

# DTS

MAGAZINE

SUMMER 2023  
Vol. 9 | No. 2



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## LETTER FROM THE EDITOR

Jesus said to Simon and Andrew, "Follow me" (Matt 4:19), and when He looked back, the two brothers (and soon, many other people) were following. People then and now seek good leaders. We want leaders worth following, learning from, and emulating. But wise leadership can seem hard to find. In this issue of *DTS Magazine*, we look to Scripture and present-day examples to see leadership in a variety of contexts. As Bill Hendricks shares, leadership isn't a title or a job, it's not the same as celebrity, and it won't always include speaking to large groups of followers. Rather, Hendricks says, a leader is someone people want to follow. In Pierre Cannings's call to become the dean of DTS-Houston, we see that leadership is an obedient response to God's sometimes unexpected leading. Ron Klassen celebrates a life of small-church leadership, far from international fame and notoriety. And Roger Poupart's ministry takes him into moments of crisis, where he leads by sharing the love of Jesus with grieving people who need comforting. All of these examples, along with lessons from the Bible, invite each of us to consider the leadership God may be calling us to as we all follow the ultimate leader, Jesus Christ.

Neil R. Coulter, PhD  
 Editor, DTS Magazine

Neil



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 Our mission is to glorify God by equipping godly servant-leaders for the proclamation of His Word and the building up of the body of Christ worldwide.

*DTS Magazine*®  
 Summer 2023, Vol. 9, No. 2  
 ISSN 1092-7492

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Published three times a year by  
 Dallas Theological Seminary  
 3909 Swiss Avenue, Dallas, Texas 75204

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# Serving a Steady Diet of Healthy Food

BY DR. MARK M. YARBROUGH  
PRESIDENT, DALLAS THEOLOGICAL SEMINARY

As kids grow up, it's likely that the adults in their lives encourage them to eat healthy food. Sometimes, eating all our vegetables wasn't what we most wanted to do. But if we trusted those who set that good food in front of us, we eventually learned to eat up—and our growth and development benefited. A healthy, nourishing diet is an important part of enjoying a lot of good years in this world. Similarly, godly leaders need to feed God's flock with the right kind of food—food that encourages healthy growth. Christians need food anchored in the written Word of God and our love for Christ, the living Word.

In a fast-paced world, the amount of information humans consume and the speed at which they consume it has accelerated. Instant access to media

relentlessly bombards us to partake in “food” profitable for nothing. As the world grows technologically and relationally more complex, leaders face the daunting challenge of guarding the church against deception and distraction from the gospel and the truth of God's Word.

Facing adversity to God's Word is nothing new. Since Genesis chapter 3, the Adversary has introduced lies and compromises. He wants the spiritual nourishment of God's Word to be rendered spiritual sludge. So how do leaders safeguard against the sludge? It begins with the two greatest commandments: “Love the Lord your God with all your heart, with all your soul, and with all your mind,” and “Love your neighbor as yourself” (Matt. 22:37, 39). The task of safeguarding the church begins with directing love first to God and then to others. Leaders devoted to loving God above all and without compromise will seek that same single-minded purity for the sheep in their care. This kind of love will make sacrifices for the truth of the gospel so that others might burn with passion for God. Ultimately, love compels church leaders to safeguard the church in truth, wisdom, discipline, and service to others.

After his resurrection, Jesus engaged Simon Peter in a simple yet powerful conversation (John 21:15–17). Jesus asked Peter three times, in various ways, “Simon son of John, do you love me?” Peter declared, “Yes, Lord, you know that I love you.” At Peter's response, Jesus commanded him, “Feed

my sheep.” Having been charged by the resurrected Christ, Peter's unswerving commitment to loving Jesus became the foundation for feeding the flock God placed in his care. It compelled him to spread the gospel to the nations living in chaos during his day. This deep love for God translated into a deep love for others—that they might know the joy of salvation.

Loving God first also led Peter and the other apostles to stand firm in the face of cultural pressure to deny Christ. They did not capitulate to the evils of their age but instead focused on their risen Savior. The passion of Peter's love for God emboldened him to stand firm, saying, “We must obey God rather than human beings.” His devotion led him to a life of witness that culminated in martyrdom.

The enemy wants to douse our burning love for God until it becomes lukewarm or cold. When feeding God's flock, we must remain mindful of this opposition. Christian leaders must cultivate a pure, burning love for God and others to feed the church. By applying God's word to safeguard God's people from deception and distractions, leaders serve the church well. Leaders are called to provide the “food” the church needs to grow and thrive. A steady diet of God's Word strengthens leaders to serve the church, and it strengthens the church to love others.



## Three Pillars of Endurance

BY CHUCK SWINDOLL  
CHANCELLOR EMERITUS, DALLAS THEOLOGICAL SEMINARY

[PP. 113–115]

*In his new book, Clinging to Hope: What Scripture Says about Weathering Times of Trouble, Chaos, and Calamity, Pastor Chuck brings encouragement from examples in the Bible. In this section, he shares three principles from the life of Joseph.*

Though they're not explicit in Scripture, I see three pillars of Joseph's theology that led to his ability to endure every hardship without bitterness. These pillars aren't spelled out clearly for us. We have to read between the lines. But they're fundamental truths about God that help us make sense of Joseph's words and actions. As we grow to embrace these truths, they'll provide the same kind of stability in our lives as they did in Joseph's.

### JOSEPH SAW GOD'S PERFECT PLAN IN EVERY LOCATION

He said, “It was God who sent me here ahead of you to preserve your lives” (Genesis 45:5). It wouldn't have taken Joseph long to think through the places he had to go in order to end up where he was. Had he not been in that caravan of Ishmaelites, he wouldn't have ended up in Egypt. If he hadn't ended up in Egypt, he wouldn't have wound up in Potiphar's house. If he hadn't been in Potiphar's house, he wouldn't have landed in prison. If he hadn't been in prison, he wouldn't have been summoned to Pharaoh's palace. If he hadn't been called to Pharaoh's palace, he wouldn't have been appointed as second in command. Joseph could look back and see God's perfect plan in every location. Each link in the chain connecting one place to another depended on the one before.

### JOSEPH SENSED GOD'S GRACIOUS HAND IN EVERY POSITION

He said, “God has made me master over all the land of Egypt” (Genesis 45:9). Regardless of how far down circumstances tried to drag Joseph, God saw to it that he would eventually rise above them. When Joseph was sold as a slave to Potiphar, the Lord was with him, giving him success and favor. His master promoted Joseph to a position of “personal attendant . . . in charge of his entire household and everything he owned” (39:4). Then, when Joseph was cast into prison, the blessing of God upon him propelled him to a position where he was “in charge of all the other prisoners and over everything that happened in

the prison” (39:22). Not only was Joseph in the right place at the right time, but he was in the right position at each critical juncture in the unfolding of God's plan.

### JOSEPH SUBMITTED TO GOD'S SOVEREIGN WILL IN EVERY SITUATION

He said, “God intended it all for good” (Genesis 50:20). Talk about an attitude that makes all the difference in the world! Joseph acknowledged that God was in it all, from start to finish. From the dark cistern in Canaan—to the dungeon cell in Egypt—to the right hand of Pharaoh's throne. Because of this perspective, Joseph refused to punish his brothers for their wickedness (see verse 19). This didn't mean that what they did was good. They intended it for evil (50:20). Yet even their intentionally wicked acts were redeemed by God and woven into the tapestry of His plan.

I can remember a time early on in my seminary training when the doctrine of the sovereignty of God frightened me. Didn't it mean that God is a distant deity? Or a celestial brute, pushing and maneuvering His way through nameless humanity?

Through a series of events far too numerous and complicated to describe, I've come to realize that, rather than being frightened by God's sovereignty, I'm now comforted in it. Since He alone is God, and since He, being God, has good as His goal, how could I do anything but embrace it?

God gives us grace to endure. And it is *providential, sovereign* grace. In all the mystery of His waiting and working, He can still be trusted. Like Joseph did in Egypt, you and I must remain sensitive to those moments when He will finally break the silence and intervene on our behalf. And while we're waiting in hope to reach our destination, we must endure the journey, day after day, in faith.



