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Churchill’s conviction to lead
Southern Seminary President R. Albert Mohler Jr. examines the legacy of Winston Churchill’s leadership and how Christian ministers can follow his example.

FROM THE EDITOR
I imagine you’re wondering, Why Winston Churchill? And that’s okay. I asked myself this question over the summer and that’s what brings us here.

Because millennial evangelicals like myself shy away from war and politics and would rather “just focus on the gospel,” I began wondering why so many Christian leaders admire Sir Winston Churchill, the British Prime Minister who helped defeat Hitler and the Nazis during World War II. If you’ve ever toured R. Albert Mohler Jr.’s personal library, then no doubt you’ve noticed the bust of Churchill and the two sections of his already-enormous collection devoted exclusively to works by or about the British Bulldog.

So of course, why not ask Mohler himself, a lifelong student of Churchill, to explain why the great leader is relevant for us today? If you’ve read his book The Conviction to Lead, then you may already know part of the answer, but Mohler’s reflection on Churchill reminds us of the importance to remain resolute in the face of hostility, an urgent message as Christian “men of valor” prepare for cultural conflict.

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Southern Seminary trustees mark record student enrollment
By James A. Smith Sr.

Southern Seminary trustees received a report of record student enrollment for the recently concluded 2014-2015 academic year and record fall enrollment for the current academic year during their Oct. 12-13 fall meeting.

For the 2014-2015 academic year, there was a record non-duplicating headcount of 5,067 students — 3,546 in the seminary and 1,235 in Boyce College — surpassing the previous record of 4,792 during the 2013-2014 academic year.

Among the total number of students during 2014-2015, 1,985 were enrolled in the Master of Divinity program, 33 more students than in the prior academic year when it far outpaced peer institutions accredited by the Association of Theological Schools.

Mohler said the school’s record enrollment is “an incredible stewardship and a sign of God’s good pleasure.” In addition to headcount, Mohler said the fact that Southern Seminary experienced a 10 percent growth for 2014-2015 in total credit hours sold is “a matter of great satisfaction” and an important indicator of the institution’s health.

For the fall 2015 semester, the seminary has a record high of 2,755 students, a five percent increase from last fall, of which 1,640 are M.Div. students, 2.56 percent larger than a year ago. For the fall, there are 980 Boyce students, a 23 percent increase over last fall, with 304 new students, 35 percent larger than a year ago. Mohler also noted that, contrary to national trends, the majority — 57 percent — of new Boyce students is male.

Trustees also approved without opposition the designation of Ayman S. Ibrahim as Bill and Connie Jenkins Assistant Professor of Islamic Studies. Ibrahim joined the faculty in June and is the senior fellow of the Jenkins Center for the Christian Understanding of Islam.

In other business, trustees approved unanimously sabbatical leaves of six months each for professors Michael A.G. Haykin, Timothy Paul Jones, Stephen J. Wellum, and Jarvis J. Williams; received positive reports of the seminary’s financial position, including the recently concluded 2014-2015 budget year ending with $1.2 million more in revenues than expenses; and received upbeat reports from board committees on progress in the School of Theology, Billy Graham School, and Boyce College.

Biblical conviction provokes mockery, Mohler says during Heritage Week
By S. Craig Sanders and Andrew White

Christians must resolve to preach the Word of God even as a secular culture rejoices over perceived victory in the sexual revolution, said SBTS President R. Albert Mohler Jr. in an Oct. 14 message during the institution’s annual Heritage Week.

“We’ve got to prepare a generation of ministers who are going to be able to keep their conviction and keep their message and open their mouths and speak and not be silent,” said Mohler. “They know that when they open their mouth there will be rejoicing and mockery.”

Preaching from 2 Samuel 1:17-27, Mohler explained how David lamented for Saul’s death because Gath, a major city of Israel’s opponent the Philistines, would rejoice and ridicule God’s people.

Mohler said it is proof of “living in really strange days” that he appeared on the front page of the Oct. 14 issue of Louisville’s Courier-Journal for merely stating “obvious” biblical convictions on same-sex marriage. Two days after he spoke, on Oct. 16, the same newspaper ran an editorial cartoon falsely accusing Mohler of holding to “conversion therapy” and saying, “Your bigotry is a choice, Dr. Mohler.”

“We are living in a day in which there is widespread, pervasive, eager, effusive happiness in Gath,” said Mohler. “We’ve got to be prepared for the fact that we’re going to be hearing the celebration of those in Gath for the rest of our lives.”

Also during Heritage Week, Mohler delivered an Oct. 13 sermon titled “The Great Shepherd of the Sheep” and preaching professor Michael Pohlman preached Oct. 15 on “The Death Knell of Human Pride in the Servanthood of Jesus.” Audio and video of those messages are available at sbts.edu/resources.
SBTS students take ‘Preach the Word’ to 4 states

By Annie Corser

SOUTHERN SEMINARY’S Bevin Center for Missions Mobilization deployed nearly 30 students to Southern Baptist churches in four states Sept. 27 for the second annual Preach the Word initiative.

“Southern Seminary is here to serve the church,” said student evangelism coordinator Dithson Noel, noting the event targets churches who don’t often see seminary students. “Preach the Word gives us an opportunity to send out ambassadors to keep that mindset of service in front of both parties involved.”

The 29 students preached sermons on Philippians 1:3-6 in Kentucky, Ohio, Tennessee, and Indiana. Master of Divinity student Van Michael Komatsu participated in the event for the first time and visited Woodlawn Baptist Church in Lebanon, Kentucky.

“It was very encouraged by Preach the Word,” Komatsu said. “It was a joy to go out from Louisville and visit Cooperative Program-contributing churches, meet saints who love Jesus, and be mutually encouraged by the pastor.”

Pastors of participating churches received a gift from the Bevin Center and invitation to attend the SBTS luncheon at the Kentucky Baptist Convention annual meeting.

Preview Day hosts 115 prospective students

By Bonnie M.C. Burke

SOUTHERN SEMINARY hosted nearly 200 guests, 115 of whom were prospective students, for the Oct. 16 Preview Day. The prospective students and their families toured the campus, had meals with faculty members, and enjoyed a dessert reception at Southern President R. Albert Mohler Jr.’s home before touring his personal library.

The next Southern Seminary Preview Day will be held on April 22, 2016. To invite a friend, visit sbts.edu/admissions/preview-day.

Don’t waste your winter: Course registration for winter, spring terms now open

By Bonnie M.C. Burke


The course offerings this winter feature two visiting professors, Daniel Gurtner and Paul Helm, as well as new Southern Seminary professor J. Stephen Yuille. Dan DeWitt’s course on C.S. Lewis is available to both Southern and Boyce students.

25177 C.S. Lewis: His Life, Writings & Legacy
Dan DeWitt | Dec. 7-11, 2015

40170 The Psalms & Christian Spirituality

22480 Textual Criticism of the NT
Daniel Gurtner | Jan. 11-15, 2016

29477 Human Nature: Calvin to Edwards
Paul Helm | Jan. 11-14, 2016
ACBC Conference on homosexuality draws record attendance

By Andrew J.W. Smith and Annie Corser

A RECORD 2,300 people attended the Association of Certified Biblical Counselors conference on homosexuality and transgenderism held at Southern Seminary Oct. 5-7. SBTS President R. Albert Mohler Jr. said the church is obligated meet the deepest needs of those struggling with homosexual feelings by speaking the gospel because they cannot be expected to “figure it out” on their own.

