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Thinking Theologically About Immigration



Dallas Theological Seminary's 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.

KINDRED SPIRIT

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F R O M T H E P R E S I D E N T

Thinking Theologically About Immigration

Open the Book of Genesis, and you don't have to read far—only about three chapters—before you find people migrating. Adam and Eve go east of Eden (Gen. 3:24). Cain goes to the land of Nod, which means “wandering” (4:16); Abram, Lot, and Sarai set out from Ur headed for Canaan (11:31); and Israel settles in Egypt's land of Goshen (47:27). Beyond Genesis, the Israelites spend forty years wandering in search of their homeland; Nehemiah leads returning refugees as they rebuild Jerusalem; and Daniel finds himself carried off to Babylon—to name a few. It seems God's people are always on the move.

In Leviticus we find God's instructions to Israel on her return from Egypt: “When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God” (Leviticus 19:33-34).

A few years ago *Christianity Today* ran a poll in which they asked, “Do Bible verses on ‘welcoming the stranger’ apply to the U.S. immigration debate?” An overwhelming 82% of respondents said “yes.” Christ clearly has something to say about how we treat the poor, the voiceless, and the displaced—and often immigrants fall into each of these categories.

According to the International Organization for Migration, roughly one in every thirty-five persons worldwide is a migrant. That's 192 million people living outside their place of birth, and about three percent of the entire world population. That rate is growing at a rate of about 2.9 percent annually, making migration one of the defining issues of the twenty-first century.

Matthew 25:31-46 suggests that to mistreat the “alien” is to mistreat Christ. We don't have to condone everything an immigrant does, but we must still show compassion. Yet how do we adhere to civil law while also showing Jesus' love?

In this issue of *Kindred Spirit* one of our alumni helps us answer that question. Dr. Alejandro Mandes, National Director of Hispanic Ministry and Gateway Theological Training of the Evangelical Free Church of America, takes us to the biblical story of Onesimus for a particularly relevant case study. Then DTS's own Dr. Michael Pocock, who emigrated from the U.K. to the U.S. as a teen, helps us think beyond the U.S., beyond politics, and beyond economics to explore a biblical perspective on immigration.

Also in this issue you'll find a profile of Dr. Howard G. “Prof” Hendricks, who has served faithfully at DTS for sixty years. You will also read about student Ben Stuart, who leads thousands of college students in a weekly Bible study at Texas A&M University.

Each of these articles in some way points to the heart of our God. He commands us to care for others. He desires for us to invest in the next generation. And He wants us to proclaim the truth until the whole world hears of Jesus and His love. ■



—Dr. Mark L. Bailey



Austrian Jewish immigrants wave to the Statue of Liberty upon arriving in America. The fifty children, who were greeted by adoptive families, were fleeing Nazi persecution in their homeland.

C O N T E N T S

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*The LORD
watches over
the alien and
sustains the
fatherless
and the widow
(Ps. 146:9).*



4 **Thinking Theologically About Immigration**

The story of Onesimus in the Book of Philemon serves as a guide helping Christ-followers think beyond politics and nationalism on the subject of immigration.



6 **Good Migrations?**

DTS professor Dr. Michael Pocock, who emigrated from the United Kingdom in his teens, combines his experience with biblical scholarship as he explores the subject of people migrations.



10 **Tuesday Night Profile of a DTS Student**

Ben Stuart's heart for one-on-one ministry helps him reach thousands of students through Breakaway Ministries at Texas A&M University.



12 **A Prof Like No Other**

When Howard G. Hendricks met his sixth-grade teacher, she told him, "I've heard a lot about you. But I don't believe a word of it." Those words changed his life. And decades later he tracked her down to tell her the same story you will read in these pages.

Kindred Spirit Online www.dts.edu/ks

Link: To DTS alumnus, Dr. Danny Carroll's, sermon resource, "A Higher Calling," about immigration. Excerpted from his book, *Christians at the Border*.

Also Coming in April:

Book Excerpt: From *Challenging Christianity: For Those Who Have the Guts to Be Challenged by the Claims of Jesus Christ*, by Jeff Schwarzentraub

Coming in May:

Article: "Read it Together." DTS grad Daniel Jensen explains the value of reading the Bible aloud in a small-group setting

Coming in June:

Article: "Finding Christ in Unexpected Places." DTS media arts student, Jared Binder, explores Christian themes in fiction.

Thinking Theologically Ab

by Dr. Alejandro (Alex) Mandes



out Immigration

OFTEN POLITICS AND ECONOMICS frame the immigration debate in North America. Yet Christ-followers must frame the topic of immigration by wider parameters—by two biblical mandates: the Great Commission and the Great Commandment.

Matthew 28:19–20 says to make disciples of all people—not legal people only, but all people. As Christ-followers our focus must shift from nationalism to the Great Commission and the Great Commandment, from politics to the gospel, from winners and losers, to how we can best glorify God.

We must never deny that illegal immigrants are breaking the law. Yet these immigrants' law-breaking is no reason for the church to remain uninvolved in North America's largest mission field today consisting of fifteen to eighteen million people, many of whom tremble in the shadows of our society. Civil law is written on soft paper and constantly evolves. God's law was chiseled on stone tablets and has remained unchanged.

The eighteen million undocumented people living among us present both danger and opportunity. The danger lies only in the sense that the people are outside of the "system." But we have an opportunity in terms of our mission. Many of these people are outside of their home countries, separated from their families, and outside of their own governments' systems. They are prime for the gospel!

Many churches want to do something, but they wonder what they *can* do. And here's where we need some reminders: it is legal to evangelize; it is legal to make disciples; and it is legal to be compassionate. What the law says is that it's illegal for us to hire them. We also cannot provide false paperwork.

So how do we live out our biblical mandates?

- We must remember that immigrants were made in the image of God. That means in all our dealings we must treat them with dignity.
- We must keep in focus the Great Commission and the Great Commandment.

- We must emulate Paul's actions in the first century as we walk the fine line between compassion and execution of the law.

