear His mild yoke, they serve Him best. His state Is kingly; thousands at his bidding speed And post o’er land and ocean without rest: They also serve who only stand and wait.’”

Also worth pondering: Dorothy L. Sayers’s essay, “Why Work?” in her book Creed or Chaos?
The House

Serving gourmet coffee with a side of church history, the team at Credo House demonstrates how to do ministry in the marketplace.
“Coffee shops have always been at the center of movements,” according to Tim Kimberley (far left; ThM, 2007), executive director of Edmond, Oklahoma’s Credo House, where patrons can drop in for high-end coffee, a theology lesson, or both. Kimberley recognizes that while Christians in other parts of the world face persecution, in North America spiritual resistance is of a more intellectual nature. With this in mind the team of five that runs Credo House sees their role as a neutral-territory coffee business that brings people together and allows them to witness a Christianity that is respectful, dignified, and intellectually honest.

Kimberley grew up on an Iowa farm but developed a passion for computers, which led to jobs in web design and programming. He trusted Christ in college and felt strongly that he “wanted to proclaim God’s Word and tell people about the Lord,” so he started a website with that aim (HeLives.com). While studying at Dallas Theological Seminary, Kimberley focused on historical theology and fell in love with church history. “I wanted to teach people about the Lord and the Bible, but also about their roots.” He believes there is a great lack of knowledge of church history in churches today.

continued on next page
After seminary a series of events—including a season of church planting in Portland, Oregon—culminated last fall in the opening of Credo House, which combines Kimberley’s passions: “I wanted to create a place that is part of a movement, just like TOMS sells shoes but is part of something greater.” Credo House cofounder Michael Patton (ThM, 2001) served as adult education pastor for the congregation where DTS chancellor—then president—Dr. Charles Swindoll served as senior pastor, Stoner briar Community Church. According to Kimberley, Patton was instrumental in starting a popular theology class there with single students who, at one point, wanted to have their own facility and ended up spinning it out, “and from there we’ve created this neutral coffee shop. We’re not a church; we’re a regular coffee shop devoted to the church.”

On the Frontlines of Thinking

In reference to his earlier comment about coffee shops historically being at the heart of movements, Kimberley points to the first example in the Western world at Oxford University, where students and professors were learning great insights. They realized that such insights should have a broader audience than Oxford, so they started coffee shops where the dons and students would hang out. “We realized coffee houses are places designed for movements, for learning,” Kimberley said, “and we knew it would be good for discipleship—not to replace seminaries, but as venues where we could make a profit while doing what the Enlightenment did in the Western world. Though the Enlightenment brought some negatives from the perspective of Christians, it was effective in spreading ideas throughout the Western world.”

In the case of Credo House, Kimberley explained, the product is coffee, but the movement is discipleship. In short Credo House’s staff views their coffee house as a bridge between seminary and people in the church. “We help train people the Lord is leading to go to seminary so they have some theological foundation and can get even more out of seminary. Those whom the Lord is not leading to a Bible college or seminary we try to provide with an accessible but not watered-down theological education.”

Some of Credo House’s staff members have seminary degrees, others don’t. Each one, however, has been or is being trained to make excellent coffee and offer counseling. In that sense, Kimberley said, “We want our baristas to take on the role of modern-day bartenders. Those making the drinks are equipped to faithfully share about the Savior. We serve gourmet coffee, but we’re also passionate about helping people believe more than they did yesterday.”

The name “Credo House” denotes that the shop is a house of belief—in Christ. “We’re unashamedly Christian,” Kimberley said. “Non-Christians can come in and not feel threatened, but they also realize that we’re not wishy-washy. It fits with everything we’re about: a house that is inviting for people to enter. The focus is on belief, not as a blind step into the darkness, but into the light.”