“There’s only one way out and that’s through the gospel of Jesus Christ,” Mohler said.

Following Mohler’s address, ACBC executive director Heath Lambert presented Mohler the organization’s Award for Biblical Counseling Excellence. It was only the second time a non-ACBC member received the award.

In a later address, British pastor Sam Allberry discussed how Christians can find hope and joy when personal change is slow. Speaking from his own experience as a single pastor who continues to struggle with same-sex attraction, Allberry encouraged believers to delight in Jesus Christ in the midst of gradual change.

“The Bible nowhere ... promises me that I will become just gradually more and more heterosexual as I go on in the Christian life,” said Allberry, pastor at St. Mary’s Church in Maidenhead, United Kingdom. “Nor does the Bible lift up marriage as being the goal of the Christian life. Marriage is not meant to fulfill us; marriage is meant to point to the thing that does fulfill us. No, the change the Bible does promise, the change that matters the most, is that we become more and more like Jesus.”

Also speaking at the conference were Rosaria Butterfield, author of Secret Thoughts of an Unlikely Convert; Stuart W. Scott, executive director of the One-Eighty Counseling and Education ministry and former SBTS professor; and Robert Jones, assistant professor of biblical counseling at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

In addition to six plenary sessions, the three-day conference included a preconference on transgenderism and 45 breakout sessions on various counseling matters.

The preconference, “Transgender Confusion and Transformational Christianity,” was co-sponsored by ACBC and the Council on Biblical Manhood and Womanhood. It marked the first time evangelicals have held such an event to discuss the transgender movement. Mohler, CBMW President Owen Strachan, and Boyce College professor Denny Burk each spoke at the preconference, which concluded with a panel discussion.

Audio and video of the conference are available online at biblicalcounseling.com.

SBTS leaders respond to LGBT protesters

By S. Craig Sanders

REPARATIVE THERAPY is a “superficial” response to homosexual and transgender change and Christian ministers must instead call all people to repentance and faith in Jesus Christ, said leaders of Southern Seminary and the Association of Certified Biblical Counselors in an Oct. 5 news conference.

Southern Seminary President R. Albert Mohler Jr. and ACBC executive director Heath Lambert addressed local and national media to refute the claims of LGBT protesters during the ACBC conference. The Fairness Campaign, a Louisville LGBT advocacy group, alleged the conference promoted reparative therapy, which is a secular method of converting sexual orientation and gender identity. More than 50 LGBT activists stood on the sidewalk near the seminary’s Alumni Memorial Chapel in two planned protests.

Lambert said he recognized the “cultural voice” embraces homosexuality and transgenderism but the Bible is what “authoritatively declares” moral behavior. He said the conference urged ministers and counselors to call those struggling with homosexuality and gender identity to embrace Christian faithfulness.

“The standard for sexuality in the Bible is one man and one woman in the context of Christian marriage,” Lambert said. “If you are not in that one man, one woman relationship of marriage, then the call on your life is joyful, faithful, Christian celibacy, and that is what we’re calling people to — Christian faithfulness regardless of what your sin is and regardless of what your situation is.”
Ecclesiology starts with church’s Trinitarian identity, Allison says at Alumni Academy

By Andrew J.W. Smith

As the new covenant people of God, the church is built from the purposes of God the Father through the work of Jesus Christ and the power of the Holy Spirit, said Gregg R. Allison during the Oct. 1-2 Alumni Academy.

“The church is the people of God who have been saved through repentance and faith in the gospel of Jesus Christ and incorporated into his body, the church, through baptism with the Holy Spirit,” said Allison, professor of Christian theology at Southern Seminary.

Drawing from his 2012 book on ecclesiology, Sojourners and Strangers, Allison encouraged the group of church leaders in attendance to pause and think biblically and theologically about the church’s purpose. Although he discussed many practical issues (from governance and offices to ordinances and discipline), Allison noted his focus was intentionally on the church’s identity.

“I think we need to understand the identity of the church — what the church is — before we can discuss and be engaged in what the church does,” Allison said.

Alumni Academy provides free ongoing instruction for alumni and prospective students of Southern Seminary. To find out more about the program, visit events.sbts.edu.

Reformation distinctives remain important, say evangelical scholars at SBTS Theology Conference

By Andrew J.W. Smith

With the approaching 500th anniversary in 2017 of Martin Luther’s nailing of the 95 Theses, the signature moment of the Protestant Reformation, speakers at Southern Seminary’s Sept. 24-25 Theology Conference emphasized the distinctiveness of the Reformed tradition’s “Five Solas” from the Roman Catholic tradition.

In his conference presentation on “Sola Gratia,” church historian Carl Trueman said the Reformation was for Luther a “mighty battle” over the nature of grace and a reenactment of fifth-century doctrinal debates within the church. The church itself, Trueman argued, is evidence of God’s powerful grace working to create his people.

SBTS New Testament professor Thomas R. Schreiner discussed “Sola Fide” and its central role in the Reformation’s continuing legacy, both in New Testament studies and the life of the Protestant church. Schreiner’s presentation was based on his new book, Faith Alone, which is the first in Zondervan’s “Five Solas” series. Each speaker is also contributing a book in the series.

Theologians throughout church history have wrestled with the tension between the two poles of New Testament teaching on faith and works: the reality of justification by grace through faith on one hand and the necessity of good works for ultimate salvation on the other. Schreiner contended that a fully biblical view recognizes works as the fruit of true faith.

Also presenting at the conference were Stephen J. Wellum, professor of Christian theology at Southern Seminary, on “Solus Christus,” Credo magazine editor Matthew Barrett on “Sola Scriptura,” and David VanDrunen on “Soli Deo Gloria.”

Theology Conference is a biennial event sponsored by the Gheens lectureship. Audio and video from the conference are available at sbts.edu/resources.

Italian church planter shares tips for Catholic evangelism

By Annie Corser

Many Catholics do not understand what it means to have a “living faith,” said Italian church planter Leonardo De Chirico during an Oct. 20 event sponsored by Southern Seminary’s School of Theology and the Bevin Center for Missions Mobilization.

“[Most of your Catholic friends] don’t have a clue about what it means to a 24-hour follower of Christ,” said De Chirico, an evangelical scholar on Catholicism who recently published A Christian’s Pocket Guide to the Papacy. “It’s not about following a set of preferences or participating in impersonal traditions, it’s about responding in all areas of life to the demands of the gospel from Sunday to Saturday in a comprehensive, all embracing way and allowing the gospel and the triune God of the gospel to be the driving force of your daily life.”

In a talk titled “Bringing Catholics to Jesus,” De Chirico, who grew up as a Roman Catholic in Italy, provided three tips for addressing Catholics: Do not rely on common language with terms like faith and prayer, wrestle with the exclusive nature of the gospel, and show the personal element of the Christian faith.