Paul's epistle to Philemon mentions the runaway slave, Onesimus. Onesimus was out of his country and running from the law when he encountered the apostle Paul. Knowing the legal system, Paul could have turned him in immediately. Instead, Paul loved him, evangelized him, and disciplined him. This probably happened over the course of months or even years. But as any disciple must be, Paul was also a person of obedience. For that reason Paul ultimately sent Onesimus back to his master. Yet he did not return him empty-handed. He sent him with a letter that told Philemon to treat Onesimus as a brother and put his debt on Paul's account. In other words Paul, rather than turning in Onesimus or staying aloof from him, stayed on mission. The result was fruit. And the ultimate result was obedience in all spheres—first to the gospel, then to compassion, then to civil law.

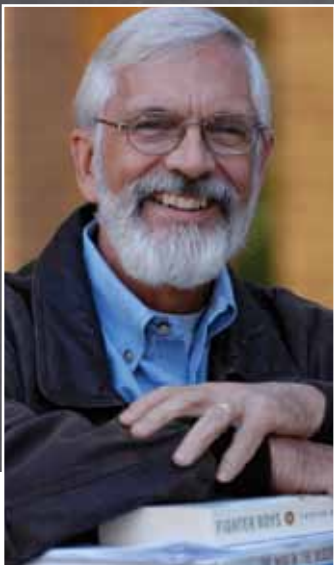
So what must the church do about contemporary illegal immigrants?

- *Speak.* Christian leaders must articulate that the commission and commandment apply even to these modern-day Samaritans.
- *Pray.* Pray for the Lord of the harvest to send forth laborers, and work for a legal resolution on the matter of immigration reform.
- *Love.* Show compassion. Mercy builds bridges to the gospel in ways words cannot.
- *Serve.* Volunteer to teach English as a second language. Serve as a life coach. Counsel the vulnerable.

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Good Migrations

“Jesus knew about marginalization, and He ministered from the margins.”



Dr. Michael Pocock, Chairman and Senior Professor of World Missions and Intercultural Studies at Dallas Theological Seminary, emigrated from the United Kingdom as a young teen with his parents in 1955. He spent sixteen years (1971–1987) as a missionary in Venezuela and later as a missions mobilization director. Since 1987 he has taught at Dallas Seminary. His experience has combined with his biblical studies on the subject of people migrations. Here he talks with *Kindred Spirit* on the subject.

Q&A

with Dr. Michael Pocock

Many countries face immigration challenges. What are some foundational considerations for considering immigration from a biblical perspective?

FIRST, all people are valuable, made in the image of God. They should be treated with dignity even when, out of desperation, they attempt to circumvent laws. Therefore there should be a protective system of advocacy for foreign workers, laws against exploitative use of foreign workers, and against violence—domestic and public. It should involve prosecution of abusive employers, regular and fair payment of workers, and decent and affordable housing (Gen. 1:26–27, 2:3; Matt. 6:25–33; Gal. 6:10).

SECOND, people everywhere need to earn a living and have enough food, shelter, and safety. And they should be respected by everyone in countries with resources and jobs. This means people



Maria Regina Serksnas, age 3, grabs a few minutes of sleep after arriving in New York, October 30, 1936, aboard the General Black.

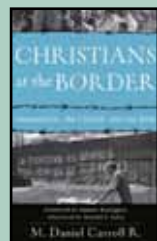
should be free to cross borders when desperate. This is clearly established in the rules for alien and poor workers in Scripture, and exemplified in the case of Ruth in the Old Testament. Boaz allows a foreign woman, Ruth, to glean in his fields, and offers her protection from his own male workers, safety, respect, water, and shelter. He is not simply coming on to a nice foreign but vulnerable female worker; he is acting decently and in accord with national laws. (See also Exod.12:49; Lev. 19:9–10; Deut. 24:19–22.)

NEXT, national governments are basically a unit of governance that are established by God and in a sense serve Him (Matt. 12:17; Rom. 13). They are there for the well-being of the people, even though some slip into violent or self-serving ends. In any case their rule must be respected. Countries have a right and duty to establish policies for the well-being of their people. Those policies must be respected by citizens and foreigners

continued next page

“The final verses of the book [of Ruth] reveal that this tale of loyalty and generosity is an important thread in the much larger tapestry of the lineage of David (Ruth 4:17–22). Who at the time could have guessed that this Moabite immigrant would affect the history of the nation’s monarchy and centuries later represent a stage in the genealogy of the Messiah (Matt. 1:5). The day-to-day activities and decisions of these individuals were all pieces of the broader jigsaw puzzle of history. The lives of Ruth the immigrant and those around her would echo for centuries and play a key role in the unfolding plan of God.”

Christians at the Border: Immigration, the Church, and the Bible by Dr. M. Daniel Carroll



For a biblical-theological orientation to Hispanic immigration, read *Christians at the Border*, by Dr. M.

Daniel Carroll R. An alumnus of DTS, he celebrates his heritage from both Guatemala and the United States. He serves as Distinguished Professor of Old Testament at Denver Seminary, and is affiliated with numerous theological societies across the world. He serves on the international editorial boards of *Religion & Theology* (South Africa) and *DavarLogos* (Argentina), and is a contributing editor to *Prism* (the journal of Evangelicals for Social Action). Dr. Carroll earned his Th.M. from Dallas Seminary in 1980. To access an excerpt, go to www.dts.edu/ks.



“Give me

IMMIGRANTS OF THE BIBLE

Have you ever considered how many significant Bible characters changed countries at some point in their lives? Here's a sampling of them.