The Credo House team likes creating a bit of mystery by posting Latin phrases around the shop. Some of these include credo ut intelligam (“I believe in order to understand”) and in necessariis unitas, in dubiis libertas, in omnibus caritas (“In necessary things, unity; in nonessentials, liberty; in all things, charity”). Customers look around the café and sometimes ask, “What does that say? What’s that painting? What’s that about?” Kimberley said this gives the staff an opportunity to chat with patrons as employees explain how the Latin phrases relate to faith and one’s walk with Jesus.

Positively Profitable

Credo House is intentional about making a profit, for which Kimberley makes no apology. Its owners want to be as successful as possible in making the best coffee in town, because being profitable will enable them to use more funds to reach more people with the gospel. “A business can be all about making a profit, but also all about a movement,” he said. “That’s okay. You don’t have to say, ‘We’re just a parachurch ministry, so we don’t have to get serious about coffee.’”

Kimberley believes that when God calls someone into a business, that work is his or her ministry. “If people don’t see their work as their ministry, they lose the opportunity to do their best,” he said, and so they fail to “see how they can change the world in
the industry in which God has placed them. If you’re a plumber, you can find creative ways to change the world through your business. Our staff can say, ‘I can worship God through properly frothing a latte.’” He suggests that Christians should explore ways to fulfill the Great Commission through the tasks they do in their work, thinking deeply and purposefully about their jobs. When people see that what they do with their days can make a difference in the lives of others, he said, they end up producing more and being more profitable.

Being profitable and idealistic are not mutually exclusive, according to Kimberley. He believes that at Credo House “when our coffee is good, our ministry does better. I think the Lord honors that.” Thus the team does not focus on just the business or just the ministry aspects of the coffee shop, because they are passionate about both. Still, Kimberley recognizes a priority when it comes to truth: “I wouldn’t go to the stake over what’s the proper temperature to froth milk. I would for eternal values.”

For the business to be healthy the team has worked on perfecting the recipe for what it takes for Credo House “to be true to who we are, to make a profit, and to make a difference,” Kimberley said. “We want to show people an organization doing something totally different in a winsome way. At our last event two atheists came in. They enjoyed our coffee, but they also realized that our conversation was intellectually honest, and they didn’t leave feeling disgusted. They didn’t necessarily agree with us, but it was clear that they left chewing on something.”

Tim’s Tips for Viewing Work as Ministry

- **Get over the notion** that there is nothing spiritually redeemable about your job.
- **Seek ways to bring honor to the Lord** in your work.
- **Do your job well**, knowing that you will be winsome to people and that winsomeness will open the door for sharing the gospel.
- **Strive to involve yourself only in a business you can be passionate about**, because you will devote a lot of time to it. Be sure the track you’re running is worth the effort.
- **Persevere**. You may feel like quitting a thousand times because of the hurdles. If you’re passionate about the business, you will endure.
- **Stay close to the Lord**. Starting anything new takes a lot of courage and determination, which we don’t have enough of. It has to come from God.
- **Run your business in a way that’s above reproach**. Cutting corners is less profitable in the end. Do it right if you expect the Lord to bless your business.
- **Do your work with the right heart**. Recognize that God is in control.

—Tim Kimberley as told to Ann-Margret Hovsepian
God's way is a life of love and service, rooted in the great commandments to love God and one's neighbor. His followers are called to a unique kind of love. Luke 6:27–36 is a declaration to love in a way different from that of sinners. While Paul defined the attributes of love in 1 Corinthians 13, Jesus describes here in concrete terms what love is and how it acts. Love is giving. It reaches out to enemies as well as friends. It is vulnerable and sensitive to others, treating them as one wishes to be treated. Love exposes itself again and again to abuse by turning the other cheek in the hope of helping others. It is generous and expects nothing in return. In short, love continually and consistently displays mercy, compassion, and honesty. It is slow to judge others (6:37–42). It senses responsibility for others. It does not dictate to them, but aids them. This love recognizes that similar spiritual dangers and faults exist anywhere, especially in our own souls. The disciples' major responsibility is to deal with their own faults first and then to help others deal with theirs.