De Chirico, pastor of Breccia di Roma, and Gregg Allison, SBTS professor of Christian theology, plan to continue the conversation in a Ph.D. seminar in Rome during the summer semester in 2016.
Book Reviews

Openness Unhindered
Rosaria Champagne Butterfield  
Review by S. Craig Sanders

In a follow-up to her breakout memoir *Secret Thoughts of an Unlikely Convert*, former lesbian and now pastor’s wife Rosaria Butterfield Champagne’s *Openness Unhindered* explores what it means to discuss sexual identity in light of a union with Christ.

“When the Lord entered my world, I experienced that gospel-ignited ‘expulsive power of a new affection,’” Butterfield writes. “That new affection was not heterosexuality, but Jesus, my Jesus, my friend and Savior. I was not converted out of homosexuality. I was converted out of unbelief.”

Butterfield, who was formerly a tenured professor of English at Syracuse, writes with vivid clarity, imbuing her theological observations with a warm candor. Her honest reflections of life after conversion offer sobering reminders of how evangelicals themselves must revisit their understanding of sexual identity and offer Christian hospitality to care for struggling people.

Amy Carmichael: Beauty for Ashes
Iain H. Murray  
Review by Annie Corser

In a compelling narrative, Iain H. Murray depicts the missionary passion of Amy Carmichael. Responding to the call to bring all age groups to Christ, Carmichael served in the midst of great evil in India, including rescuing girls from Hindu temples. With great diligence, Murray uses a variety of original documents to portray Carmichael’s voice and her story by using creative imagery and remaining true to Carmichael’s own descriptions.

“If there was any pattern to Amy Carmichael’s life it was of times of refreshing then of trials,” Murray writes. “In part her explanation was that demonic activity follows the work of the Holy Spirit.”

Murray’s biography reveals Carmichael’s tenderness, devotion, and determination to rescue, love, and convert Indian children. He shares Carmichael’s testimony in such a way that it brings the missionary to life and offers inspiration for his readers.

Held in Honor: Wisdom for Your Marriage from Voices of the Past
Matthew D. Haste and Robert L. Plummer  
Review by Annie Corser

In *Held in Honor*, Robert L. Plummer and Matthew D. Haste offer a collection of prayers, letters, descriptions, and encouragements about marriage paired with devotional readings.

“If we are to honor God in our homes, we must look outside of ourselves to those who have sail these waters before us,” Plummer and Haste write.

Plummer, professor of New Testament interpretation, and alumnus Haste gather historical documents ranging in date from the Patristic era through the present. Wisdom comes from historical figures like Ignatius of Antioch, Thomas Aquinas, Martin Luther, John Calvin, Jonathan Edwards, Elisabeth Elliot, and John Piper. Ranging in topics from sexuality, family, loving your spouse, leading each other to God, and the vocation of marriage, this collection will continue to draw marriages back to Christ, the sustainer and foundation for their model of marriage.

Churchill: A Life
(Holt 1992, $35) Sir Martin Gilbert

“This is the condensed version of Churchill’s life story and it is gripping. Martin writes in an engaging way that certainly captivates and holds the audience.”

Churchill By Himself: The Definitive Collection of Quotations
(PublicAffairs 2011, $21.99) Edited by Richard Langworth

“Great-grandpapa’s quotes are famous and Richard has compiled a wonderful collection separating the ‘Red Herring’ quotes from the popular ones and others not known as well.”

“QUOTATIONS, WHEN ENGRAVED UPON THE MEMORY, GIVE YOU GOOD THOUGHTS.”
—WINSTON S. CHURCHILL

JONATHAN SANDYS
Great-grandson of Winston Churchill, co-author of God & Churchill
Faith Alone: The Doctrine of Justification
Thomas R. Schreiner
Review by Andrew J.W. Smith

The doctrine of justification is just as important in the 21st century as it was five centuries ago, writes Thomas R. Schreiner in his latest work, Faith Alone. The book explores salvation by grace through faith from a historical perspective, a biblical-theological perspective, and contemporary challenges to the doctrine.

Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary and associate dean of the School of Theology, contributed Faith Alone as the first in Zondervan’s “Five Solas” series to coincide with the 500th anniversary of the beginning of the Reformation in 2017.

“Justification by faith alone isn’t the product of rigid and brittle orthodoxy. It speaks to the minds and hearts of people all throughout history because it tackles one of the fundamental questions of our human condition: How can a person be right with God?”

Schreiner focuses on how justification was understood in the early church, then traces it through theologians like Martin Luther, John Calvin, John Owen, Richard Baxter, and Francis Turretin. He particularly demonstrates that while the early church fathers did not articulate the doctrine of justification with the same precision as the later Reformers, they still consistently demonstrated an awareness that Christians are justified by faith apart from works, yet good works are still necessary for ultimate salvation. They certainly never rejected the doctrine, as skeptics claim.

Schreiner also explores the biblical-theological aspects of justification, arguing that the phrase “works of the law,” often employed by Paul as a contrast to justification by faith, refers to any actions performed in accordance with the whole law. Although various proponents of the New Perspective on Paul have maintained the phrase refers chiefly to ethnic boundary markers which distinguish Jewish Christians from Gentiles, Schreiner upholds the traditional reading of the phrase.

While many Christians struggle to reconcile an apparent contradiction between Paul’s understanding of faith and James’ understanding of faith, Schreiner helpfully observes that James does not reject the idea that genuine faith alone saves, but the claim that mere mental assent — a “claiming faith” — without good works has any saving benefit. Instead, he argues, true faith is dynamic and active and always followed by good works.

Schreiner defends the doctrine against its critics, from Douglas Campbell’s attacks directed at “justification theory” to Frank Beckwith’s Roman Catholic and synergistic understanding of salvation to the New Perspective’s criticism of the doctrine of imputation. The Reformers’ understanding of justification by grace through faith in Jesus Christ on the basis of his imputed righteousness remains compelling, Schreiner writes.

“Our righteousness, even after we are Christians, can’t qualify us to enter the new creation and God’s presence, for, despite all the changes in us, we are still defiled by sin,” he writes. “How comforting to know that our righteousness doesn’t lie ultimately in ourselves but in Jesus Christ as the crucified and risen one. He is our righteousness, and thus our hope for life isn’t anchored to our achievements but to his grace.”

The book is not just theological, but also pastoral. Schreiner notes that justification is not simply a heady doctrinal category, but a hope-giving promise for the Christian life. (Zondervan 2015, $19.99)
The richness and depth of ‘faith alone’

SCHREINER DISCUSSES NEW BOOK AND RELEVANCE OF REFORMATION DOCTRINE

By Andrew J.W. Smith


AJWS: As we approach the 500th anniversary of the Reformation, do you think the Lutheran understanding of justification “by faith alone” still holds up on the whole?

TS: Absolutely, I think it holds up. Obviously there are competing voices out there. There are people calling it into question. So you have the New Perspective on the scene, but in some ways, I think what we see is a resurgence, a reclamation in the last couple years of the Lutheran view. It’s sort of returning, I believe, in a new and fresh way. For example, you see the kind of critique being leveled against N.T. Wright by John Barclay at Durham. I haven’t been able to read his book yet but he’s written Paul and the Gift, which many are saying is sort of a Lutheran reading. So I’m encouraged, since I hold a Lutheran-type reading.

AJWS: You argue in the book that the Roman Catholic view of justification hasn’t evolved or changed sufficiently since the Council of Trent in order to justify an evangelical/Catholic theological compromise. As evangelicals, how should we evaluate some recent attempts at ecumenism?