- **Abraham** – Called to leave Ur and go to the promised land; he later emigrated to Egypt during a famine (Gen. 12:10).
- **Isaac** – Sojourned in Philistia to escape famine (Gen. 26:1–6).
- **Jacob** – Fled from his brother Esau and dwelt in Paddan Aram (Gen. 28:1–5).
- **Joseph** – Initially an unwilling immigrant, was sold into slavery in Egypt; however, once he was free, he remained there (Genesis 37:28).
- **Moses** – Fled from Egypt and lived in Midian (Ex. 2:15).
- **Elimelech, Naomi, and their sons** – Moved to Moab to escape famine (Ruth 1:1–2).
- **Ruth** – A Moabitess, emigrated to Israel when her mother-in-law Naomi returned (Ruth 1:16).
- **David** – Went to live in Philistia when Saul was pursuing him (1 Sam. 27).
- **Joseph, Mary, and Jesus** – Fled from Herod's wrath into Egypt (Matt. 2:14–15).
- **Aquila and Priscilla** – Originally from Pontus, they later dwelt in Rome, Corinth, and Ephesus (Acts 18:1–2; Rom. 16:3; 1 Tim. 4:19).
- **Jewish Christians** – Fled persecution in Jerusalem and went to Phoenicia, Cyprus, and Antioch (Acts 11:19).

—Jim Pence (MA[BS], 2002)

alike. A nation has a duty and right to establish a reasonable (manageable) rate of flow of foreigners who immigrate or migrate for economic and other reasons.

What immigration policy do you think Jesus would advocate?

It seems the only mandate Jesus gave regarding immigration was that, as His disciples would go into all the world, they would make disciples of all nations (Matt 28:19–20)! He sees all Christians on the move as disciple-makers. I'm sure Mary and Joseph told him stories of finding refuge in Egypt when he was a baby following the cruel edicts of Herod the Great. He knew what it meant to be a stranger within His own country, gripped by regionalism in which He was disparaged as a Nazarene and Galilean. He said, “The son of man does not even have a place to lay his head” (Matt. 8:20), so He was a man of the road. He knew about marginalization (as Virgilio Elizondo has written in *Galilean Journey*), and He ministered from the margins.

So Jesus' policy would reflect solidarity with migrants, understanding, compassion,



*your tired, your poor, your huddled masses
yearning to breathe free,
the wretched refuse of your teeming shore.
Send these, the homeless, tempest-
tossed to me.
I lift my lamp beside the golden door.”*
—*The New Colossus, Emma Lazarus*

and respect, while He would also urge due respect and honor to governments. When the Holy Spirit works, He does not work differently from what Jesus would do. The first thing the Holy Spirit did at Pentecost in Acts 2 was to make the blessings of God clear so that people from fourteen nations present at that moment could understand. God is interested in all the peoples of the world. He is a global God, and His Spirit is an international spirit. Christ’s immigration policy would stress ministry to migrants and also the responsibility and privilege of Christian migrants to spread the gospel wherever they are.

Incidentally the U.S. is not the only country to which the world’s 191 million immigrants have gone. Thirty-five percent of immigrants globally go to Europe. Only about 23 percent come to the United States.

Whether it is hospitality to strangers (Rom. 12:13), or entertaining those who cannot repay us (Luke 14:12–14), doing good to all persons (Gal. 6:10), or considering all people equally no matter their culture or ethnicity (Col. 3:10–11), the Bible speaks to our attitude toward those of other races and cultures. We should be very careful not simply to go with the conventional wisdom of people around us, nor should we follow racist thinking. We should love our neighbors as ourselves, not intellectualizing nor spiritualizing, but in concrete expression to whomever is in our community on whatever basis. ■

Thinking “Theologically”

Continued from page 5



- *Share.* Spread the gospel. Show the way to Christ. If God put immigrants in our paths, we have the privilege of sharing the message of salvation.
- *Enjoy.* Build relationships without worrying about the language barrier. Love is a universal language.
- *Envision.* Recognize that many illegal immigrants are demographically the future of North America. We have an opportunity for significant outreach in a time of need.

Within three to five years approximately eighteen million North American immigrants will probably come out of the shadows. Those who have shared in their pain have an opportunity to share in a harvest of souls in a magnitude never before seen.

Most evangelicals did not join with Dr. Martin Luther King Jr. in his nonviolent opposition to racial injustice. Now many wish they had. The church today has an opportunity to show compassion, to be missional, to demonstrate obedience to the Great Commandment by reaching immigrants with love.

So here’s the question to ask ourselves about immigration: Will we think only politically or will we think missionally, eternally—like Paul. And ultimately like Jesus? ■



Dr. Alejandro (Alex) Mandes (ThM, 1987; DMin, 2007) is the National Director of Hispanic Ministry and Gateway Theological Training of the Evangelical Free Church of America. He describes himself as “married with five Latina daughters.”

Tuesday



FOR THOUSANDS OF PEOPLE at Texas A&M University, Bryan, Texas's Blinn College, and the greater Bryan/College Station area, Tuesday night is off limits. Class study sessions, sorority meetings, fraternal outings, even dinners out are re-assigned to any other night.

Tuesday nights are for attending Breakaway. At Breakaway students gather—as they have for almost twenty years—in worship, community, and Bible study. The phenomenon started with twelve students meeting in an apartment for fellowship and study. And as the word got out, more people attended, soon outgrowing their tiny space. An organic gathering of peers found itself regularly relocating to local libraries, then churches, and most recently the biggest meeting rooms in town: Texas A&M's Reed Arena, Olsen Field, and Rudder Auditorium.

The executive director of Breakaway is Ben Stuart, Texas A&M Class of 1998, former youth pastor, and current Dallas Seminary student. Since the summer of 2005, Ben has faced the challenges of directing a nonprofit organization, leading a small staff, and organizing a large group of volunteers. In addition to preparing and delivering a weekly corporate Bible study, Ben mentors and counsels students, rounding out an effort supported completely by donations from students on tight budgets, their parents, and a handful of others with a vision for reaching college students.

A native Texan, Ben determined to make his college experience one of spiritual growth and service. He ministered as chaplain of a Christian fraternity and became involved in local churches.

Following his college graduation Ben served as the only staff member alongside the pastor of a start-up church. His role: youth pastor. Number of students: one. The experience served as a humbling, nurturing crucible, as God molded Ben into a one-on-one

people-focused pastor with a heart for discipleship and evangelism. "I was forced to let go of the potential attention of a large ministry as God took me on a completely different path," he said. "It was a severe blow to my ego—thanks be to God!—and it pushed me toward a deeper dependence on Jesus."