Love for one's neighbor is described in Luke 10:25–37. Here the issue is not who one's neighbor is. Rather, the challenge is to be a neighbor. Such was the Samaritan to the man who fell among the thieves. Love for Jesus is exemplified in Mary seated at His feet (vv. 38–42). This pictures the dedicated disciple, as does responding to the call to pray (11:1–13).

Love for God expresses itself in a variety of ways besides listening to and talking with God. Disciples give all of themselves to the Lord (9:57–62; 14:25–35). This means that generosity is a key characteristic of their lives. In addition that life is not defined by excessive attachment to material things (12:13–21);
The disciple is called to confess Christ and fear God (12:4–12), to seek the lost (15:1–32), to have faith (17:5–6), and to view his spiritual labor as his duty (17:7–10). Fundamentally, discipleship involves giving to God and to others.

The God of design and concern has devised a plan, in part, to produce such transformed people. Such ethics are to typify the community God has molded and saved through Jesus Christ. The Spirit whom Jesus gives enables this transformation. This is life lived as God designed it when He made people in God’s image. Such a life pictures promise realized and enablement received. As seen in Luke 1:73–74, God made an oath to Abraham “to rescue us from the hand of our enemies, and to enable us to serve him without fear, in holiness and righteousness before him all our days.” That is a key goal of the plan at an individual level.

Generosity is a key characteristic ... life is not defined by excessive attachment to material things.

Read the entire chapter from which this was excerpted at dts.edu/ks.
Mission to the City: Spiritual Renewal in a Post-Christian Society
The church in North America today is in a post-Christian context. The church is experiencing marginalization and is losing its place of influence and privilege in the culture, especially in major urban centers. This context presents the church with great challenges, but even greater opportunities. Explore with us how the church can recover the original essence of discipleship, following Jesus together as distinctive Spirit-filled communities on mission.

- J. R. Vassar, senior pastor of Apostles Church in New York City
- Monday, February 11, 2013
- 9:00 AM–3:15 PM
- Dallas Theological Seminary campus

2013 Wives of Men in Ministry Retreat
The Wives of Men in Ministry Retreat is a unique event designed to encourage, refresh, and equip women who serve with their husbands in ministry. In addition to inspirational messages, uplifting worship, and fellowship with other like-minded women, attendees will enjoy three rejuvenating days in a beautiful and serene setting complete with massages, complimentary counseling and mentoring sessions, and free tote bags filled with gifts welcoming them on arrival.

- Kathy Litton, national director of ministry to pastors’ wives for the North American Mission Board of the Southern Baptist Convention
- Sunday, April 7–Tuesday, April 9, 2013
- Pine Cove Camp and Conference Center, Tyler, Texas

Accepting the Challenge: Presenting God to Those Who Seek to Box Him Out
Many people see Jesus as one religious leader among many; they put the Bible on the level with any other piece of literature; and they claim that in its first few centuries Christianity lacked central teaching. Accepting the Challenge, a two-day conference, examines and responds to such claims, where the biblical and cultural stories meet. Conference presenters will explore how many people view and question Jesus, the Bible, and Christianity, as false claims about each appear regularly in New York Times bestsellers, on TV, and in cable documentaries that millions watch. The conference will challenge attendees to think theologically and historically about Jesus, the Bible, and Christianity, thereby helping to equip them to engage their neighbors.

- Craig Blomberg, Darrell Bock, Charles Hill, Lee Strobel, Michael Svigel, and Dan Wallace
- Friday, April 19–Saturday, April 20, 2013
- Bent Tree Bible Church, Carrollton, Texas

For more information and/or to register for any of these events, visit www.dts.edu/ccl or call 214–841–3699.

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For more information, email bibsac@dts.edu or call 214–841–3729 and ask for Matt DeMoss. Subscribers can access online every issue of Bib Sac published since 1934—almost five hundred scholarly articles.
DTS Faculty, Grads and Students Engage the Culture about Work and Other Important Topics

**Book excerpts:**
From Dr. Klauss Issler’s book, *Living into the Life of Jesus*

**Articles:**
*Your (Lack of) Work Matters to God*
Student Chuck Helmer’s layoff from a white-collar job led him to excel as a janitor.