Scan here to find Dr. Swindoll's new book, *Clinging to Hope: What Scripture Says about Weathering Times of Trouble, Chaos, and Calamity.*

# Bill Hendricks

## ON LEGACY AND LEADERSHIP

AN INTERVIEW BY NEIL R. COULTER & KRAIG MCNUTT

*Bill Hendricks is the Executive Director for Christian Leadership at the Hendricks Center and president of The Giftedness Center. His leadership development began in childhood, as he observed and then worked with his dad, beloved DTS professor Dr. Howard Hendricks. We talked with Bill about what he learned from his dad, and how he counsels people in wise leadership.*

### HOW DO YOU DEFINE "LEADERSHIP," AND HOW DID YOUR DAD MODEL THAT?

I always think back to the simplest definition of leadership I've heard, which I learned from Dad's friend Fred Smith, Sr. He said, "Followers—that is what leadership is all about. If people are not following you, you are not a leader. You may have the title, but that's all."<sup>1</sup> I look back at my dad's life and work, and I see that the man absolutely loved teaching; that's an understatement, actually. He'd say, "I love to teach; I live to teach. I'd teach whether or not they paid me to teach (but don't tell the seminary that!)." In pursuing the craft of teaching, Dad learned a lot about leadership. He read all the books, met with leaders, and had conversations about leadership everywhere he went. From that perspective, he was obviously an expert in leadership. But he didn't aspire to the title of "leader." He didn't create an organization, manage employees, or intentionally train a successor. Instead, he was a great communicator who happened to focus on leadership.

Taking Smith's definition of leadership as a model, however, I can affirm that Dad was most definitely a leader. People followed him, regardless of his title or role at any given time. His leadership came from his ability to present impactful, transformational truth in terms that people simply could not ignore or forget. He had a gift for packaging what he said in ways you couldn't stop thinking about. Many people tell me stories, saying, "I remember hearing your dad speak one time, and he said . . ."—and then they quote him verbatim, despite all the years in between. His leadership continues to resonate.

The lesson for all of us is to focus on the ways God has uniquely gifted each person. When you look at great leaders, you ask, "What causes someone to follow this individual?" For Dad, it was because of his gift as a communicator. For someone else, it's casting a big vision, or articulating a clear plan or strategy, or caring deeply for people. Your leadership is a function of your own giftedness. It's possible to have the title of leader, but if no one is following you, then you're not a leader. Conversely, you might not perceive yourself as a leader and might not have the title, but you look behind you and find that people are following. Leadership is not about titles or positions; it's about your giftedness and the people who follow you. Play to your strengths and surround yourself with people who have the strengths you lack.



### SO YOU'D SAY THAT LEADERSHIP FLOURISHES BEST WITHIN COMMUNITY?

Definitely! Dad was always mindful of his strengths, and he honed those throughout his lifetime. He modeled extraordinary discipline in his work habits, constantly working to fine-tune his craft. He would debrief with his teaching assistants after every class period to talk through what went well and what could be better next time. Everywhere he went, he took a 3x5 card and a blue Flair pen so that he could write down any insights he heard about leadership. And he read voraciously.

But in order to reach audiences beyond the DTS classroom, he needed the strengths of the people around him. Dad loved face-to-face communication, for example, but I don't think he liked writing at all. For his books, he relied on others, including me, to take his transcripts and recast them as books that still sounded just like him. He was very appreciative because translating his spoken words into written form didn't energize him.

Another example of Dad relying on others is his radio program, "The Art of Family Living," which aired from 1980 to 1983. Radio might have seemed like the perfect fit for Dad's gifts, but it took John Nieder to approach him about it. John was the one who put all the pieces in place to start the program.

The books, the radio program, and other media products became part of Dad's legacy of leadership, but they came about because of the community of people who applied their own gifts to the work of spreading Dad's teaching and insights to more audiences. He couldn't have done all of that by himself, and he was always humble enough to understand that. The people around him were so important—and that's true of every leader. We're limited, and the grace of God says we don't need to do everything better than everyone else.

### WHAT ELSE IS IMPORTANT IN THE DEVELOPMENT OF A LEADER?

If you're identified as a leader at a young age, it can be easy to think, "It must be because I'm better than other people." So I'm a huge believer in brokenness as a vital stage of any leader's development. To me, brokenness is when you're flat on your back, and unless God shows up, it's over: a serious illness, the death of a loved one, a tragic reversal of fortune. Enduring this brings humility and compassion. A person can be a leader before having that kind of experience, of course, but it's in those times that you'll see what that leader is really like.

This is what some writers in the Bible call the crucible experience. Proverbs 17:3 says, "The crucible is for refining silver and the furnace is for gold, likewise the LORD tests hearts." It's not a multiple-choice, pass/fail kind of test. Rather, it's a test to show what's in your heart. In Psalm 139:23-24, David says, "Examine me, O God, and probe my thoughts. Test me, and know my concerns. See if there is any idolatrous way in me"—and so God responded with something like, "Okay, I'll do that." David's wrongful actions toward Bathsheba and Uriah led him to a crucible that revealed parts of David's heart that he wasn't in touch with, desires that had the potential to bring him down. Following David's actions, God used the prophet Nathan to confront David so that He could deal with it.

For leaders, then, it's not that you deliberately seek to be broken, but you pray to the Lord, "Whatever I need to see, reveal it to me." And then be ready to accept a time of brokenness as a revelation of what's in your heart that you need to address. The self-awareness that results from patiently and wisely enduring a crucible experience is a big piece of leadership. Leaders who are not aware of the good truth and the bad truth about themselves are dangerous. The work I do at the Hendricks Center helps people see what is good and true about them and what is dark and broken about them. That self-awareness helps ensure that people aren't exporting harmfulness into their leadership influence.

### WHAT IS A LEADER'S RESPONSIBILITY TO ENSURE POSITIVE RESULTS?

I always remind people, "You're responsible for faithfulness in your gift. You're not responsible for results. God is responsible for results." God may favor you as a pastor with a large, growing church, for example, but he might favor you with another kind of ministry instead. With joy and gratitude, accept the portion that God gives you. Leadership is organic and particular. You don't need to compare yourself to others. No one else will reach the people you can reach.

When you think about results in ministry, remember that the early church had no "evangelistic strategy," as we might conceive of it today. The way the early church brought multitudes of people to faith in Jesus was not because of evangelism, but because of discipleship. We read of few missionaries sent out in the early years of the church, and so we assume that Christianity spread along trade routes. People took the gospel with them as they lived and worked, and this led to conversations about Jesus.

As a leader in a church, then, be careful that you're not merely entertaining people in order to achieve good numbers. Rather, along with clear preaching of the Word, call people to a serious commitment to Christ in every dimension of their lives. That kind of path demands discipleship, and our problem is that we're simply not discipling. People need to see leaders living out a life of worshipful obedience, leaders who are humble to say, "I'm dealing with my mess, and I want to invite other people to bring their mess to Jesus, and we'll see what He does. I'll walk with you through it." Discipleship like this will create more leaders, with more people following. And ultimately, we're all to be followers of the true leader, Jesus Christ.

<sup>1</sup> Fred Smith and Bob Deffinbaugh, "Not Just a Title," Breakfast with Fred Leadership Institute (blog), April 5, 2016, <https://www.bwfli.com/not-just-a-title/>.



Follow this QR code to view an interview with Bill Hendricks and his sister, Bev Hendricks Godby, at a DTS chapel in 2022.



For more information about resources and events at the Hendricks Center, use this code.

*Defend the cause of the poor and the fatherless.  
Vindicate the oppressed and suffering. Rescue the poor and needy.*

*Psalm 82:3-4*

**H**aving experienced the life of an orphan, Bill Kassis then devoted himself to following God's commands in Scripture to rescue other orphans. His compassion and service became bigger than just one person's story. Thanks to a scholarship in Bill's name, it continues to bear fruit in DTS students and around the world.

Born near Beirut, Lebanon, Bill lived in an orphanage from age eleven. As a teenager, he helped build another orphanage. Then he worked for Middle East Air Lines at Beirut International Airport, where he discovered a love of electrical engineering. He also found hope in Jesus. Correspondence with a pen pal in California led to an invitation from that friend's parents to come to Oakland, California, and pursue university studies. In 1959, Bill accepted their invitation—and two years later, that pen pal, Janette, became his wife!

With persistence and hard work, he completed engineering degrees from California Polytechnic State University and San Jose State University. In his career, he worked as an electrical engineer at IBM, a volunteer Old Testament instructor at Bethany University, and president of the Scotts Valley Water District board.