Today Ben serves in a larger arena. Literally. For many college students, Ben is a satisfying fixture as he communicates the Bible in a widely accessible, creative way. Yet he retains his sincere passion for individuals.

Fond of movies and church history, Ben fills his messages with anecdotes from widely varying sources. On any given Tuesday, listeners lean in, grinning as Ben paints the heat and light of Jonathan Edwards

Thousands of young people gather for worship and teaching at what Ben Stuart emphasizes is not a church.

Breakaway: *"We live to proclaim to college students the redemptive story of what God is doing in the universe through Christ. We do this believing that God will use our efforts to inspire young people to be worshippers of God who seek Him through their college years and the rest of their lives, living to know Him deeply and proclaim His name broadly."*

Nights

Profile of Ben Stuart



or jests about the education he gained from scars. He points to an old injury and says, “This is where I learned not to play tag with a jigsaw.”

When confronting issues pertinent to the collegiate—the lure of immorality or the import of financial responsibility—Ben speaks from experience. His matrix of teaching, preaching, storytelling, confession, and application invites listeners into transformation.

The Breakaway team consists of an administrator, a production director, an intern, and a huge number of volunteers. Together they offer the students of Bryan/College Station a compassionate group of servants seeking to model grace and promote community, spiritual growth, and global impact.

While some parachurch organizations compete with the church, Breakaway personnel tackle such a mindset head-on. Ben consistently encourages students to connect to a local church and to use their gifts in service. The entire team constantly reminds students that Breakaway is not an end in itself. Through regular ministry fairs, attendees can peruse not only mission opportunities and other parachurch organizations, but also meet local pastors. The message is clear: Breakaway is a beginning. From there attendees are encouraged increasingly to move outward and onward in service in the local and global church.

Inevitably many members of the Tuesday night crowd sit on the fringes, not yet wholly identified with Christ and His cross. They are simply interested in Jesus, the Bible, Christianity, or the church. These explorers often come with residue from previous encounters with the church and Christians. As a result, Ben and his staff directly, yet gently, reach out to students bruised by a church that has struggled to embody Christ’s calling.

Ultimately Ben and the inherited legacy of Break-

away Ministries purpose to clearly and uncompromisingly proclaim the gospel, calling students to holistic response. Ben is clear: “We want to consistently usher college students to the Cross and force them to deal with Jesus personally.”

Throughout the past three and a half years, the helm of Breakaway Ministries has sometimes been an uncomfortable place for Ben. “We constantly fight the inevitable turnover of staff and volunteers,” he says. Beyond this, “the working health and efficiency of our staff has continued to increase, even through adversity.” Indeed, enduring in adversity has been the hallmark of Ben’s Breakaway experience thus far. Accepting the ups and downs that inevitably come with ministry, Ben fully believes that Breakaway is all about “living life with college students, teaching the Scriptures, and modeling grace. This happens every day for us,” he says. “The volume just gets turned up on Tuesday night.” ■

Scot Pollok, a student at DTS’s Houston campus, met Christ through Breakaway’s ministry sixteen years ago. You can write to him at scotpollok@msn.com.

Since 2001, when DTS started keeping admissions records, Texas A&M University has topped the list of colleges whose students pursue master’s degrees at Dallas Seminary. DTS piloted the first online class at Grace Bible Church in College Station.

To view a short video about Ben Stuart’s involvement with Breakaway, go to

www.dts.edu/media/profiles.



A Prof Like No Other.

“MOST LIKELY TO END UP IN PRISON.” That was the assessment of Miss Simon, the fifth-grade teacher, about a troublemaker in her urban Philadelphia classroom. Once she even tied him to his seat with a rope and taped his mouth shut. Yet everything changed for that boy when he met his sixth-grade teacher. He introduced himself to Miss Noe, and she told him, “I’ve heard a lot about you. But I don’t believe a word of it.”

That boy was Howard Hendricks—the same Howard G. Hendricks who became a beloved professor with a sixty-year teaching career at Dallas Seminary. That boy who could have been nicknamed “jailbird,” eventually met Christ, poured his life into students, and earned himself a one-word nickname: Prof.

His career at the Seminary started when Hendricks graduated from DTS in 1950. After planting a church in Fort Worth, Texas, he also joined the Seminary faculty part-time at the invitation of then theology department chairman, Dr. John Walvoord. A year later, when president Lewis Sperry Chafer died, the newly appointed president Walvoord implored Hendricks to fill the full-time teaching vacancy. Prof accepted on one condition: a Christian education course had to be included in his teaching load. He was twenty-eight years old with a passion for teaching and mentoring students. And since then not much has changed.

In the days before air-conditioning, a certain long seat between Stearns Hall and Mosher Library became known as “Prof’s bench.” Hendricks kept “office hours” there, and students could stop by to draw on his wisdom. Today many remember his availability even more than his answers.

for

HOWARD G. HENDRICKS

60 Years

Eventually bench time gave way to early-morning-discipleship time. Tuesdays and Thursdays at six a.m. brought two groups of twelve men and women each semester. And whether one-on-one or in a classroom, Prof has taught. He has been known to stand on a chair while teaching if that's what it takes to captivate a bored-looking student. Before those in his classes, he has served as "stand-up comic, cheerleader, personal trainer, encourager, and super teacher," observes a student who cringes at the recollection of her professor's favorite gesture, wiping his sleeve across his nose. Hendricks often mimics the nearsighted cartoon character Mr. Magoo, scrunching his face, squinting his eyes, and sniffing. Students too young to remember Magoo consider the gestures "pure Hendricks." But his creativity has an end—that students might center their lives in Jesus Christ and live according to His Word. Hendricks has been known to say that if he had his way, every student would memorize one thousand Bible verses before graduating.