*Fail Safe: Facing Failure Successfully*
DTS professor Dr. Ramesh Richard speaks to business leaders about how to handle the inevitable: failure.

*An Interview with Alister McGrath*
DTS grad and adviser to internationals, Jenny McGill, talks with the theologian about the existence of God, the New Atheism, and natural and historical theology.

**Links:**
*Works and Words: Why You Can’t Preach the Gospel with Deeds and Why It’s Important to Say So*
Dr. Duane Litfin’s article in *Christianity Today* addresses the need to share the gospel verbally.

*Maybe It’s Not about Having It All*
Student Katherine Reid responds to a story in *The Atlantic* about women and their work.

*Dropping the D-Bomb*
Julie Cramer’s article for mannaexpress.com about facing depression head-on includes an interview with DTS professor Dr. Glenn Kreider.

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**Dr. Wallace Wins Honors**
The Evangelical Press Association is a professional association of some three hundred Christian magazines, newsletters, newspapers, and content-rich websites from North America. The 2012 Higher Goals Awards were presented at EPA’s annual convention, held in Colorado Springs in May. The contest honors the best work done by EPA publications during the 2011 calendar year.

In the “Critical Review” category, DTS professor Dr. Daniel B. Wallace took first place honors for his article in *Christian Research Journal* titled “An Example of Modern-Day Deception.”

**Foundation Turns 25**
In September the Dallas Seminary Foundation (DSF) celebrated twenty-five years of service. DSF president Steve Golding recounted the story of God’s faithfulness in allowing the Foundation to provide more than $100 million in gifts to over 700 ministries and currently manages $36 million in charitable funds and $26 million in endowed scholarships.

You can extend your legacy of support to DTS by including the Seminary in your will. For help, contact us at 214-824-8241 or foundation@dts.edu.

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The Gospel according to Isaiah 53
Dr. Darrell Bock* (ThM, 1979) and Mitch Glaser

Daughter of Light
Morgan Busse (Daniel, MA[CE], 2003)

Thomas Constable Notes on the Bible
(7 vols.)
Dr. Thomas L. Constable* (ThM, 1966; ThD, 1969)

Praying for Miracles
Courtney Daniel Dabney (MA[BS], 1994)

How Should Christians Vote?
Dr. Tony Evans* (ThM, 1976; ThD, 1982)

A Call to Christian Patriotism
Dr. Howard Eyrich (ThM, 1968)

Wounds that Heal: The Importance of Church Discipline within Balthasar Hubmaier’s Theology
Dr. Simon Goncharenko (ThM, 1998)

Revelation: The Spirit Speaks to the Churches
James Hamilton (ThM, 2000)

The Answer Is Always Jesus
Aram Haroutunian (ThM, 1987)

The Essence of the Old Testament: A Survey
Dr. Ed Hindson and Dr. Gary Yates (ThM, 1987, PhD, 1998), eds.

Magnificent Surrender: Releasing the Riches of Living in the Lord
Roger Helland (ThM, 1983)

The Harbinger: Fact or Fiction?
David James (MA[BS], 1994)

Word vs. Deed: Resetting the Scale to a Biblical Balance
Dr. Duane Litfin (ThM, 1970)

A Better Way: Make Disciples Wherever Life Happens
Dale Losch (ThM, 1987)

The King Is Coming: Preparing to Meet Jesus
Dr. Erwin W. Lutzer (ThM, 1967)

The End Times in Chronological Order Unmasking the Antichrist
Dr. Ron Rhodes (ThM, 1983; ThD, 1986)

*Denotes DTS faculty member
The Ryrie Study Bible with Downloads
Dr. Charles Ryrie (ThM, 1947; ThD, 1949)

Hidden in Plain Sight
Boyd Seevers (ThM, 1987)

I Didn’t Sign Up for This
Aaron Sharp (ThM, 2008)