Bill continued to invest his time and leadership into Dar El Awlad ("Home of the Sons"), the orphanage in which he had lived, and two other orphanages in Lebanon and Egypt. In 1972, he took a year's leave of absence from IBM to return to Lebanon and complete renovations on the orphanage's buildings and water system. More trips followed. "My personal spiritual conviction is that I want the boys to have a fuller life—more meaningful and productive," Bill said. "As a boy who didn't have these opportunities until I came to America, I want these children to have a fair chance at life."

Bill's vision included not only present needs but also those of generations to come. "Give a boy an opportunity, and he won't have to forcefully make one. Give him

education, hope, and faith, and he can build a better country. Show him how to love and give, and he will know how to love and to give to others." He wanted to give other boys the same opportunities God had extended to him when he was in their place.

After Bill's death in 2020, Janette continued his vision for the gospel in the Middle East. In honor of the many times they'd enjoyed DTS's annual retreats at Mount Hermon Conference Center, Janette established the Wm. Kassis Arab World Ministry Scholarship to support DTS students with a heart to serve in the Middle East.

One of the scholarship's beneficiaries is Lizzie Dagher, who has just completed a master's degree in biblical counseling at DTS. Growing up in North Carolina, Lizzie had a friend from Lebanon who taught her about Lebanese hospitality, delicious cuisine, and the country's beautiful geography. Lizzie also learned of the need to share the hope that's found in Jesus. Inspired by stories of missionaries, she felt a calling to ministry in Lebanon. When she moved to Dallas for seminary, Lizzie met her friend's cousin, Jad, who was pursuing a ThM. Jad helped Lizzie move into her apartment. They became friends, and soon they married, ministering together to Middle Eastern friends in Dallas and planning for a future in Lebanon. Lizzie hopes to specialize in trauma counseling, helping Lebanese neighbors in the local church understand mental health to bring wholeness and hope to the many refugees in the area. In doing so, she will continue the story of an orphan in Beirut who used his life to serve others.

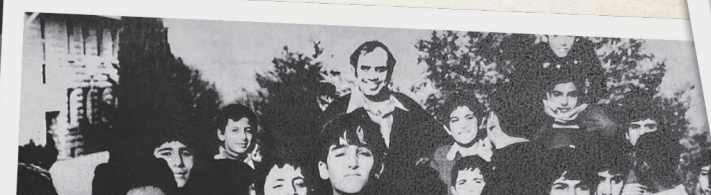
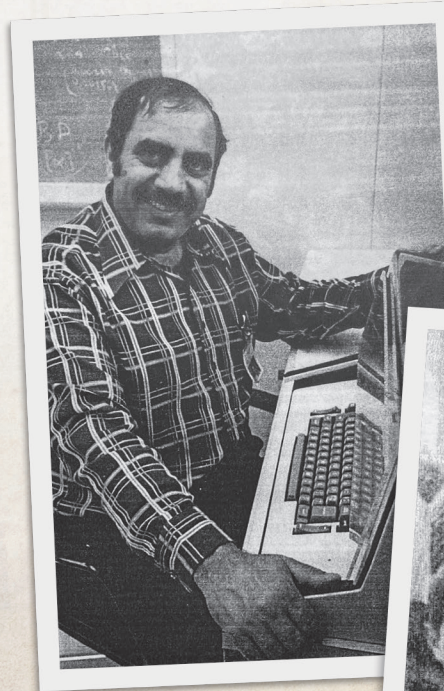


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## *From an Orphanage to a Lifetime of Ministry and Beyond*

BY NEIL R. COULTER



# LEADERSHIP IN MOMENTS OF CRISIS: A MINISTRY OF PRESENCE

BY ROGER POUPART

In 2 Corinthians 1:3–5, we read about God using our own experiences to enable us to minister and comfort others. As a Dallas police officer while completing his studies at DTS, Dr. Roger Poupart gained an understanding of what first responders face in critical incidents. Throughout his ministry career, he has drawn on these experiences to serve in chaplain roles at critical incidents.

November 5, 2017: one of the worst church shootings in American history. Twenty-six people were killed and another twenty-two wounded at First Baptist Church of Sutherland Springs, TX. About an hour after the tragedy, I arrived as the on-scene chaplain. What does spiritual leadership look like in a situation like that? After a briefing at the command post, I walked a few blocks down a closed-off street to the community center, where over 140 family members awaited news. I stepped into chaos: people crying and in shock, some people shouting for information, and journalists trying to get interviews. I asked the state troopers to remove the media, and then I took the community clergy outside to give them a quick training session about how to help.

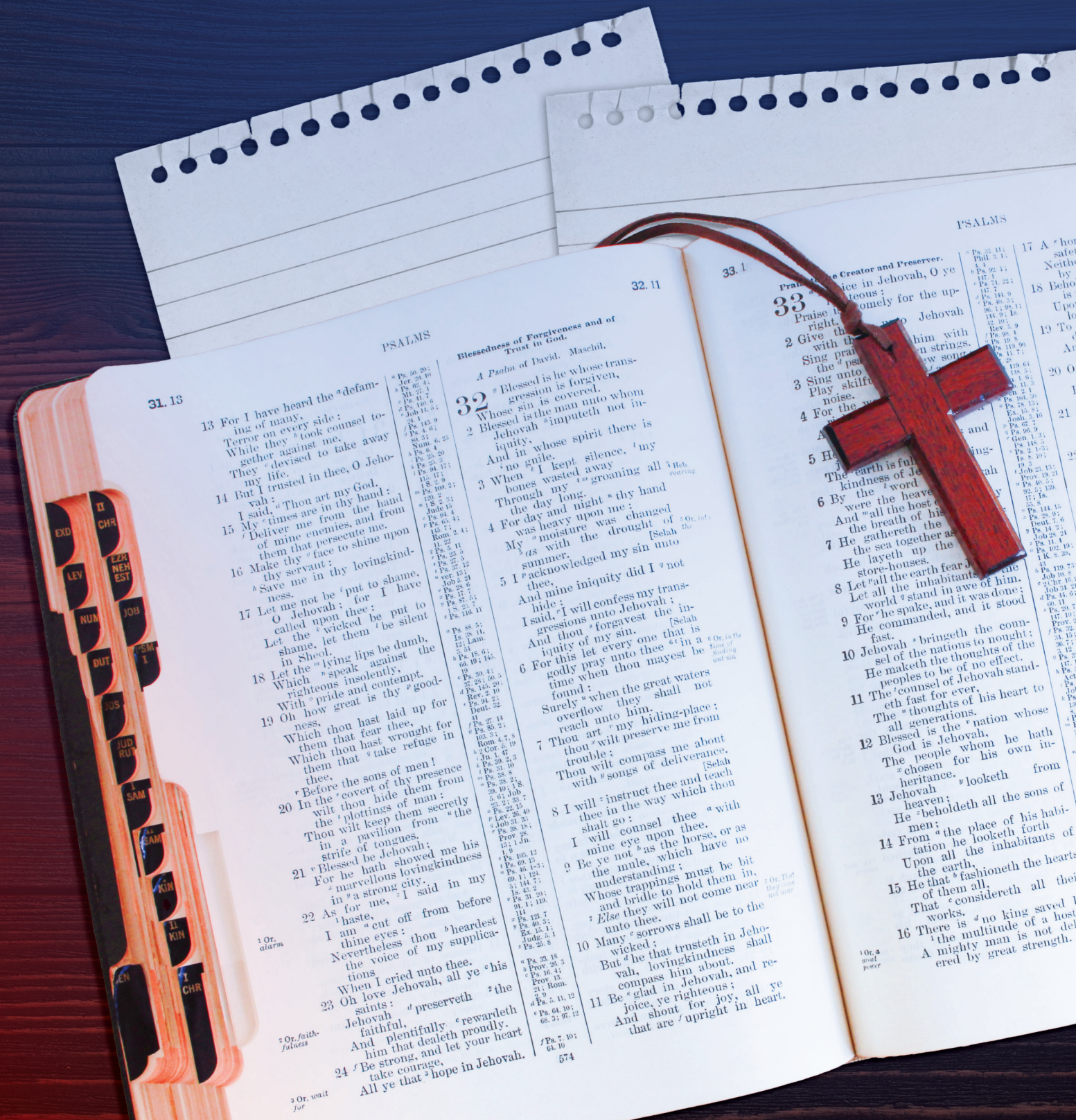
I reminded the clergy that as we step into a challenging situation, we can hold tight to wisdom from Scripture. The book of Job shows us the value of a ministry of presence; Job valued the nearness of his friends. But when they began to preach their theology of why Job was suffering, he wished they would go away. Proverbs 25:11 cautions us to speak words “in right circumstances” (NASB1995). Although we’re often tempted to fill the silence or offer answers, Romans 12:15 teaches us that it’s sometimes best simply to “weep with those who weep.”