DTS chancellor, Dr. Charles Swindoll, says of him, "He is the one man who has had the greatest impact on my entire life. And there is no doubt in my mind that since the late 1950s to the present day, no other teacher at DTS has been more influential to more of our graduates, or more magnetic to more potential students than Dr. Hendricks."

When Don Regier said, "I can't preach. I don't know what I am going to do," Prof convinced him that he had creative gifts. Regier has now invested those gifts for more than four decades of service at DTS. Retired professor Dr. Eddie Lane remembers when he and now Dr. Tony Evans were the first African-American students on campus. "Dr. Hendricks made it clear that he was glad to have us in his classroom. As a student, I majored in Howard Hendricks." DTS's first women students echo the same sentiments.



In 1986, at the request of then Seminary president Dr. Donald Campbell, Hendricks founded the Center for Christian Leadership. Its first program, Spiritual Formation, builds Christian identity, community, integrity, and diversity in Seminary students through weekly small-group meetings. The program presents a model of discipleship intended for replication.

Hendricks's influence extends far beyond the Seminary campus through its graduates as well as through his books, tapes, and a public-speaking ministry. Prof served as chaplain to the Dallas Cowboys football team from 1976 to 1984, years that included two Super Bowls. The death of Coach Tom Landry, at whose funeral Prof presided, provided a reunion for Prof and his wife, Jeanne, with those forty players and wives with whom they had met week after week.



The sixty years spent mentoring students have held their share of pain. For example, fourteen years ago, Prof reported to the doctor's office for removal of a small skin cancer. Eight hours later more cancer cells remained. Eventually invasive surgery into his skull endangered Prof's ears, eyes, and brain. Holding Jeanne's hand, he said, "Either God is sovereign or He is not. And, if He's not, we're in deep trouble. But I'm coming down on the side that He is." The mail brought a stack of cards six feet high from people around the world whose lives he had touched.

Recently Prof added to his long list of honors the National Religious Broadcasters' (NRB) Board of Directors Award, given to a Christian who demonstrates integrity, displays creativity, and makes a significant impact on society. While he appreciates such accolades, for Prof the greatest reward has come in mentoring. "For me, it's very important because I think it's really my fulfillment," he says. "I tell people, 'You're looking at a completely fulfilled human being.' If I died today having produced some of the people God has

The 2010 National Religious Broadcasters' Board of Directors Award was given to Dr. Hendricks to acknowledge "a Christian who demonstrates integrity, displays creativity, and makes a significant impact on society."

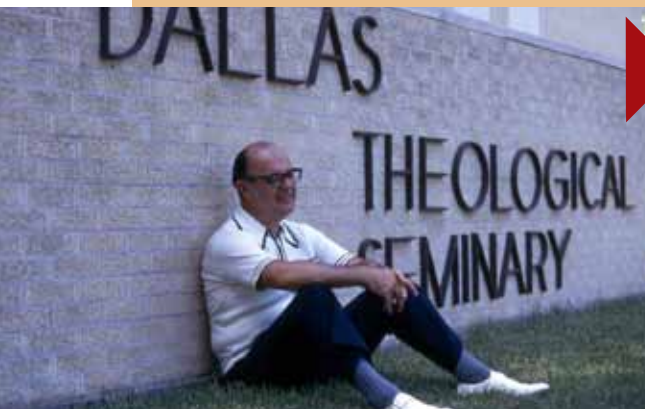


given me the privilege of shaping, it will have been worth showing up on the planet.”

Though Hendricks believes there's no such thing as retirement from service in the Body of Christ, He does believe in making room for the next generation. So this spring, in his sixtieth year of teaching at Dallas Seminary, he is retiring from faculty responsibilities and formal classroom ministry. But those closest to him don't expect him to stop teaching anytime soon. They just expect he'll be doing a lot more bench time. ■

Prof-isms

- You are able to do many things. But be sure you find the one thing you must do.
- There's no one without significant creative potential.
- You never graduate from the school of discipleship.
- If God had said to me, "I'll give you another course," I would have said, "Let's make it an elective."
- Heaven is a person: Jesus.
- If you're just like someone else, we don't need you.
- How big is your God? The size of your God determines the size of everything.
- There's no such thing as faith apart from risk-taking. Creativity takes risk. The people who are most secure in Jesus Christ shouldn't be scared to try new things.



The public is invited to join the Seminary family in recognizing Prof's service at the following events. Check the DTS web site (www.dts.edu) for times:

- *Commencement Chapel*, Friday, May 7, at Scofield Memorial Church in Dallas
- *Commencement*, Saturday, May 8, at Prestonwood Baptist Church in Plano, Texas

COMING EVENTS AT THE HENDRICKS LEADERSHIP CENTER

Connections and Conversations:

Exploring Life Together as Ministry Wives

Wives of Men in Ministry Retreat

April 11–13: Pine Cove Conference Center, Tyler, Texas

Keynote Speaker: **Susie Hawkins** is a pastor's wife and former Director of Women's Ministry at Prestonwood Baptist Church in Plano, Texas. She is the author of *From One Ministry Wife to Another*. The \$185 fee includes accommodations, meals, and an optional counseling or mentoring session.

Your Sacred Story:

Celebrate Your Ministry and Marriage

September 28–30: Lakeview Camp and Conference Center, Waxahachie, Texas

Keynote Speaker: **Dr. John Trent** is an author and President/Founder of StrongFamilies.com. The fee of \$295 per couple includes accommodations for two nights at the Lakeview Conference Center and meals from dinner Tuesday through breakfast Thursday.

All about Influence:

A Women's Leadership Conference

November 15 on the DTS campus

This conference will equip women with practical tools to influence their world. Keynote speaker, **Carolyn Custis James**, is an author, President of WhityForum, and President/Founder of Synergy Women's Network. In addition to her messages, attendees will have ten workshop options. Cost is \$85 (lunch included).

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

THE HONORED AMONG US



Kudos to DTS faculty member, **Dr. Roy B. Zuck**, senior professor emeritus in Bible Exposition and editor of *Bibliotheca Sacra*, who was named the 2009 recipient of the Warren S. Benson Distinguished Christian Educator Award, presented by the North American Professors of Christian Education.