God: As He Wants You to Know Him
Dr. Bill Thrasher (ThM, 1978; ThD, 1982)

Better Together: Making Church Mergers Work
Jim Tomberlin (ThM, 1980), and Warren Bird

Prayer Journey Bible
Dr. Elmer L. Towns (ThM, 1954)

The Essence of the New Testament: A Survey
ed. Dr. Elmer Towns (ThM, 1954) and Dr. Ben Gutierrez

The Passionate Jesus: What We Can Learn from Jesus about Love, Fear, Grief, Joy and Living Authentically
Peter Wallace (Th.M., 1984)

I & 2 Thessalonians, updated and expanded
Dr. John F. Walvoord (ThB and ThM, 1934; ThD, 1936) and Dr. Mark Hitchcock* (ThM, 1991; PhD, 2006), Philip Rawley (ThM, 1980), ed.

The Mysterious Epigenome: What Lies Beyond DNA
Dr. Thomas Woodward (ThM, 1989) and Dr. James Gills

DVDs
“Chase: Chasing after the Heart of God”
Jennie Allen (MA[BS], 2005)

Grace- Based Parenting:
“Building Character”
“Building an Atmosphere of Grace”
“Aiming Your Child at True Greatness”
Tim Kimmel (ThM, 1976)

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For a complete listing of faculty travel go to www.dts.edu/maps/faculty

Members of Dallas Theological Seminary’s full-time faculty will minister at these locations in the months ahead.

**NORTHEAST**

**Dr. Darrell Bock**
Mar 8–9 Christian Union, Princeton, New Jersey

**MIDWEST**

**Dr. Mark Bailey**
Feb 9 Lectures in Leadership Seminar, Stonebridge Church, Rockford, Illinois; Feb 10 Stonebridge Church, Rockford, Illinois

**Dr. Darrell Bock**
Feb 14–15 Wheaton College, Wheaton, Illinois

**SOUTHEAST**

**Dr. Mark Bailey**
Jan 19–20 Fellowship Bible Church of Northwest Arkansas, Rogers, Arkansas

**Dr. Stephen Bramer**
Feb 3 Bayside Community Church, Tampa, Florida

**Dr. Daniel B. Wallace**
Feb 8–9 C. S. Lewis Society, Tampa, Florida; Mar 1–2 Keynote speaker, Eastern Regional Meeting of the Evangelical Theological Society, Liberty University, Lynchburg, Virginia; Mar 8–9 Downline Ministries, Little Rock, Arkansas

**Dr. Stanley Toussaint**
Mar 9–15 Word of Life, Hudson, Florida

**SOUTHWEST**

**Dr. Mark Bailey**
Feb 3 Grace Bible Church, Nacogdoches, Texas

**Dr. Ron Blue**
Jan 26–28 National Short-Term Mission Conference, Tucson, Arizona; Feb 5 Perspectives Missions Course, Pantego Bible Church, Fort Worth, Texas

**Dr. Darrell Bock**
Jan 11–23 Search Ministries, Dallas, Texas

**Dr. Rodney Orr**
Feb 11–15 Black History Month, Fellowship of Christian Faculty and Staff, Oklahoma State University, Stillwater, Oklahoma

**Dr. Michael Pocock**
Feb 17 Missions Sunday, Arlington Chinese Bible Church, Arlington, Texas

**Dr. Steve Strauss**
Feb 17 Missions Sunday, Mansfield Bible Church, Mansfield, Texas

**Dr. Stanley Toussaint**
Mar 1–2 Tyndale Seminar, Fort Worth, Texas

**Dr. Daniel B. Wallace**
Feb 22–23 Snoopy Project (an interactive seminar on New Testament textual criticism), Hope Center, Plano, Texas