TS: First of all, I’d say that in the joint declaration between Lutherans and Catholics in 1999, the definition of justification actually fits with a Catholic view of justification. So I don’t see that as a compromise! Then when you look at Evangelicals and Catholics Together, one of the prime movers on the Catholic side was Richard John Neuhaus. And Neuhaus wrote a long essay in which he responds to critics of ECT. I’ve found that essay utterly fascinating. Neuhaus is no longer alive, but he was a keen social commentator, thinker, and theologian. However, what he basically argues in this essay is that justification by faith isn’t that important. We ought not to divide over it. But that’s begging the question, isn’t it? That’s just the question — should it be a big issue? I say it should be. The lack of clarity in ECT on justification is such that
I don’t think there’s a true unifying statement. It’s fine to be ecumenical if you don’t compromise the truth. But the problem is when you have a statement that both sides interpret differently in accord with their own traditions and they act as if they agree. They don’t really agree. I’d be more than pleased if the Roman Catholics today were to say that the Protestant view of justification is right, but they don’t say that. The catechism of the Catholic Church is the same understanding of justification, as far as I can see, as you see at the Council of Trent. If there’s going to be any compromise, it’s going to come from the Protestant side, and that’s the worry.

**AJWS:** In the book, you spend a chapter exploring the role of good works in justification. You have mentioned that many evangelicals aren’t as familiar with some of the texts in Paul that talk about the necessity of good works in justification. Why do you think that is?

**TS:** I think in part it’s our tradition. Southern Baptists have a particular tradition that says, rightly, that salvation can’t be lost. So we read the Bible through those glasses and therefore those verses that demand good works, that demand a change of life, that demand a transformation — we may not actually see them. Or maybe some people know the tradition in Baptist life and don’t really read the Bible that much. So they may not really read the text all that carefully so it just doesn’t strike them. It could be a rude awakening when they see how many texts there are. So we could fall into the pattern of not reading our own sources very well.

**AJWS:** Does James 2:24 contradict Paul’s teaching on justification apart from works, and how should we think through reconciling apparent contradiction?

**TS:** Roman Catholics love citing James 2:24 because it is the only time the Scripture addresses whether justification is by faith alone and then denies it. It’s fascinating. Frank Beckwith brings this up in his book, in which he recounts his journey back to Rome. And if we simply go by the wording of the biblical text, at first glance that seems like it’s a devastating reply. We want to hear that, “Wait a minute, you Protestants say that justification is by faith alone and the Scripture explicitly denies that.” That’s amazing! That’s a really amazing thought. So we have to think more deeply and more profoundly.

Since we believe in Sola Scriptura, we have to be open to the possibility that we have misread the Scriptures, but I think when we read more deeply we begin to see there’s this theme — especially prominent in Paul but also in the rest of the New Testament — that justification is by faith apart from the works of the law and apart from works. And when we interpret these texts, we rightly come to the conclusion that justification isn’t contributed to by our works. God demands perfection, therefore justification must be by faith alone because our works can’t contribute to being right with God since we’re stained with sin. If we could obey perfectly, then our works would be the foundation. Then we have to circle back to what James is saying, and I think we see clearly in context that James is saying that there’s a certain kind of faith — a faith of intellectual assent. There’s what I call a “claiming faith” or a “saying faith,” that says it believes and there’s no works, there’s no consequences. In that case, that kind of faith doesn’t save. But true faith alone, I think, saves since our works can’t contribute and God demands perfection. That true faith alone, James argues — and all the Reformers said this, too — saves, but it is never alone. True faith always produces good works.

So we can use a very simple illustration: If I said a sniper in one minute is going to kill everyone in this office, if you believe what I said, you’ll leave. So it’s faith alone, but faith is a dynamic thing. Faith has a richness and depth to it that leads to actions.

**AJWS:** Imputation has faced a lot of opposition from some different fronts, even from evangelicals in recent years. Why is the doctrine of imputation worth keeping?

**TS:** The doctrine of imputation is worth keeping because it’s biblical. I need to start there. It has a biblical, theological, and exegetical grounding. It isn’t just something we posit. And I would say, pastorally, it’s of huge comfort to people. Because when we stand before Christ, if we need a perfect righteousness — and I think we do — then it’s only going to come from the righteousness of Christ that’s credited to us, counted to us. Both Luther and Calvin, rightly interpreted, held to imputation. Luther said we’re married to Christ, so that Jesus is belongs to us. I think they understood so well that our only hope is Christ on the Day of Judgment. Hence, we have assurance of salvation. We can die in confidence. And you know the Council of Trent says — and Catholicism hasn’t moved away from this — assurance of salvation is an anathema unless you receive it by special revelation. Well, who gets that? Who gets that special revelation? There’s such a great difference between us there — we have assurance that finally it isn’t our own righteousness that saves us. We can live with a confidence and a joy and we don’t have to be paralyzed and terrified about dying.

**AJWS:** You’ve written a lot about these issues in such big books before. What are some of the challenges about writing such an accessible, concise volume like this?

**TS:** Well, for one thing, I did a lot of history in this book. That’s not my area. So there’s a recognition when you write a book like this that you can’t defend everything and you’re dependent upon other, more in-depth, scholarly resources. That’s fine, but it’s a different kind of project. And even exegetically you have to point to other sources to say, “Here’s a fuller defense of such a view.”

On the other hand, it can be very helpful to give a shorter, more accessible defenses where the fundamental arguments are still there. It isn’t as if they’re not the same arguments, they’re just given in briefer compass. And I think that’s helpful for people, when they can see a more streamlined version of what we’re arguing for. One of the things that really excited me about this book is that there’s a historical grounding even in the early fathers for this teaching. Not that the early fathers are as clear as the Reformers, but I think those who say, “Oh, the early fathers held a completely different theology” — I think that’s wrong. So there’s accessibility to the whole of the tradition from the Old Testament to the early fathers to today. So I look at people like Luther, Calvin, Edwards, Owen, along with some current movements as well, and a shorter book that gives you the whole picture in short compass is helpful. I loved writing this book.
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The conviction to lead

Winston Churchill's courageous legacy

R. Albert Mohler Jr.
A nation was given the hope and determination to fight a war that simply had to be won.

is widely regarded as the greatest leader of the 20th century. Born in the splendor of Blenheim Palace on Nov. 30, 1874, Churchill’s life would span the most decisive years of the transition into the modern world. Though faced with great adversity — and driven by a titanic self-confidence — he would emerge as the man who saved England from collapse in its darkest hour. And as Paul Johnson notes in his excellent biography, Churchill’s life was large in every way:

In his ninety years, Churchill had spent fifty-five years as a member of Parliament, thirty-one years as a minister, and nearly nine years as prime minister. He had been present at or fought in fifteen battles, and had been awarded fourteen campaign medals, some with multiple clasps. He had been a prominent figure in the First World War, and a dominant one in the Second. He had published nearly 10 million words, more than most professional writers in their lifetime, and painted over five hundred canvases, more than most professional painters. He had reconstructed a stately home and created a splendid garden with its three lakes, which he had caused to be dug himself. He had built a cottage and a garden wall. He was a fellow of the Royal Society, an Elder Brother of Trinity House, a Lord Warden of the Cinque Ports, a Royal Academician, a university chancellor, a Nobel Prizeman, a Knight of the Garter, a Companion of Honour, and a member of the Order of Merit. Scores of towns made him an honorary citizen, dozens of universities awarded him honorary degrees, and thirteen countries gave him medals. He hunted big game and won a score of races. How many bottles of champagne he consumed is not recorded, but it may be close to twenty thousand. He had a large and much-loved family, and countless friends.