From a *Dallas Morning News* editorial:

“Over the years, this newspaper has repeatedly recognized the contributions [**Donald**] **Parish**, 61, [ThM, 2000] has made to southern Dallas. The pastor of South Dallas’ True Lee Missionary Baptist Church is a community activist who leads with a thoughtful, soft-spoken and patient demeanor.... He sees a problem, identifies a solution, then quietly goes to work fixing it. ‘My style is conciliatory,’ Parish explains of his consensus-building approach. His record speaks volumes for a man who often seems reluctant to toot his own horn. Parish has held numerous advisory posts on city commissions and task forces, including commissioner of Dallas Achieves. He was a primary force behind the transformation of Eban Village in South Dallas from



a rundown, crime-ridden apartment complex to the homey, thriving community it is today. Working with the SouthFair Community Development Corporation, he also pushed to replace several crumbling, unrecoverable mansions in South Dallas with stylish but more affordable single-family units.”



DTS chancellor, **Dr. Charles Swindoll**, finished second only to the Rev. Billy Graham in a survey of 800 Protestant pastors who named the living Christian preachers who most influenced them.

ALUMNI BENEFIT

Dallas Seminary is proud to offer our online classes as continuing education for alumni. If you’re an alumnus of DTS, go to alumni.dts.edu and log in. You’ll find classes such as *Bible Study Methods* with Dr. Mark Bailey; *Missions* with Dr. Mark Young; *Preaching* with Dr. Timothy Warren; *A Biblical Theology of Disability, Suffering, and the Church*, and many more.



Join DTS for a Week in California

Join us July 25–31, 2010, for Dallas Seminary’s sixty-sixth year of family camp at Mount Hermon Christian Conference Center near beautiful Santa Cruz, California. Bring the entire family for a great week of surf and sun, music, hiking, age-appropriate teaching groups, rest, and revitalization among the redwoods.

Topics: *The Wisdom Books of the Bible* (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon) and *the Book of Colossians*.

Adult conference speakers: DTS president, **Dr. Mark Bailey**; DTS faculty members **Dr. Stephen Bramer** and **Dr. Mark Yarbrough**; and DTS alumnus pastor, **Dr. Robert Cupp**. DTS’s chaplain **Bill Bryan** will bring his trumpet and serve as conference coordinator.

For more information call Mount Hermon at 831-335-4466 or email info@mounthermon.org.

NEW RESOURCES from the Seminary Family

God in 60 Seconds ▶

John Ankerberg and Dillon Burroughs (ThM, 2002)

Simply by Grace ▶

Dr. Charles Bing (ThM, 1984; PhD, 1991)

The Nearness of God ▶

Dr. Lanier Burns (ThM, 1972; PhD, 1979)*

Thin Places: A Memoir ▶

Mary DeMuth (Patrick, ThM, 2004)

Cuban Christian Theological Higher Education

Dr. Octavio Esqueda (MACE, 2002)

The Book of Hebrews: Christ Is Greater ▶

(21st Century Biblical Commentary Series)

Steven Ger (ThM, 1994); General Editors, Mal Couch (ThM, 1964) and Ed Hinson

An Uncommon Union: Dallas Theological Seminary and American Evangelicalism ▶

Dr. John Hannah (ThM, 1971; PhD, 1974)*

The Amazing Claims of Bible Prophecy

Dr. Mark Hitchcock (ThM, 1991; PhD, 2005)

Angels

Dr. David Jeremiah (ThM, 1967)

Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary, 2nd ed.

Dr. Aubrey Malphurs (ThM, 1978; PhD, 1981)*

Hope in the Face of Conflict ▶

Dr. Ken Newberger (ThM, 1985)

Terror by Night ▶

Terry Caffey with Jim Pence (MA[BS], 2002)

5-Minute Apologetics for Today

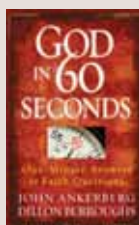
Find it Fast in the Bible

The Popular Dictionary of Bible Prophecy

Dr. Ron Rhodes (ThM, 1983; ThD, 1986)

Challenging Christianity

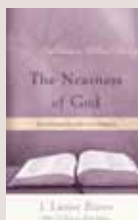
Jeff Schwarzentraub (ThM, 2002)



Do you ever feel like God is distant when you pray? You are not alone. The psalmist wrote in Psalm 10:1, “Why, O LORD, do you stand far off?” God was not really far away, but the psalmist felt like He was. When you feel God is distant, don’t stop praying. God promises that if we will draw near to Him, He will draw near to us. Our problem is not that God is distant. Our problem is that we often give up before we hear His response to our situation. Don’t quit—God is there. —John Ankerberg and Dillon Burroughs, in *God in 60 Seconds*



Some Christians do believe in rewards, but do not like to teach about them because they think it appeals to a mercenary motive, that is, they think it is not right to do good works in order to earn a reward. We know that rewards are not the only, or necessarily the best, motivation for godly living. Love, gratitude, and duty are some of the highest motivations for serving God in this life. But there is nothing wrong with the encouragement and consolation that rewards bring. Since rewards are decreed and designed by God, they shouldn’t be considered inferior or scorned in contempt. Every Christian should be taught about rewards. —Charles Bing, in *Simply by Grace*

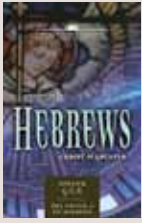


Our individuality is inextricably meshed with our communities.... We come from families, as dysfunctional as they may be, that involve parental or sibling responsibilities. We are involved with schools, whose curricula have much to do with our futures. We work in companies, where we compete for our livelihood. We may be married with children, whose welfare is dependent on our faithfulness, wisdom, and expertise. We live in cities and countries, which have common standards for citizenship from which we cannot be exempt. If I want to live in my country, I must contribute my taxes and a chunk of time, like my fellow citizens. The issue is not whether we experience community or not; the issue is whether we travel with God in the communities in which we participate. —Dr. Lanier Burns, in *The Nearness of God*