After returning with the clergy, I relayed updated information to the families. Then I said, “I know you

have other questions, including ‘Why?’ But rather than try to answer that right now, I want you to think about ‘Who.’ Who were your loved ones worshiping in church? Jesus Christ. In this tragic situation, know that when their eyes closed here on earth, they saw their Savior—as God tells us in 2 Corinthians 5:8, ‘to be absent from the body, is to be present with the Lord.’” Next, I shared from 1 Thessalonians 4:13, that we are to grieve, but not as the unbeliever with no hope. And then I prayed for God’s healing for the wounded and traumatized, that His peace that passes all understanding would surround us all. The room resounded with “Amens” and “Hallelujahs.” The tears continued, but many faces also started smiling.

A few hours later, Governor Greg Abbott arrived, expecting to see chaos. He waved me over, and I knelt by his wheelchair. In amazement, he asked, “Why is there such peace in this room?” I told him what I had shared from God’s Word and about the countless prayers for God’s peace that were being prayed all over the nation. He folded up his prepared remarks and asked, “What should I say?” I replied, “Governor, you’re a man who believes in Jesus, so share about your faith and what God has brought you through.” He spoke movingly, telling the story of his own experience of paralysis when a tree fell on him; he’d thought his life was over, but God faithfully carried him through.

A ministry of presence is vital—someone standing in for God as His flesh-and-blood representative by holding a hand, offering a hug, and sharing words of hope from God’s Word. This ministry of presence is founded on prayer. When called to a critical incident, I pray on the way, asking God to guide me and give me the strength and wisdom I’ll need. I also pray with those who are involved at the scene—like at the Wedgewood Fire in San Antonio, an active rescue situation at a high-rise



senior-living community. There were five confirmed fatalities and over a hundred people trapped, and a region-wide mutual aid call had gone out. I entered the mobile command center and asked the chief if I could pray for him and his staff. He said yes, and I asked God for wisdom as they deployed units, for safety for the firefighters as they battled the blaze and searched smoke-filled rooms, and for strength and comfort in dealing with everyone affected. Behind the badges at every mass casualty scene are people who are struggling with what they see; no one has ever turned down my offer of prayer in those situations.

The *why* questions come in the aftermath of the initial tragedy. I've heard them at the kitchen table with the widow and daughter of a police officer killed in the Dallas parade shooting. And as I stood with investigators at the mobile morgue at Robb Elementary in Uvalde, TX, where nineteen students and two teachers were killed. The questions came up late at night in Sutherland Springs, as I talked with federal crisis counselors who had just flown in from dealing with the Las Vegas shooting massacre in which almost sixty people were killed and more than four hundred wounded. The ministry of presence enables others to share their honest questions and be comforted. In those times, I ask God for wisdom and discernment to hear the deeper questions behind the spoken questions. I tell the grieving people that we won't understand everything here on earth; God's ways and thoughts are not like ours (Isa 55:8-9), and yet He is compassionate and close to the brokenhearted. Jesus was a man who "was despised and forsaken of men, A man of sorrows and acquainted with grief" (Isa 53:3 NASB1995). God experienced our pain firsthand as He watched His own Son, Jesus, die a violent death on the cross. Sharing all this, I bring the *why* questions back to *who* it was that loved us so much: "God demonstrates his own love for us, in that while we were still sinners, Christ died for us" (Rom 5:8). And then I invite people to accept God's gift of eternal life.

You may never find yourself in the midst of a mass casualty incident, but you will have many opportunities for leadership through a ministry of presence with people who are hurting. In tragic moments, all believers can empathize with others' suffering because of our personal experiences. We can powerfully recall God's presence and His faithfulness. First, pray. Ask God for wisdom in what to say, if anything—and that He will nudge you when you've said enough. Then reach out and share God's light and love in this broken world as we await the day when God will make all things new.



Learn more of Roger's story from his recent DTS chapel address.

**Dr. Roger Poupart (ThM, 1995; DMin, 2006)**

Dr. Poupart is currently in his seventeenth year as pastor of Wayside Chapel in San Antonio, TX. He has taught in pastoral institutes and seminaries in Mexico, Ecuador, Ukraine, Russia, Romania, Uganda, Rwanda, India, China, and Kazakhstan. He serves as a chaplain and board member for the Bexar County Sheriff's Department and has led the chaplaincy efforts at numerous large-scale critical incidents. He is a member of the DTS Board of Incorporate Members. Roger has been married to Kim for thirty-five years, and they have been blessed with three children.



## Leading like Jesus... with TLC

BY MARK L. BAILEY  
CHANCELLOR, DALLAS THEOLOGICAL SEMINARY

Many people use the initials TLC to mean tender loving care. When we look at the model Jesus sets in the Gospels, we might redefine those same three letters to learn what it means to lead like Jesus.

**TEACHING.** A recurring scene in the Gospels is Jesus's teaching and preaching. From His initial call to "repent, for the kingdom of heaven is near" (Matt 4:17) to His circuitous travels throughout Galilee, "teaching in their synagogues, preaching the gospel of the kingdom" (Matt 4:23), His commitment to communicating the truth remained unquestionable. His teaching was bold, creative, and illustrative, balancing gracious invitation and warning of coming judgment. He employed a distinctive blend of open discourse, public and private parables, and moments of encouragement and correction while traveling with His disciples. Reading the Gospels, we're astonished at the breadth of topics covered and their everyday relevance for personal application. The final commission Jesus gave His disciples was the task of reproducing themselves in others through evangelism, as evidenced by baptism, and teaching others to obey all that Jesus commanded in His teachings. His listeners recognized that the uniqueness of Jesus's teaching came from the authority with which He taught (Matt 7:29; Mark 1:27).

**LEADING.** Great leaders are great followers who know their place of relative authority. This is true of Jesus. He gave us the perfect model of servant-hearted leadership. Jesus affirmed His own self-understanding as being under authority and with authority. He served under the authority of His Father. Led and guided by the Spirit in His earthly life and ministry, He did what He did and said what He said as directed and willed by the Father (John 5:19-47; 6:38; 7:17-18, 28; 8:28, 42). On the other hand, He confidently wielded the authority delegated to Him, as seen in His power over nature, disease, Satan, demons, and people (Matt 11:27; Mark 1:16-28). In the Gospels, from the time Jesus said "Come and follow" at the beginning of His earthly ministry to the "Go make disciples" at the end, He modeled leadership through vision, enlistment, training, delegation, accountability, promotion, and rewards. We should strive to emulate His pattern of leadership and His heart to selflessly serve everyone (Matt 20:28; Mark 10:45).

**CARING.** The heart of Jesus for people reveals the essential leadership trait of *caring*. We find multiple references to Jesus's compassion sprinkled throughout the Gospel accounts. Jesus felt compassion for the crowds because of the neglect, abuse, and lack of care they received from their cultural and religious leaders (Matt 9:36; 11:28-30). Jesus also expressed concern about people's physical needs, such as hunger (Matt 14:14; Mark 6:34; 8:2-3), disease (Mark 1:41; Luke 7:13), death (John 11:34-38), and especially for people's spiritual condition (Matt 23:37; Luke 19:10, 41-42). The dominant metaphor Jesus applied to Himself, and with which He challenged Peter three times after his recovery in Galilee, was *shepherding* (John 10; 21:15-17). Underlying all of Jesus's teaching and lessons in leadership lay a foundation that He didn't want any of His followers to miss: loving God wholeheartedly and others unselfishly (Matt 22:37-40; Luke 10:27). Caring for what God most desires and for what others most need cultivates the kind of heart that makes leaders great according to God's kingdom standards (Matt 26-28; Mark 10:42-45).

In whatever areas of leadership God calls us to—in the church, the home, the workplace, the neighborhood—let's commit to injecting every interaction with a little of Jesus's *TLC*!