**INTERNATIONAL**

**Dr. Mark Bailey**
Mar 8–23 DTS Tour, Various locations, ISRAEL, JORDAN

**Dr. Stephen Bramer**
Dec 26–Jan 6 Israel Tour with Dr. Paul Shockley, Various locations, ISRAEL; Feb 5–21 Jordan Evangelical Theological Seminary, Amman, JORDAN; Feb 24 Hungarian Brethren Church, Miskolc, Budapest, HUNGARY; Feb 25–28 Word of Life Bible Institute, Tóalmás, HUNGARY; Mar 8–23 DTS Tour, Various locations, ISRAEL, JORDAN

**Dr. Abraham Kuruvilla**
Jan 1–5 Guest Lectureship, Asian Christian Academy, Bengaluru, INDIA

**Dr. Ramesh Richard**
Jan 18–20 Sixth Annual Rongmei Naga Baptist Association Youth Conference, Tamenglong Headquarters, Manipur, INDIA; Feb 15–17 Global Proclamation Academy, Outside New Delhi, INDIA

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**Tour the Holy Land with DTS**

**Holy Land Tour: March 8–20, 2013**

**Petra Extension, March 20–23, 2013**

Walk where Jesus walked and move from black and white to full color as you read the biblical text while journeying with DTS to spiritually rich sites in Israel. Stay in exquisite accommodations and learn exceptional biblical insights. Dr. Mark Bailey, DTS president and professor of Bible Exposition, and Dr. Stephen Bramer, chairman of the DTS Bible Exposition department, will lead the tour. Both are experienced Israel tour leaders. A three-day extension to Jordan includes an excursion you won’t want to miss in the ancient city of Petra. For more information visit dts.edu/travel.
Monday Morning Pulpits

Something bothers me when people discuss the subject of Christians and their work. You see, I frequently hear about Christians who are poor workers. Some employers have even told me that they prefer not to hire Christians. That’s quite an indictment. As I probe for reasons, I hear the following:

**Attitude.** Christian employees are negative, critical, presumptuous, and resistant to change. And they tend to take advantage of Christian bosses.

**Competence.** The last few I’ve hired were incompetent—they couldn’t do the job.

**Focus.** They’re preoccupied with other things, including witnessing and church activities and relationships unrelated to the workplace. **Character.** The last one I hired was just plain dishonest.

Hopefully these represent only a small minority of workers who profess Christ. But show me a lazy, negative Christian on the job, and I’ll show you an office or store or shop that’s uninterested in the message of Christ. Like it or not, the world scrutinizes us with the watchfulness of a seagull peering at shrimp in shallow water. A believer at work is under constant surveillance. That’s our number one occupational hazard. And when we speak of our Savior and the life He offers, others filter our words through what they have already observed in our work.

The best platform on which to build a case for Christianity in the workplace rests on seven massive pillars: integrity, faithfulness, punctuality, competence, attitude, diligence, and enthusiasm. Hire a person committed to these, and before long business will improve, people will be impressed, and Christianity will begin to seem important. Scripture for that? How about 1 Corinthians 10:31: “So whether you eat or drink or whatever you do, do it all for the glory of God.”

Or Colossians 3:17:
“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”

Or Matthew 5:16:
“In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

Or numerous verses in James’s letter that say, in effect, solid works validate genuine faith. Right belief and right behavior are joined at the hip.

Each one of us will do a better job if we live out our belief that the Scriptures make no distinction between sacred and secular. Titus 1:15 says, “To the pure all things are pure.” That means one’s Monday–through–Friday employment is pure. It’s sacred—just as sacred as Sunday activities. To the Christian all of life is sacred. Paul wasn’t writing only to preachers when he expressed these immortal words: “live a life worthy of the calling you have received” (Eph. 4:1).

I once heard a man introduce himself as “an ordained plumber.” He correctly understood that his work was his calling. So is yours. Matter of fact, it’s your ordained responsibility . . . your pulpit. Say, how’s your Monday–morning ministry coming along?
IN HIS GRACE GOD HAS GIVEN US DIFFERENT GIFTS FOR DOING CERTAIN THINGS WELL ...

NEVER BE LAZY, BUT WORK HARD & SERVE THE LORD ENTHUSIASTICALLY.

ROMANS 12:6,11