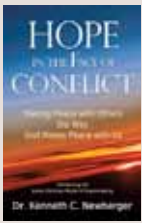


Maybe it’s my own imagination that hopes for real thin places on this earth. I’m a storyteller, after all, prone to wander into make-believe worlds. I’d like to believe in portals to eternity—Narnia doors beckoning me onward and upward. Even so, I’m broadening the metaphor a bit. Thin places are snatches of time, moments really, when we sense God intersecting our world in tangible, unmistakable ways. They are “aha” moments, beautiful realizations, when the Son of God bursts through the hazy fog of our monotony and shines on us afresh. —Mary DeMuth, in *Thin Places*

* Denotes DTS faculty member



The author [of Hebrews's] declaration of Jesus having learned obedience as a direct result of His suffering is an adaptation of an ancient proverbial saying that appears from time to time in Greek literature and is apparently the first-century equivalent to our popular adage “no pain, no gain.” The area of obedience that was learned through His suffering relates to Jesus’ death. In Hebrews the phrase paschō, “to suffer,” is only applied in a specialized sense of Jesus’ passion. His status as God’s Son in no way diminished the need for Jesus to have internalized this lesson through enduring this torment. —Steve Ger, in *Hebrews: Christ Is Greater*

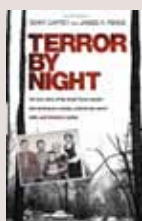


When I examined numerous Christian and secular books and articles that dealt with conflict...I was astonished to learn that the Christian books shared a characteristic with secular ones. Neither addressed or investigated two related questions: How does God make peace with us, and what would that model look like if we adopted it for peacemaking between people? —Ken Newberger, in *Hope in the Face of Conflict*



In many ways, Dallas Seminary simply does not fit into the categories that define the various subspecies of American religious conservatism. To the fundamentalist right, it is a bewilderment. The seminary does not share the cultural or religious separatism to make it a comfortable fit, though its theological embrace of dispensational premillennialism, especially its pendant for eschatological speculation, and rigorous defense of the absolute integrity of Scripture is enviable. Attitudinally, the school is a distant cousin, though the books the seminary faculty produce are used in the classroom of their institutions and many of its graduates assume teaching positions in their schools.... The seminary also does not fit the image of a more progressive evangelicalism, the type presented by the neo-evangelical coalition that emerged in the 1950s, or today. —Dr. John Hannah, in *An Uncommon Union: Dallas Theological Seminary and American Evangelicalism*

The book of Amos holds God’s people accountable for their ill-treatment of others. It repeatedly points out the failure of the people to fully embrace God’s idea of justice. They were selling off needy people for goods, taking advantage of the helpless, oppressing the poor, and men were using women immorally (Amos 2:6–8; 3:10; 4:1; 5:11–12; 8:4–6). —*Insight’s Old Testament Handbook*



After I lost my precious wife and family, along with everything I owned, the last thing I wanted to hear was that God would work all things together for good.... And yet as I faced profound loss, God never left my side. As I look back, I can see His hand in everything that happened. —Terry Caffey with Jim Pence, in *Terror by Night: The True Story of the Brutal Texas Murders that Destroyed a Family, Restored One Man’s Faith, and Shocked a Nation*

- Faith, Hope, and Luck* (DVD resource)
- Five Things God Uses to Grow Your Faith* (DVD resource)
- God and Country* (DVD resource)
- He’s Still Got the Whole World in His Hands* (DVD resource)
- Starting Point* (DVD resource)
- ◀ *Twisting the Truth* (DVD resource)
- Why Worry* (DVD resource)
- Andy Stanley (ThM, 1985)

Insight’s Old Testament Handbook
Dr. Charles Swindoll, chancellor*; contributing authors Dr. John Adair (ThM, 2000; PhD, 2008) and Kelley Mathews (ThM, 2000)

Swindoll’s New Testament Insights on Romans
Dr. Charles Swindoll, chancellor*, and Mark Gaither (ThM, 2004)

Journey to Victorious Praying (DVD)
Bill Thrasher (ThM, 1978; PhD, 1982)

Paul’s Utilization of Preformed Traditions in 1 Timothy
Dr. Mark Yarbrough (ThM, 1996; PhD, 2008)*

GET THE LATEST DTS DIALOGUE

DTS Dialogue is an informal, quick-release prerecorded discussion among Dallas Seminary faculty and staff about relevant topics in Christian ministry. You can download recordings by going to the media section at the DTS website (www.dts.edu) or by searching for DTS Dialogue on iTunes. Our most recent titles include the following:

- “Evangelicalism in a nonevangelical World,” with Drs. Mark Bailey, Richard Taylor, Darrell Bock, and Jeffrey Bingham
- “Reviewing Bart Erhman’s *Jesus Interrupted*,” with Drs. Mark Yarbrough, Darrell Bock, and David Lowery
- “Christian Cultural Engagement,” with Drs. Mark Bailey, Darrell Bock, Jeffrey Bingham, and Barry Jones

Follow the FACULTY

Taking the Word around the World

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



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

MIDWEST

Dr. Ron Allen Apr 18–20 Bible Conference, Faith Bible Church, *Robins, Iowa*

Dr. Mark L. Bailey Jul 18–21 Maranatha Bible and Missionary Conference, *Muskegon, Michigan*

Dr. Ronald Blue Apr 10–14 Blueridge Bible Church, *Kansas City, Missouri*

Dr. Robert Lightner Apr 22–24 Outreach Conference, *St. Louis, Missouri*; Jul 29–30 Leadership Conference, Quentin Road Bible Baptist Church, *Lake Zurich, Illinois*

Dr. Stanley Toussaint Jul 25–Aug 1 Cedar Falls Bible Conference, *Cedar Falls, Iowa*

Dr. Daniel Wallace Apr 19–23 Christian College Conference, *Minneapolis, Minnesota*