# BUILDING BRIDGES, CULTIVATING COMMUNITY LEADERSHIP IN HOUSTON

BY NEIL R. COULTER

## LEADERSHIP EXAMPLES AT HOME

The development of leaders begins in childhood. The qualities and character people bring to leadership in adulthood start taking shape in their relationships with home, family, school, friends, and location. Growing up as the child of first-generation immigrant parents gave Dr. Pierre Cannings (ThM, 2013) early insights into a life of leadership and a keen sensitivity to the needs of a diverse city like Houston. Pierre's parents grew up in large families in Georgetown, Guyana, South America. They married in Guyana and then moved to Dallas, Texas. Later, with their two young children, the couple moved to Houston, where Pierre's father, Dr. Paul Cannings (ThM, 1985), became vice president of the College of Biblical Studies. Paul then became the national director of outreach for the Urban Alternative, an organization founded by his brother-in-law, Dr. Tony Evans (ThM, 1976; ThD, 1982). Paul fell in love with Houston, eventually planting Living Word Fellowship Church in the Acres Home neighborhood. Pierre's childhood home was "maybe a little meager," he says, "but I never knew it. It was full of love, full of discipline, full of direction and purpose, full of godliness." He learned about leadership by watching his dad, who balanced numerous responsibilities while always making sure that he was a loving, attentive father to his children.

Pierre also knew the pressures of growing up as a pastor's kid. "For pastor's kids, there are a few typical pathways people take," he says. "I chose the path of least resistance: be as good as I can." Though saved at age five, Pierre nurtured an idea that salvation was about earning God's grace through being well-behaved and

diligent. That motivation carried him until his teenage years. In high school, he began to understand his faith more deeply—seeing it as his own walk with the Lord, not just an extension of his parents' faith. He rededicated his life to Jesus at about age sixteen. With a friend, Pierre started a Christian club at school to help freshmen, and he led his school's Fellowship of Christian Athletes group. Along with enjoying a new depth to his faith, Pierre also discovered a love for leadership.

## FINDING HIS IDENTITY AS A LEADER IN CHRIST

After high school, Pierre studied at Austin College, a liberal arts school near Dallas, majoring in communication and education and minoring in psychology. At college, he started a Bible study and continued growing in his faith. He also continued growing in his relationship with the woman he had met in high school and who would become his wife. Their relationship allowed him to learn more about himself and his weaknesses. "Beyond my resume, how good I might look on paper," he says, "I found that there was some selfishness in me, some dirt in my closet that I hadn't confronted yet." Significantly, the process of refining his character took place in the context of relationship. And the process of God speaking through weaknesses and flaws continues to work in Pierre's life. Pierre knew he wanted to go straight to seminary after completing his undergraduate studies. With his family's many connections to Dallas Theological Seminary, DTS was the only choice on Pierre's list. He began ThM studies at the Houston campus. At the same time, he taught English and speech at a Christian school, coached basketball, and worked as a youth pastor at Living Word Fellowship Church. When people



asked him about his goals for his seminary program, he'd respond that his primary goal was "to be the best youth pastor I can be to these kids at Living Word." He continued in his role as youth pastor for twelve years. During the last two years, he mentored the next youth pastor and transitioned into the assistant pastor role at the church. He served as assistant pastor during the years he completed a PhD at Dallas Baptist University.

### LEADERSHIP IN DIVERSITY

For his doctoral research, Pierre chose a topic close to the heart of many leaders from Houston: leadership in diversity. He examined the leadership of Paul and Peter in the book of Acts through the lens of James MacGregor Burns's transformational leadership theory. "What we learn from Paul and Peter," Pierre says, "is that it takes a revolutionary leader to make a change. There will be some personal sacrifice and no compromise when standing for the truth gets difficult. This is what we learn from great leaders throughout history, including Jesus's disciples." Paul and Peter sacrificed a lot in order to unify Jews and Gentiles; they were the kind of revolutionary leaders Pierre respects. "In addition to the vital need for courageous, sacrificial leaders," he says, "what's missing now is conversations. When you can talk openly with others, you can recognize your history. You look at the mistakes you've made, the progress you've achieved so far, and the healing that still needs to happen as everyone moves forward together." Pierre's insights truly apply to each of us, and also to our churches, workplaces, and organizations.

### THE CALL TO LEADERSHIP AT DTS-HOUSTON

In 2021, with several months remaining to complete his doctoral dissertation, Pierre received a phone call he never expected: an invitation to consider interviewing to become the dean of DTS-Houston. "When they called," Pierre laughs, "I assumed they were looking for my dad! I said, 'I think you have the wrong P. Cannings!'" At that point, he had been at Living Word Fellowship Church for all twenty-nine years of its existence and had served in leadership roles for sixteen years. He knew the community and its nuances. Thriving in the assistant pastor role at Living Word, Pierre was comfortable with a vision to someday transition to become the lead pastor.

A hint of a future place in academia had occurred years previously in a DTS class with Dr. George Hillman. The students in the class took a career assessment, and one of Pierre's top results was "dean of students." That was the one academic role that appealed most to Pierre; it brought together two of his loves: discipleship and working with students. "I love helping anybody," he says. And the prospect of applying his experience and passion to DTS-Houston was instantly attractive. "This is an institution that I appreciate and love," he says, "an institution that was part of making me the man I am today. It increased my ability and equipped me for what I thought I would do in church for the rest of my life." Trusting God's guidance, Pierre began the interviews with DTS. "I left it all in God's hands, and honestly, with each round of interviews, I assumed it would be the end of the process for me." During this time, a DTS colleague asked Pierre, "Why? Why would you leave a church where you're already serving well?" Pierre's only answer was that he was humbly following God's leading, remaining obedient to wherever God calls him.

## Pierre gives the people around him the freedom to contribute their strengths to the vision for the school—and also permission to fail and learn from their mistakes.

After Pierre accepted the position, he understood the answer to his colleague's question more. He sees that God called him from a place where he had grown very comfortable to a place where God could work on his areas of weakness—specifically, anxiousness and an expectation of control. "I've often fallen victim to the dream of a very controlled future, something that I can see and manage," Pierre admits. "But in becoming dean at DTS-Houston, I don't know exactly what God is doing—and I'm okay with that. I'm committed to where he's called me, and I say in response, 'What new growth do you want me to experience today, Lord?'" In accepting the role of dean, Pierre knew he couldn't control everything, and he couldn't be anxious about

what God was going to do. "It's not supposed to be me—it's supposed to be the Holy Spirit moving while I fully submit to God's will for my life."

### LEADING WITHOUT LOSING WHO YOU ARE

As Pierre finishes his first year as dean of DTS-Houston, he reflects on what he's learned so far and the kind of leader he will always strive to be. His vision for leadership as dean is to "lead from the bottom"—that is, model the attitude of a servant and strengthen the team of people who work with him on campus in Houston. "I lead from compassion," he says. "I want everyone who works at DTS to be better people just through their experience here. If an employee moves on to another workplace, I want to make sure he or she leaves whole and healthy."

Pierre gives the people around him the freedom to contribute their strengths to the vision for the school—and also permission to fail and learn from their mistakes. He arrives on campus at 6:00 a.m. every morning and spends those first quiet moments walking the hallways, praying at each office door for the people who work there, for their families, and for each person they will have the opportunity to love that day. "When people are loved," he affirms, "then they'll lead others in love." He holds on to the heart of who God made him to be by seeking out ways to connect with students. He makes coffee for DTS students and prioritizes conversations full of laughter and care. He sees strength in this kind of compassionate, community-centered leadership and in helping guide people through uncertain, chaotic situations.

### BUILDING AND MENDING BRIDGES IN HOUSTON

Located in the most diverse city in the U.S.,<sup>1</sup> DTS-Houston is uniquely placed to build relationships among many different communities. As dean, Pierre wants DTS-Houston to be a leader in bringing unity and harmony. "A lot of my role as dean is to mend relationships that may have broken down," he says, "and build new bridges in this vibrant city. I'm always asking, 'How can I get out of the office and be present in Houston?'" He recognizes that being dean requires "a different kind of leadership, a different mentality." The leadership development that began by observing

his parents continues through his life of education, service, and ministry. In bringing all of his experience and passion to this role, Pierre prioritizes transformational relationships rather than transactional ones. He loves building community among the student population of DTS-Houston, trusting that they will then continue ministering in the city and beyond. In all of his roles and responsibilities, Dean Pierre Cannings firmly believes that "the call to obedience to God is also a call to building community for the kingdom."