Churchill’s significance extends beyond his political victories and historical influence. I have argued for many years that Churchill represents a model of compelling leadership, even for Christians. In fact, it was this very point that first drew me to Churchill. When I first began to think about leadership as a teenager, I recognized immediately how much Churchill had to teach me — he was a leader of world-changing courage. When he spoke, a nation was given the hope and determination to fight a war that simply had to be won — against odds that left even many of his own friends and family convinced that England’s future was already lost.

My personal fascination with Churchill has continued even into today. In my personal library, I have two entire sections devoted to Churchill’s own works and books about him. In my book on leadership, The Conviction to Lead, Churchill is a regularly recurring figure — an exemplar of many of the virtues I think make for compelling leadership. In this article, I want to highlight some of the ways Churchill modeled effective leadership, particularly in the face of opposition.

Convictional leadership demands courageous truth-telling. Christian leaders must always remember that leaders are speakers. Leadership requires bold, convictional, and clear communication. Churchill knew this principle and we would do well to learn from his example.
the throes of World War II, Churchill rallied the British people with his powerful and bold public addresses. As Edward Murrow explained, Churchill did not just lead a nation by sending troops to the war, he also “mobilized the English language and sent it into battle.” Churchill himself recognized the remarkable effect of his words and the power they had on the nation. In one of his more humble moments, Churchill suggested the British people themselves had the heart of a lion — “I had the luck to be called upon to give the roar.”

But it wasn’t merely Churchill’s commitment to powerful communication that made him a great leader, it was also his commitment to telling the truth even if it was unpopular or invariably bad news. William Manchester once described the difference Winston Churchill made as Britain’s Prime Minister when he led the nation at the point of its greatest peril. Churchill, said Manchester, “could tell his followers the worst, hurling it to them like great hunks of bleeding meat.” Of course, this did not mean Churchill was crude or cruel, but that he simply told people the truth. Churchill recognized truth alone could rally the British people in the face of danger and opposition. Churchill told them the truth about their peril, and then he told them the truth about themselves, giving Britons “heroic visions of what they were and might become.” How much more should ministers of the gospel recognize the truth, indeed God’s truth, is the only thing that can transform our congregations, equip the saints for the work of the ministry, and steel our spines for the battle against the world, the flesh, and the devil? Truth-telling is central to leadership. And, of course, Christians also recognize that truth-telling is not just central to leadership but central for growing in the grace of God and in our public witness for Christ.

One of the most compelling lessons we can learn from Churchill is his convictional leadership even in the face of opposition. This is something ministers of the gospel need to learn and learn well. Gospel-centered ministry will always come at a cost and will always face opposition. Jesus himself promised us “in this world you will have trouble” (John 16:33).

Churchill may now be recognized as one of the 20th century’s most courageous leaders, but that was not always the estimation of his contemporaries. In fact, at the beginning of the 1930s, Churchill found himself on the periphery of power, and most had written him off as a prospect for future leadership. Because he had twice switched parties, he was not trusted within the conservative party and he was increasingly isolated.
During this time, Churchill warned of Hitler’s militarism and the rearmament of Germany, but the British political class considered Churchill to be a warmonger, not Hitler. Churchill wrote articles and gave countless speeches documenting Hitler’s growing menace and his military ambitions. He so irritated Britain’s Prime Minister Stanley Baldwin that Baldwin attempted to subvert Churchill within his own local constituency, just to remove Churchill and his voice from the House of Commons.

Yet when Hitler invaded Poland, the credibility of almost all of the British elite was shattered. Only one man had the credibility to lead Britain as it faced its greatest challenge in centuries, and that was Winston Churchill. And of course the only reason Churchill maintained his credibility is because he was willing to speak the truth and warn of coming danger, even while suffering isolation and resentment from those within his own party.

Christians can learn a great deal about leadership from Churchill, particularly in the face of opposition and great danger. What Churchill reminds us is that leadership is impossible without true conviction. Christian leaders must recognize the stakes are even higher for us than they were for Churchill. The church is waging war against the gates of hell, and we are fighting for the souls of men and women across every nation and people group. Trials, suffering, and challenges are assured as we are faithful in this task. But true leadership demands commitment to truth, even in the face of the most hostile opposition.

R. Albert Mohler Jr. is president of The Southern Baptist Theological Seminary and author of The Conviction to Lead (Bethany House 2013, $14.99) and We Cannot Be Silent (Thomas Nelson 2015, $24.99).
10 things Winston Churchill definitely said

WINSTON CHURCHILL is one of the most quoted leaders of all time, yet many modern citations put words in the lion’s mouth. You’ve probably heard this one: “Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen” (looking at you, RG3). As Churchill himself said, “Verify your quotations.” For this reason, we’ve put together 10 authenticated Churchill quotes on important subjects.

ON LEADERSHIP
“I have nothing to offer but blood, toil, tears, and sweat.”

“Arm yourselves and be ye men of valor and be in readiness for the conflict; for it is better for us to perish in battle than to look upon the outrage of our nation and our altar.”

“People who are not prepared to do unpopular things and defy clamor of the multitude are not fit to be ministers in times of difficulty.”

ON PAINTING
“I prefer landscapes. A tree doesn’t complain that I haven’t done it justice.”

ON NOT GIVING UP
“Success cannot be guaranteed. There are no safe battles.”

“We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender!”

ON TRUTH-TELLING
“This is no time for windy platitudes and glittering advertisements. ... We had far better go down telling the truth and acting in accordance with the virtues of our position than gain a shabbily-bought office by easy and fickle froth and chatter.”

“Eating my words has never given me indigestion.”

ON SANDWICHES
“A gentleman does not have a ham sandwich without mustard.”

“Eating my words has never given me indigestion.”
What defined Churchill’s leadership?

JS: When I started teaching a course based on Churchill’s leadership, I called it “Lead like Churchill: Courage, Faith, and Integrity.” If you look at Churchill’s life, he’s got great examples of courage, certainly most well-known as the lone voice in the 1930s warning that Adolf Hitler was rising and that we were going to face a danger from Germany, and nobody would listen to him. It took great courage for him to stand up because nobody was with him. He was rejected not only by his colleagues but he was also rejected by family and friends. When it comes to his faith, in God & Churchill we do prove that Churchill had a faith in God. He had a faith in himself, he had faith in his ability in the destiny that God had given him and the prophecy of it at 16 years old, he believed very much in his own destiny. He believed very much in the people he was representing and the possibility that we could actually defeat Hitler and the forces between 1940 and 1945; he firmly believed that and most importantly he had a firm belief in God and he would always direct the people back toward God for hope and protection. And then we have the integrity part. Once Churchill had stood up and started warning about Hitler and the rise of the Nazis, he refused to back down no matter what it cost him. And it did cost him very dearly and he refused point blank to back down. Those are brief examples of Churchill’s faith, courage, and integrity, and those are the sort of qualities that we need to look for in leaders today.