SOUTHEAST

Dr. Ron Allen May 30 Bayside Community Church, *Tampa, Florida*

Dr. James Allman Apr 24–25 Bible Conference, Great Commission Church, *Olive Branch, Mississippi*

Dr. Ronald Blue Apr 25 Bayside Community Church, *Tampa, Florida*

Dr. Mark Yarbrough Jun 11–14 The Cove, *Asheville, North Carolina*

SOUTHWEST

Dr. Darrell Bock May 6–7 Evangelical Press Association Conference, *Irving, Texas*

Dr. Micael Burer Apr 18 Trinity Bible Church, *Richardson, Texas*

Dr. Robert Chisholm Jul 5–8 E. K. Bailey Preaching Conference, *Dallas, Texas*

Dr. Sue Edwards May 6 Evangelical Press Association Conference, *Irving, Texas*

Dr. Eugene Merrill May 6–7 Evangelical Press Association Conference, *Irving, Texas*

Dr. John Hannah May 14–16 Believers Chapel Family Retreat, Brookhaven Retreat Center, *Hawkins, Texas*; Jul 12–16 Bible Study Fellowship, *San Antonio, Texas*

Dr. Ramesh Richard Jul 5–8 E. K. Bailey Preaching Conference, *Dallas, Texas*

Dr. Daniel Wallace Apr 16–18 "Snoopy Project: An Interactive Seminar on the Reliability of New Testament Manuscripts," New Covenant Church, *Albuquerque, New Mexico*; Apr 24 Center for the Study of New Testament Manuscripts with Lee Strobel, Renaissance Hotel, *Richardson, Texas*; May 6–7 Evangelical Press

Association Conference, *Irving, Texas*

Dr. Mark Yarbrough Apr 21–22 Piedmont lectures, Dallas Christian College, *Dallas, Texas*

WEST

Dr. Mark L. Bailey Jul 25–31 DTS Mount Hermon Conference, *Mount Hermon, California*

Dr. Stephen Bramer Jul 25–31 DTS Mount Hermon Conference, *Mount Hermon, California*

Chaplain Bill Bryan Jul 25–31 DTS Mount Hermon Conference, *Mount Hermon, California*

Dr. Stanley Toussaint Jun 14–18 Maui Bible Conference, *Maui, Hawaii*

Dr. Mark Yarbrough Jun 25 Christ Community Church, *El Centro, California*; Jul 25–31 DTS Mount Hermon Conference, *Mount Hermon, California*

NORTHEAST

Dr. Ron Blue May 15–16 East Auburn Baptist Church, *Auburn, Maine*; Jun 6–11 America's Keswick Bible Conference, *Whiting, New Jersey*; Jun 25–27 Iglesia Ebenezer, *Silver Spring, Maryland*

Dr. Stanley Toussaint

May 14–16 Pittsford Community Church Bible Conference, *Pittsford, New York*; Jun 26–Jul 3 Word of Life Bible Conference, *Schroon Lake, New York*; Jul 23–25 Sandy Cove Bible Conference, *North East, Maryland*

INTERNATIONAL

Dr. James Allman May 15–29 Conference, Vishakhapatnam, Andhra Pradesh, INDIA; May 30–Jun 15 Asian Christian Academy, Bangalore, INDIA

Dr. Mark L. Bailey May 18–31 DTS English Reformation Tour, ENGLAND, IRELAND, and SCOTLAND

Dr. Reg Grant Jul 27–Aug 10 Insight for Living Europe Tour, various locations, EUROPE

Dr. John Hannah May 18–31 DTS English Reformation Tour, ENGLAND, IRELAND, and SCOTLAND

Dr. Daniel Wallace May 10–31 Manuscript preservation, Byzantine Museum, Athens, GREECE

I Am the Light of the World

The Greek island of Rhodes (where DTS professor Dr. Sue Edwards once lived) is a world heritage site. Anyone visiting there soon learns that it was once home to one of the Seven Wonders of the Ancient World—the Colossus of Rhodes. This enormous bronze statue of the Greek god Helios (the sun god) was erected between 292 and 280 B.C. It stood in Rhodes’s harbor for only fifty-six years until an earthquake toppled it. One-hundred-seven feet long, it lay on the ground for another eight hundred years, according to ancient Greek historian Strabo. And it still drew travelers from across the empire.

Centuries later in 1883, Emma Lazarus wrote of another harbor statue, this one standing to welcome immigrants. Lazarus donated her sonnet to a fundraising auction to help erect the Statue of Liberty in New York Harbor. That lovely literary piece, now graven on Lady Liberty’s pedestal, includes those famous lines, “Give me your tired, your poor, your huddled masses yearning to breathe free.” Do you know how her poetry in “The New Colossus” begins?

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles...

That magnificent Colossus is America’s emblem of welcome to the downtrodden. Today, thanks in part to Emma Lazarus, people see her lifted lamp as a symbol for a country that welcomes those seeking refuge and/or opportunity. For the Christian, however, the source of true freedom runs much deeper than nationalism and policies.

Consider that the apostle John, on Patmos, a neighboring island to Rhodes, had one far greater than a supposed sun god in mind when he described Jesus Christ: “And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle. And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters” (Rev. 1:12–15).

Our God is greater than all other gods. And our God calls His people to love all people. He calls us to care for the stranger, classing such people among the most vulnerable—widows and orphans (Exod. 22:21–22). No matter where we live in the world or where we stand on the politics and policies of immigration, are we bringing the message of freedom

to those living far from their homelands? In many places they’re coming to us—arriving homeless and tempest-tossed. Will we seize the opportunity to care for them and tell them about the lamp-lifting Lord of the exiles, the Sun of righteousness, Jesus Christ, the Light of the world? ■



—Chuck Swindoll

“Are we bringing the message of true freedom to those living far from their homelands?”



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*“Whoever welcomes this little child in my name welcomes me;
and whoever welcomes me welcomes the one who sent me.
For he who is least among you all—he is the greatest.”*

—Luke 9:48