<sup>1</sup> Adam McCann, "Most Diverse Cities in the U.S.," WalletHub, April 19, 2021, <https://wallethub.com/edu/most-diverse-cities/12690>.



Use this link to hear an encouraging chapel message from Pierre Cannings.



Interested in studying at DTS-Houston?

Check out this link to take the first step!

# RIOT *of* EPHESUS

## THE CHALLENGE OF A NEW IDENTITY IN CHRIST

BY MAKAY BERGTHOLD

Theaters featured prominently in cities throughout the Roman Empire. Roman theaters were typically used for entertainment and public ceremonies, but they also sometimes hosted public debates that swelled to angry chaos. In Acts 19, we read about one such riot at the theater in Ephesus, where Paul challenged the city’s socioeconomic system by proclaiming the exclusive supremacy of Jesus Christ.

Excavations at Ephesus enable us to picture what we read in Acts. Archaeologists have discovered the 25,000-seat amphitheater, the setting of the riot. The Romans modified the shape of the original Greek theater from a horseshoe to a semicircle. They also added a *skene*, a wall across the back of the stage that rose to the height of the stadium’s top row of seating. Because violent competitions were central to Roman entertainment, a protective wall was erected in front of the lowest two seating levels. All of these changes intensified the audience’s experience: the walls held the sound inside the theater space, magnifying each moment of an event.

The theater in Ephesus was marvelous, consistent with the city’s reputation for wealth and power. Inscriptions excavated throughout Ephesus bring additional light to

the complex religious and political situation Paul faced there. Several inscriptions mention the term *Asiarch*. Asiarchs were officials who served in a political and religious capacity; inscriptions frequently connect the office with the imperial cult. One inscription includes the phrase “Asiarch [high priest] of the temple of Ephesus.” From these inscriptions, we observe Roman society’s integration of government, religion, and economy. Paul’s teaching, therefore, not only called people to a radical shift in their religious beliefs, but it also had economic ramifications. We see this reality demonstrated in Demetrius’s response (Acts 19:24–27). As a silversmith, he knew his wealth was directly tied to the cult of Artemis. Naturally, he and his fellow craftsmen feared a decline in their financial prosperity as people turned from Artemis to Christ and ceased purchasing the small silver replicas of Artemis’s temple in Ephesus.

Other citizens echoed Demetrius’s fears that worshipers of Artemis around the world “will suffer the loss of her greatness.” They believed the city’s prosperity was determined by Artemis’s favor. Unsurprisingly, then, they sought to defend her name. The people seized Paul’s companions and rushed into the theater, where for about two hours they defiantly shouted, “Great is Artemis of

the Ephesians!” (19:29, 34). Their words reverberated powerfully around the walls of the theater, proclaiming the people’s dependence on their collective social identity: “the city of the Ephesians . . . keeper of the temple of the great Artemis” (19:35).

Along with seeing the challenge to Ephesus’s religious and economic system posed by early followers of Jesus in “the Way,” officials were concerned with the city’s political stability within the empire. The city secretary led an effort to maintain political and social order by arguing that Paul and his disciples were innocent of misconduct and that the people should settle their dispute lawfully. If accused of fostering disorder, the citizens risked jeopardizing the freedom and privileges they enjoyed under Roman rule. The secretary’s speech successfully persuaded the mob to disband and leave the theater.

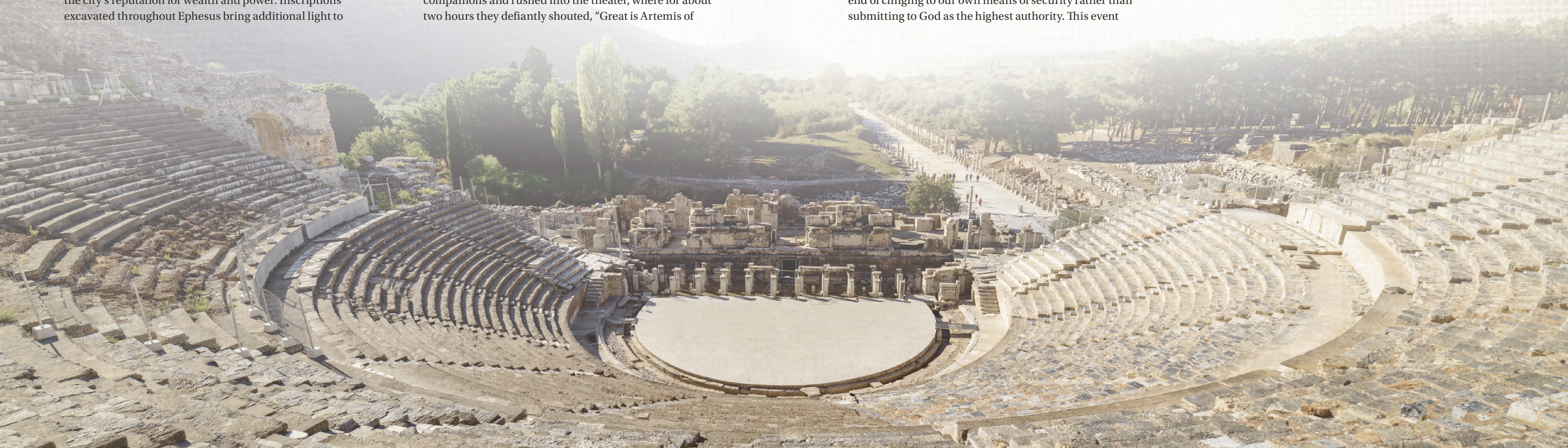
Relying on their religious identity and seeking to maintain control over their political stability and socioeconomic status, the Ephesians’ source of security was tragically misplaced. The chaos that erupted in the city and generated the riot in the theater illustrates the ultimate end of clinging to our own means of security rather than submitting to God as the highest authority. This event

demonstrates the frailty and insecurity of living outside of God’s leadership. The gospel challenged the Ephesians to lay down their trust in Artemis for prosperity and instead step into the freedom that comes only through the rule of Christ. We were designed to give our ultimate allegiance to God as King. Surrendering to His authority as our perfect leader brings peace and empowers us to be His ambassadors in our positions of service on the world stage.

### Makay Bergthold

Makay is an MBTS student and web content coordinator at DTS. She graduated with a BA in history from the University of Missouri-Kansas City in 2019 and participated in graduate studies at the Hebrew University of Jerusalem before joining DTS. Currently, she and her husband live in Kansas City, MO, and are honored to partner with their local church in furthering the gospel in their community.

*The photo shows the Ephesus amphitheater.*



# LEADERSHIP LESSONS

## FROM THE LIFE OF THE LIFE OF MOSES

BY KRAIG W. MCNUTT

As a young seminarian in the mid-1980s, I carried pain from my family's past. The origin story on my father's side included a long list of transgressions: violence, alcoholism, murder, drug abuse, and marital infidelity. So, a few years before starting seminary, I changed my last name to my stepfather's name; I didn't want to explain my biological family's story. The shame was just too great.

As I began my preparation for vocational church ministry, thoughts such as "God can never use me greatly" plagued my conscience. Was I cursed by God? Would I have to suffer for my father's sins? My grandfather's? I feared that God would punish me because of this past. Exodus 34:7 echoed in my mind: "[God] by no means leaves the guilty unpunished, responding to the transgression of fathers by dealing with children and children's children, to the third and fourth generation."

I remember sitting in chapel at Grace Seminary one fall morning in 1987, listening to a message by the great Scottish theologian Leon Morris. After his message, I walked right up to the podium to ask him about that passage in Exodus 34. Did my past disqualify me from ministry? I told Dr. Morris my story and asked, "Am I going to have to pay for the sins of my father and grandfather? Am I disqualified from being useful to God?"

The gentle theologian replied in his Scottish brogue, "Tell me, my boy, are you blood-bought?" I excitedly replied, "Yes, sir. I gave my life to Christ about ten years

ago." His next words brought instant shalom to my soul: "Well, lad, if you're blood-bought, I believe that settles it. You can live your life in peace!"

### FREEDOM FROM THE PAST

With this newfound peace, I began studying the life of Moses. How did God use Moses so powerfully, despite Moses's checkered past? I discovered three powerful leadership lessons from the life of Moses: first, our past does not disqualify us from God's purposes; second, present perplexities should not cause us to remain stuck; and third, future fears shouldn't paralyze us from God's calling.