Why is it important to study Churchill as a model for leaders today?

JS: Winston Churchill is considered the apex when it comes to leadership. He’s also the example that everybody holds up as a light that demonstrates you should never surrender. Winston Churchill was considered a failure right up to the end of the Second World War when we had victory. When I discovered how much trouble my great-grandfather faced with personal issues, with friends and family, when I saw all that he had gone through in his life, I felt that it was my mission to take up that legacy and use Churchill’s life story as a way of giving hope to others. I am 40 years old, but I am still determined to talk to anyone who even considers the possibility of giving up in life. I don’t want them to give up before they have heard the name Winston Churchill. Because Churchill should have quit many, many years before the Second World War even began. He should have given up and he didn’t. He is an
example of someone who throughout their life accepted their failure but in his 60s was called upon to fulfill an extraordinary task in the victory of 1945.

**Did you find it challenging to describe Churchill objectively as a historian while also being connected to him as his great-grandson?**

**JS:** When I started as a public speaker in 2005, I approached Sir Martin Gilbert, who was my great-grandfather’s official biographer, and told him of my plan to be a public speaker and eventually an author. Martin made me promise the same promise that was exacted from him in the 1950s that if I’m going to write about my great-grandfather, then I must stick to the letter of the law when it comes to history; I must not embellish anything; I must tell the absolute truth about Churchill, warts and all. And I see now, having written this, how vital it is to be honest about the person. You may admire them, but since World War II Churchill has been placed on a pedestal far too high for anyone to reach. And it is vital in days like this when we’re looking for leaders with courage, faith, and integrity that leaders like Churchill are accessible to all of us. So it’s my responsibility to bring Churchill back to earth and to basically say, “Yes he was a great leader; he did a wonderful job of leading people, he led wonderfully in the Second World War, but he was a man who had flaws.” And my great-grandfather was the first to admit that he had flaws.

**Why did you write this book?**

**JS:** We wrote *God & Churchill* for three very important reasons. First, this disproved the erroneous belief that my great-grandfather was an agnostic or atheist. Secondly, well-researched and undisputed historical evidence about his life and his times show that God intervened in Churchill’s life, and Churchill could not have survived had God not intervened. And thirdly, if God did intervene in Churchill’s life then it’s entirely possible that he is still at work today in both the world and indeed in our individual lives.

**How did Churchill see WWII as a fight to preserve Christian civilization?**

**JS:** My great-grandfather said that the closer we follow the Sermon on the Mount the more likely we are to find success in our endeavors. Churchill recognized that civilized kind of truth has the Ten Commandments as its basic tenets. And successful leaders take it one step further and incorporate the Sermon on the Mount into their philosophy of leadership. Churchill recognized the difference between Christianity and Nazism, which is basically light and dark. With Christian civilization you had freedom and hope; with Nazism you had darkness and the blackness of Satan and there was no hope. It was an authoritarian regime and there was no freedom whatsoever. So, whereas Christianity seeks to expand your mind and to expand you and to draw you into a wonderful loving relationship with God, Nazism seeks to push you away and seeks to push you into an area where you’re nothing and romanticizing about human beings as opposed to God.

**Did you ever feel any pressure growing up because you descended from such a powerful figure?**

**JS:** Very interesting you should ask that question — yes. Being the great-grandson of an amazing man like Winston Churchill, one would have thought that would be a tremendous blessing, that people would treat you differently. But I was very bullied in school, my father had been as well. I was bullied because I was Churchill’s great-grandson but I never really understood why. Winston Churchill may well have been the leader during the Second World War, but Churchill didn’t fight the war on his own and he didn’t win the war on his own. I’m related to Winston Churchill and that’s fantastic. However, Winston Churchill belongs to the world. He’s an international hero; he is a person who belongs to the world; he is a gift and as such that should be respected and treated like that. You try to put him in a box then you restrict Churchill and you restrict the power of what he achieved and what God got him to achieve.

**What is your favorite Churchill story?**

**JS:** During the Second World War, the family was sitting around the table. My great aunt Sarah, against the family’s wishes, had married this out-of-work actor called Vic Oliver. The only reason he wanted to marry Sarah is because he wanted to be attached to the Churchill name. Great-grandpa had his head buried in his chest, just playing with his food and he wasn’t saying a word; he was going through one of those depressing “black dog” days. And Vic Oliver decided he was going to try to cheer Churchill up, so he looked at him and said, “Pa, in your view, who is the greatest political leader alive today?” And my great-grandfather looks up and a big smile appears across his face — you knew Churchill was going to insult you when a big smile would appear and his eyes would light up — he looked at Vic Oliver and he simply said, “Benito Mussolini.” Then dropped his head back down. Well, the room went entirely quiet, they couldn’t believe that he named Mussolini and Vic Oliver didn’t take the hint. So he continued to press Churchill and said, “Papa, I don’t understand, why on earth did you choose a fascist?” Once again my great-grandfather’s head went up, a big smile appeared across his face, he looked at him and said, “Because Mussolini is the only leader to have had the prerequisite courage to have his son-in-law shot.”
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Michael Haykin

Dr. Haykin will be contributing a regular column on Church History for en throughout 2016.

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Whatever happened to the real Colonel Sanders?  
CHICKEN’S COMMANDING OFFICER AND HIS SURPRISING TIES TO SOUTHERN  
HISTORY HIGHLIGHT

By Adam Winters

The unmistakable visage of Colonel Sanders has experienced a public resurgence courtesy of a new mass-media marketing campaign cooked up by the KFC fast food company. Recent commercials have raised the question as to whether the Colonel’s mantle can be carried adequately by a single actor, thus necessitating a group of famous comedians passing the role from one to another. Sanders’ likeness adorns KFC restaurants around the globe, but most do not know Southern Seminary’s important connection with the Colonel.

The real Harland D. Sanders — commissioned as a Kentucky Colonel by Governor Ruby Lafoon in 1935 — was born in Henryville, Indiana, in 1890 and died Dec. 16, 1980, at the age of 90. Many know the Colonel’s success in perfecting the restaurant franchising business model came late in his life, as he was in his mid-60s when he groomed his goatee, donned his iconic white suit, and began traveling the country to solicit his fried chicken recipe. Sanders perfected his cooking methods in his Corbin, Kentucky, fill-up station, but when the interstate system diverted customers away from his restaurant, he focused his efforts into a franchising strategy. A Salt Lake City, Utah, restaurant became the first to use the “Kentucky Fried Chicken” moniker in 1952; the franchises had grown to over 600 locations when Sanders sold the corporation for $2 million in 1964. Sanders — by then in his 70s — received an additional salary to work as the company’s goodwill ambassador.¹

Few, however, know the story of Sanders’ conversion to the Christian faith, which came even later in his life. Although he had long attended church, recognized the Bible’s authority, given away much of his money to charities, and even tithed regularly, none of these things acquitted Sanders from his own guilty conscience. Throughout his life, Sanders earned the reputation of having a temper and a penchant for coarse language, a vice which burdened his soul but one which he felt he had no control to remedy. Sanders confessed in his autobiography that his business success never gave him peace with God when his own tongue bore witness against him:

But all this while I knew I wasn’t right with God. It bothered me especially when I’d take the name of the Lord in vain. I did my cussin’ before women or anyplace. ... I knew the terrible curse of cussin’ would probably keep me out of heaven when I died.²

Sanders was 79 years old when he attended an evangelistic service at the Evangel Tabernacle in Louisville and prayed for Jesus Christ to save him from sin, gaining assurance of his salvation from Romans 10:9. On the day of his conversion, he also received counsel that God would help him clean up his foul speech, and five years later wrote that “when I asked the Lord to help me stop cussin’ ... I lost half of my vocabulary.”³

At the time of his death, Sanders and his wife Claudia held membership with the First Christian Church (Disciples of Christ) of Shelbyville, Kentucky. At Claudia’s request, Southern Seminary’s Alumni Memorial Chapel hosted Sanders’ funeral service on Dec. 20, 1980. Prior to arriving at the chapel, Sanders’ body lay in state at the state Capitol building in Frankfort and the Kentucky Fried Chicken Inc. offices in Louisville.⁴ The Colonel’s guest list included 1,200 prestigious friends and dignitaries, including Kentucky Governor John Y. Brown, one of the partners to whom Sanders sold the KFC brand.⁵ Pastor James Lee Collins Jr. of the Shelbyville church read New Testament passages on the resurrection and said of Sanders:

Although we have experienced a great loss, the Colonel ... would not have us begin this service without joy and praise to God, therefore if the Colonel himself could choose the hymn that we would celebrate his life with, we feel very sure that it would be ‘Joy to the World.’ ... The Colonel, as all of us should, gave God the glory for all his success and accomplishments.

In accordance with Sanders’ wish, singer Pat Boone participated in the service and performed renditions of “What a Friend We Have in Jesus” and “He Touched Me.” Additional Scripture readings and the primary meditation were delivered by two of Sanders’ retired pastors, J. Edward Cayce and John S. Chambers.

The audio and official program from Colonel Sanders’ funeral service in Alumni Chapel can be downloaded at http://digital.library.spts.edu/handle/10392/4916.

ENDNOTES

¹ Josh Ozersky, Colonel Sanders and the American Dream (Austin: University of Texas Press, 2012), 52.
² Col. Harland Sanders, Life as I Have Known It Has Been Finger Lickin’ Good (Carol Stream, IL: Creation House, 1974), 136-137.
³ Ibid., 7, 137-141.
Once mute, multilingual Boyce student says his autism is a gift from God

KUNKEL DESIRES TO USE LANGUAGES FOR MISSIONARY SERVICE

By Robert Chapman

Six months after his parents moved from California to Uruguay with the International Mission Board in 1990, Steven Kunkel stopped speaking. His parents first thought their one-year-old son had culture shock, but Kunkel’s parents in a difficult situation. The doctors recommended they leave the mission field and put Steven in a specialty school for autistic children, but they knew God had other plans for their family.

“My parents decided to trust the Lord and take me back to the mission field knowing that their children belong to God,” said Kunkel, now a 26-year-old student at Boyce College. “They brought me back to Uruguay and the Lord began working in me, and I started speaking at the age of 5. I received Christ as Lord and Savior at age 8 by understanding that Jesus came to die for my sins at the cross.”

Even though the doctors told his parents Kunkel would have trouble speaking, he showed a knack for languages early in his life. By the age of 15, Kunkel spoke three languages: English, Spanish, and Portuguese. At that point, Kunkel sensed a call from the Lord to be a missionary to Japan. Kunkel answered God’s call by moving to Japan when he was 22. While in Japan, God continued to use Kunkel to reach internationals through his gift of languages.

After working with the Japanese church for seven years, Kunkel answered God’s call by moving to Japan when he was 22. While in Japan, God continued to use Kunkel to reach internationals through his gift of languages. Kunkel spent the majority of his time in Japan working with Jesus the Gospel International, a non-denominational church. It was a mostly Filipino Church, and Kunkel served as a translator for them while continuing to evangelize the native Japanese people. Kunkel was able to help the church learn Japanese the same way God helped him earlier.

“I believe that God gave me the gift of languages, and I realized that since God has given me a gift I need to use it for his glory,” Kunkel said. “I was aware that a lot of people learn languages for money or power, but I am fond of learning languages because I am fond of reaching out to unreached peoples.”

Kunkel stayed in Japan for two years and enrolled in Boyce College as a Global Studies major in spring 2015. Kunkel has continued to learn other languages and currently speaks seven fluently: English, Spanish, Portuguese, Japanese, Arabic, French, and Turkish. Kunkel is always learning more languages to better prepare him for future ministry and so he can spread the gospel to as many people as possible.

“Steven is an incredible student,” said John Klaassen, program coordinator and associate professor of global studies at Boyce College. “God has gifted him in so many ways, especially in his ability to communicate in other languages. It is a pleasure to watch the Father work in and through his life as he reaches out across cultures to share the gospel.”

After graduating from Boyce, Kunkel desires to return to Japan, but he remains open for whatever God has planned for his life. Kunkel says while he loved living with the unreached Japanese people, the pervasive darkness burdened him.

As Kunkel prepares at Boyce for missionary service, he hopes to encourage others to trust that God can use them no matter what is standing in the way. Through living with autism, Kunkel has learned to rely completely on God’s power so much so he now thanks God for his disability.

“My autism is one of the greatest gifts the Lord has given me. The Lord healed me, but not 100 percent because he wants me to rely on him,” Kunkel said. “If it was not for my autism, I would not be determined to learn languages, meet friends, share the gospel with people, and to encourage others.”
Dear friends!

My heartfelt thanks to you for your thoughtfulness and help. I am going through difficult times right now. Through your support, God shows me His care and mercy. May God bless you for your kind hearts and love!

Last year was the most difficult year of my life. Three years ago, my husband got sick with meningitis. He spent eight months in the hospital, and doctors did not see any hope for change. By God’s mercy, Oleg left the hospital. God miraculously healed him. However, in the summer of 2014, God took Oleg to Himself. I never thought I could overcome such grief but now I know for sure that my God is the Mighty God. He is so close in time of need.

Four days after the funeral, a new trial came with the outbreak of war hostilities in our village. The house was shaking from the shelling and we could hear shooting on the streets. My sister Marina and her husband invited me to live with them in Zhitomir. God gave us a chance to leave the territory safely. Right after we left, the situation in the village got worse. Many houses were blasted. There were many civilian casualties including, most grievously, many children. The shelling killed a boy who lived next door to us.

When you lose someone or something of a great importance, you start concentrating on God more and through the tears and pain, when there is nothing left, you realize you have more than enough. You have God, and that is what really matters.

By God’s mercy, I am serving Him here in Zhitomir. People here are very open towards God’s word, especially children. God provided us with an opportunity to bring the Gospel to the Deaf and Dumb Home, TB dispensary and an orphanage.

Dear brothers and sisters, I ask you to pray for the children I work with, especially for those in the hospitals, so they would encounter Christ and could find a church in their hometowns or villages after they leave the hospitals. I ask you to keep me in your prayers for God to give me strength in serving Him and giving me relief from my heartache. Even though my husband died fifteen months ago, I still go through the pain of loss. Time does not cure, only God does. I am grateful to God He is with me and He strengthens me by His Word.