**“Well, lad, if you're blood-bought, I believe that settles it. You can live your life in peace!”**

Though we may be *pained by our past*—our own shortcomings and transgressions or our family's history and lineage—our past does not disqualify us from being used by God. God can use our past as the forge from which He crafts a refined character. A spiritual constitution properly attuned can accomplish just what He desires. Our past should make us grateful and keep us humbly waiting on God's leading.

Focusing on our past weaknesses will make us *perplexed in our present*. Our present can feel like a wilderness. After fleeing Egypt, Moses spent about four decades in Midian tending sheep, bewildered about his calling. Moses must have endured utter perplexity, day in and day out, living a life dominated by confusion. In this situation, we can feel forgotten and abandoned by God. But even when we feel that we're in the wilderness and daily life seems barely tolerable, God meets us in the everydayness of life. He can manifest Himself in something as simple as a little bush—just as He did for Moses. He's waiting to engage us anew with His presence. His *presence* will transform our *present*.

We might not see how God will use us, but we don't have to be *paralyzed about our future*. God sees us as beautiful even from birth. Acts 7:20 says, "At that time Moses was born, and he was beautiful to God." God's calling upon Moses's life did not begin at the burning bush; that was when God revealed Himself. No, God's calling upon Moses started at birth—and the same is true for you and me! We don't have to be paralyzed about our future, no matter the pain of our past or the perplexity of our present. We can be "sure of this very thing, that the one who began a good work in you will perfect it until the day of Christ Jesus" (Phil 1:6).

### YOUR INADEQUACY IS YOUR STRENGTH

Here's another memory from seminary: After my theology professor gave a lecture on God's holiness and other attributes, I walked up to him and said, "Prof,

after listening to your lecture today, I don't feel remotely qualified to enter the pastorate or become a church leader." His reply was simple: "That is what makes you qualified! You don't feel qualified, and you won't depend on your own resources. Put your confidence in God's call and His faithfulness to equip you to do His will." Our natural tendency is to run and hide from our past—as Moses did for so many years. But God wants us to know He sees us as beautiful from birth. As painful as our past is, it doesn't have to hold us back from hearing and obeying God's call upon our life. We don't have to be pained by our past, perplexed by our present, or paralyzed by our future.

**“One generation will praise your deeds to another, and tell about your mighty acts.”**

(Psalm 145:4)

# Portrait of a Small-Church Leader



BY RON KLASSEN

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## “Small churches are rich repositories for godly leaders...”

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Before I became a DTS student, my wife and I were members of Bethany Bible Church in Phoenix, AZ. That large church powerfully impacted us. After graduating, we landed in a small church. It wasn't long before I, the new pastor, began to try to “fix” things—which meant making it like our former church. “Fixing” this small church proved impossible with fewer people and resources. I didn't know then that a small church's under-resourced youth group can have just as much influence. Its worship services can be as glorifying and edifying; its outreach can be as effective. In my ecclesiology class at DTS, we studied Acts 2 and learned about believers who met in homes, prayed, fellowshiped, studied the Bible, gave, evangelized, and worshiped—all practices continued today by small and large churches.

Many new DTS grads will serve in small churches. More than half of churches in the US average fewer than a hundred regular attenders. Most pastors never serve congregations larger than 150. My wife and I have served for more than thirty years in a ministry focusing on small churches, seeing their beauty and value time and again. Small churches are rich repositories for godly leaders, and a church's effectiveness depends on its leaders. What does good leadership look like in small churches? The Bible gives us a sterling example: Colossae.

Once-thriving Colossae had declined in population when a new road bypassed the city—so much that shortly before Paul wrote to the Colossians, the Greek geographer Strabo referred to it as a “small town.” The church met in Philemon's home (Phlm 1:2); it was small.

Paul begins his letter to the Colossians with only commendations—for their faithfulness and fruitfulness and for their healthy and loving relationships. Paul is thankful for them. He crafts words about the preeminence of Christ, perhaps the most eloquent in all his letters.

He knew, as many small-church pastors know, that preparing a message for a few listeners demands as much careful, hard work as a message for hundreds. Paul doesn't see this church as second-rate. There's no hint of, “If only you could be like the big church in Jerusalem.” They don't have a spacious campus, a large budget, multiple services, or a pastor with thousands of followers, but these things didn't seem to matter.

Paul saves his highest praise for the Colossians' leader, Epaphras. He was like a lot of small-church leaders, as described by Donald McCullough: “We would do well to remember that the church, for the most part, is nourished by unknown pastors who stay at it, day by day, in ordinary congregations of sinners who, by grace and prodding, are being slowly cajoled into sainthood.”<sup>1</sup>

Paul says Epaphras was the one from whom the Colossians had “learned” the qualities highlighted in the opening words of his letter. Paul affectionately calls Epaphras “beloved” and a “fellow servant” (1:7 ESV)—an equal. And still more, Epaphras is “a faithful minister of Christ on your behalf” (1:7). It's a beautiful compliment that hints at the “Well done, good and faithful servant” that we all long to hear from our Lord someday.

In my own life, I think about moving, years ago, to Corn, Oklahoma (population 500), and inviting well-known preacher and author Warren Wiersbe to speak at our church. Warren's ministry seemed so much bigger than mine, but he never looked down on where God had placed me. No, he treated me like a *fellow servant*—an attitude we should all model in our friendships with fellow ministers.

What does Epaphras-like leadership look like in small-church ministry today? Colossians suggests at least five qualities to cultivate.

**Faithful discipler.** Paul says these believers had “learned” from Epaphras (1:7), using the word derived from “discipled.” The discipleship ministry of The Navigators teaches from the “2:7 Series” training curriculum, named for Colossians 2:7. The large, international ministry of The Navigators draws inspiration from the exemplary character of a first-century small church! Consider the advantage a small church has in discipling. Can a pastor effectively disciple church members without knowing their names or spending time with them?

**Faithful servant.** Paul says Epaphras was a “servant” leader (1:7; 4:12). Leaders in small churches have ample opportunities to exhibit this quality—when cleaning the church, mowing the lawn, taking the sick to doctors, and providing meals for people. Quietly doing such tasks reveals a servant’s heart.

**Faithful prayer warrior.** Paul says Epaphras was “always struggling on your behalf in his prayers” (4:12). The word means agonizing; it’s used of our Lord’s praying in the garden of Gethsemane (Luke 22:44). Leadership in small churches requires consistent, agonizing prayers.

**Faithful worker.** Paul says Epaphras “has worked hard for you” (4:13). He labored diligently in an obscure place. Faithfulness to the work of small-church ministry may seem to go unnoticed, but the work is just as impactful to the lives of others as larger churches.

**Faithful to sound doctrine.** The Colossians were wrestling with Christology. Evidently, Epaphras was so concerned about protecting his church from error that he traveled 1,200 miles to Rome for counsel from Paul (1:7; 4:12). This generated enormous respect in Paul. Sound doctrine must be preached within all churches, no matter how small.

All these qualities highlight a prominent theme throughout Colossians: fullness, completeness, maturity. Are you a leader in a small church? Be inspired by Epaphras’s dedication to his small church!

A small-church pastor might wonder, “How can our church with so few people and resources produce complete Christians?” Our church in Brewster, Nebraska, had only 600 people living within a thirty-mile radius. Was there no hope for that congregation to become mature? Colossians assures us otherwise! Our churches in Nebraska and Oklahoma adopted Colossians 1:28 (NET) as their theme: “We proclaim him . . . so that we may present every person mature in Christ.” We put these words on our signs and in our publicity materials. This verse stated our purpose and goal. We believed we had as much potential as any church to progress toward Christian maturity.

The small church is the total package; it’s the right size to fulfill all that God wants the church to be and do. Small churches are not small children waiting to grow to a certain size before becoming all they should be or accomplishing all they can. Of all the places Paul wrote, it is to a small church that he says maturity in Christ is attainable. Always remember: the words found in the book of Colossians were written to a house church in a small town!

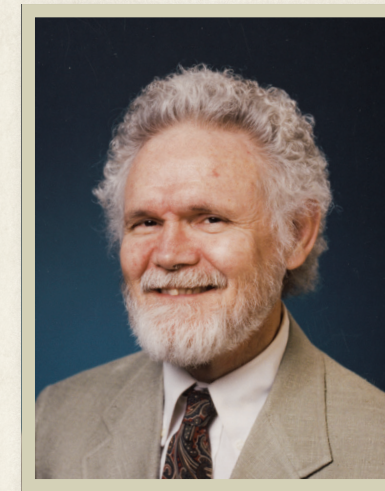
<sup>i</sup> Donald W. McCullough, “The Army of the Anonymous,” *ChristianToday.com*, November 8, 1993, <https://www.christianitytoday.com/ct/1993/november-8/from-senior-editors-army-of-anonymous.html>.