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PHOTO ESSAY

Great Commission Race

By Andrew White

More than 120 people participated in Southern Seminary’s annual Great Commission Race Oct. 17 to raise funds for student mission trips. The event, which is hosted by the Bevin Center for Missions Mobilization, featured a 5K race and, for the first time, a kids obstacle course, allowing children to participate as well.

Aaron Smith (lower right), a Master of Divinity student from Mount Pleasant, Pennsylvania, came in first place with a time of 18:46, and Rachel Tipton finished first among female participants at 21:11. The average finish time for all runners was 29:17.

The race unites the city of Louisville and Southern’s campus to work toward the seminary’s goals in fitness, fellowship, and fundraising for missions.
November 2015

HEALTH AND REC
More information on hours and fitness classes are available at sbts.edu/hrc, the front desk or call 897-4720.

SEMINARY CLINIC HOURS
Staff, students, and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213. Monday-Friday, 9 a.m. – 5 p.m. More information and price listings are found on the clinic website, sbts.edu/clinic.

VOLUNTEER AT THE ATTIC
Open from 9 a.m. – 5 p.m. Monday through Saturday, there is always an opportunity for the SBTS community to volunteer in The Attic which provides selections of clothing, home goods, and furniture to our students and their families at no cost. Contact Aaron Rothermel at volunteer@sbts.edu or 897-4728 for more information.

FREE SEWING CLASS
The free sewing class led by Barbara Gentry meets Mondays, 6 – 7:30 p.m., in Fuller Room 34. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Gentry leads the class assisted by Donna Chancellor. For more information, call Mrs. Gentry locally at 423-8255.

COMMUNITY

02 MONDAY
HRC Childcare 9 a.m. – noon

03 TUESDAY
HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / Bob Russell Koinonia 7 p.m.

04 WEDNESDAY
HRC Childcare 9 a.m. – noon
School Faculty Meetings
Boyce Chapel
10 a.m. / Heritage Hall
Seminary Wives Institute
10 – 11:45 a.m

05 THURSDAY
HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / Victor Sholar
Seminary Wives Institute
7 – 8:45 p.m.

06 FRIDAY
HRC Childcare 9 a.m. – noon
Global Connections
noon – 1:00 p.m. / Library Basement

07 SATURDAY
Equip: Practical Training for Women in Ministry
9 a.m. – 2 p.m.

09 MONDAY
HRC Childcare 9 a.m. – noon

10 TUESDAY
HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / Jon Akin

11 WEDNESDAY
HRC Childcare 9 a.m. – noon
BGS Mentoring Groups 10 a.m.
SOT Shepherding Groups 10 a.m.
Seminary Wives Institute
10 – 11:45 a.m.

12 THURSDAY
HRC Childcare 9 a.m. – noon
Chapel 10 a.m. / TBD
Seminary Wives Institute
7 – 8:45 p.m.

13 FRIDAY
HRC Childcare 9 a.m. – noon
Church Planting 101 12 – 1 p.m.
Library Basement
Boyce Last Day of Class

14 MONDAY
HRC Childcare 9 a.m. – noon
Boyce Final Exams ➤

15 TUESDAY
HRC Childcare 9 a.m. – noon
BGS Fall Worship Concert
7:30 p.m. | Alumni Chapel

16 WEDNESDAY
HRC Childcare 9 a.m. – noon
< Boyce Final Exams ➤
BGS Fall Worship Concert
7:30 p.m. | Alumni Chapel

17 THURSDAY
HRC Childcare 9 a.m. – noon
< Boyce Final Exams ➤
Seminary Final Exams ➤

18 FRIDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

19 SATURDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

20 MONDAY
HRC Childcare 9 a.m. – noon
Seminary Final Exams ➤

21 TUESDAY
HRC Childcare 9 a.m. – noon
Seminary Last Day of Class

22 WEDNESDAY
HRC Childcare 9 a.m. – noon
< Boyce Final Exams

23 THURSDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

24 FRIDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

25 SATURDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

26 MONDAY
HRC Childcare 9 a.m. – noon
Fall Reading Days ➤

27 TUESDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

28 WEDNESDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

29 THURSDAY
Thanksgiving
< Fall Reading Days ➤

30 FRIDAY
HRC Childcare 9 a.m. – noon
< Fall Reading Days ➤

31 MONDAY
HRC Childcare 9 a.m. – noon
Boye Winter Term Begins
Boyce basketball aims for regional championship

By Robert Chapman

In the program’s ninth season, the Boyce Bulldogs basketball team is poised for success with the return of NCCAA All-American guard Ben Akers and all-region guard Ryan Crowe. The senior-led Bulldogs also anticipate the contribution of key reserves Trey Stuart and Northland transfer Maxx Katzbeck.

Bulldogs head coach Blake Rogers, in his fifth season, says his ultimate goal is to help prepare his players for future ministry but he is confident they can win the Mideast regional tournament and qualify for the NCCAA national tournament in Iowa.

“Winning a regional championship is a goal this season, and I think it is a very attainable goal with the guys we have. The regional tournament is at Boyce this year, and that is another thing that works in our advantage,” said Rogers, who noted the Jan. 15 and Feb. 9 home games against Piedmont Baptist College and Kentucky Christian University will be the team’s toughest competition.

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The Bulldogs host 14 home games this season, presenting an excellent opportunity for student life that also provides an extra source of energy for the players.

“Our students always are known as the loudest and proudest in the region,” Rogers said. “Basketball is such a momentum game. You just have to take momentum, and there are a few things that can help you do that and one of those is fans cheering you on.”

All home games will be played in the main gym of the HRC. For more information visit boycebulldogs.com.
Questions

1. Given the current state of how evangelicals are addressing homosexuality, what are we doing right and wrong?

The first thing that we are doing right is that we are re-examining some of the presuppositions we’ve had, and we are opening up this dialogue and we are seeking to speak in truth and grace. You simply cannot bypass repentance to get to grace. One of the things that I think we are still doing wrong is working from categories that do not allow for some of the deep-felt questions that many younger people have. When we only use two categories, saved and lost, we have no category for common grace and therefore we simply cannot explain why our gay neighbors are the nicest people on the block.

2. When you wrote your first book, did you anticipate the controversy that would follow in its wake?

No, of course not, and if I had, I wouldn’t have published it. I don’t have the gift of prophecy, but by God’s grace, with help from my family and the Holy Spirit and all of the means of grace that God gives, we all have the gift of obedience. And so the fact that God is returning me to the world I helped create really should not be a very surprising thing. Even prior to waging war against the Bible in a distinctive way, my life of disobedience, which actually preceded my homosexuality, contributed to a witness that despised the gospel. And so the fact that the Lord is returning me to that world in order now to share the gospel really does make perfect sense.

3. What’s next for you?

I am a pastor’s wife. I am a homeschool mom. My love and my heart is to stay home and to build the church and love my husband well and raise my children and engage my neighborhood for the gospel. I just can’t do that if I’m getting on a plane very frequently. So I’m torn often. I am starting another book project, whether I really have time to write or not is really quite questionable because my time is not my own. So we will see what the Lord will have me to do.