**Ron Klassen (ThM, 1982)**

Ron Klassen is director emeritus of RHMA (Rural Home Missionary Association). He also serves as an adjunct faculty member at DTS, teaching master’s and doctoral classes for present and future rural and small-town pastors. He is the author of *Maximize! Leveraging the Strengths of Your Small Church*

# STAFF & FACULTY NEWS

// IN MEMORY // PROFESSOR DON GLENN



Professor Don Glenn

**Professor Don Glenn** (ThM, 1995) went into the presence of his Savior and Lord on June 8, 2023, at the age of eighty-five. He taught in the Old Testament Studies department at Dallas Theological Seminary from 1967 to 2003, serving as department chair for several years. In addition to his teaching ministry, Don was a Bible translator. He spent countless hours working on the NIV, *The Message*, and the NET Bible, among others. He was devoted to his faith, his family, and his students and friends and will be missed by all who loved him. Dr. Robert Chisholm, Chair and Senior Professor of Old Testament Studies at DTS, remembers Prof. Glenn:

From the time I arrived at DTS in 1979 to pursue my doctorate, Don took me under his wing and mentored me to maturity

as a scholar and teacher. He was a demanding teacher who set a high bar, but all of his students loved him for it. He was supportive, and we knew he wanted us to realize our potential. He made me his teaching assistant, served as my dissertation adviser, and was instrumental in my appointment to the faculty. He encouraged me to publish. One day, a book acquisitions editor from a major publisher showed up at my office and said, “I need someone to write a textbook on the minor prophets, and Don Glenn told me I should see you.” The result was the publication of my first book. In short, I owe my career to Don.

Don also impacted my spiritual growth in significant ways. During an annual review, he complimented me in several areas but then told me, “I need to see a kinder and gentler Bob.” Since that day, and with the Spirit’s help, I’ve committed to become that. Recently, when I griped on Facebook about the performance of one of my sports teams, he gently reminded me: “Life is more than games, old friend! God, family, and serving others are more important.”

Don was the finest biblical interpreter I have ever met. He gave his students a model which enabled us to rightly handle the Word of truth (2 Tim 2:15) and to clearly speak the very words of God (1 Pet 4:11).

Since Don’s passing, many of his former students have sent me tributes to him. Here are some excerpts:

“I not only learned Hebrew syntax from him, but I also learned how to be a more consistent Christian from his consistent character.”

“When I was a first-year student, in a single, brief conversation Prof. Glenn changed my entire approach to exegesis.”

“We have lost a great one. I owe him so much. The impact of his example and teaching has been huge and often unnoticed, but the fruit will endure for generations.”

“A great man. I learned more about exegesis from him than from any other professor I ever had.”

“A great teacher and an even greater man. I would not have made it through Hebrew without him being so patient and encouraging.”

“Prof. Glenn was so kind and gracious to me and never let me be less than he knew I could be.”

“I look back now and realize how blessed I was to have his oversight and direction in working through large sections of the Hebrew Bible, because he knew the Scriptures as well as anyone I have ever met. I remember him stopping during the faculty procession at graduation to hug me and tell me that he was proud of me. A small gesture that has stayed with me for twenty-five years.”

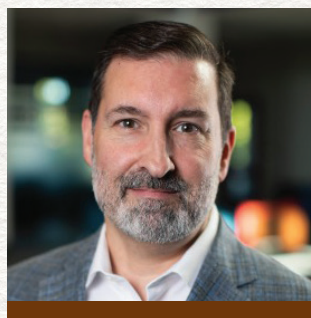




## NEW POSITIONS

**Michael W. Albin** (ThM, 1971), interim pastor at Hillsboro First Baptist Church in Hillsboro, OR.

**Timothy B. Savage** (ThM, 1980), European coordinator at The Gospel Coalition in Cambridge, England.



**Bryan M. Litfin** (ThM, 1997), theological studies professor at Rawlings School of Divinity, Liberty University, in Lynchburg, VA.

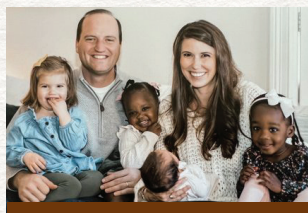
**Robert E. Travis** (ThM, 1998), pastor of mobilization at Lancaster Evangelical Free Church in Lititz, PA.



**Titus C. O'Bryant** (ThM, 2006), senior pastor at LifePoint Church in Reisterstown, MD.

**Michael W. Barry** (ThM, 2018), campus pastor at Engage Church in Dickinson, ND.

**Cameron W. Gage** (MABC, 2019), mental health counselor at Third Way Center in Denver, CO.



**N. Taylor Ogle** (MACS, 2022), bivocational pastor at Gallaher Memorial Baptist Church in Knoxville, TN.

## STAYING CONNECTED

**David V. Rupp** (ThM, 1966) and his wife, Ellen, worked in Japan as SEND International missionaries for thirty-five years. Since 2005, David has volunteered at Rochester International Japanese Church. David preaches once a month, and Ellen has been leading a monthly ladies' Bible study.

**David B. Kennedy** (ThM, 1971) retired as an army reserve chaplain in 2005 and from Grand Rapids Theological Seminary in 2012. He continues to work as an adjunct professor, committee chair for Asian Biblical Theological Seminary, deacon at his church, and leader in several organizations for veterans.



**James F. Burgess** (ThM, 1977) accepted the position of executive director of the Arab World Partnership Foundation, a nonprofit group that connects believers with trusted churches and ministries in Arabia. For the past thirteen years, Jim

has served as senior pastor of Fellowship Dubai. He and his wife, Alanda, now reside in Rome, GA.

Since retirement, **William C. Dunkin** (ThM, 1977) has led and taught at Living Word Fellowship in West Chester, PA. He also serves as part of the lexicography team with Unfolding Word, an organization that builds software tools to accelerate the translation of the Bible for people groups who do not have the Word in their own heart languages.

**Stephen E. Westfall** (ThM, 1977) is retired but continues to serve as an elder in an Evangelical Presbyterian Church congregation in Warrenville, IL. His son David is a Gordon-Conwell graduate and completed a PhD in New Testament at the University of St Andrews, Scotland, under the supervision of N. T. Wright. David teaches at Dordt University and preaches in northwestern Iowa.

**Robert E. Hampton** (ThM, 1980; DMin, 1992) retired from the pastorate on May 29, 2022, after delivering his last sermon. He now volunteers at a local church in South Carolina.

**S. Norman Rogers** (ThM, 1980) retired as senior pastor at Wassamassaw Baptist Church in Moncks Corner, SC.

**Lawrence J. Ross** (ThM, 1980; DMin, 2008) retired from vocational ministry and now serves in interim ministries.

**William A. Gebhardt Jr.** (ThM, 1982) has faithfully served as senior pastor at Fellowship Bible Church in Metairie, LA, for

forty years. His radio broadcast ministry of twenty-two years has reached more than fifteen cities.

**David F. Ingrassia** (ThM, 1984; DMin, 2012) pastors at Charlotte Awake in Charlotte, NC.

**Gary S. Karwoski** (ThM, 1984; DMin, 1996) retired from full-time pastoral ministry on August 21, 2022, on the seventeenth anniversary of his planting Cornerstone Community in Brookfield, IL. Over thirty-six years, Gary pastored four churches in Tennessee, Minnesota, and Illinois. He also taught the Bible in Ghana, Ukraine, and at Moody Bible Institute. He continues to serve the church part-time as a visiting preacher and interim pastor. Prior to entering the ministry, he was a pharmacist for ten years.

**Keith D. Bower** (ThM, 1987) serves as a Houston regional chair for C12, the nation's largest peer advisory network for Christian business leaders. In that role, Keith works with business leaders one-on-one and in small groups, encouraging and equipping them to "build great businesses for a greater purpose." Keith and his wife, Julie, have been married for forty-one years.

**Bradley L. Smith** (ThM, 1988) serves as president of Bakke Graduate University and as director of the Global Institute of Leadership at the World Evangelical Alliance.

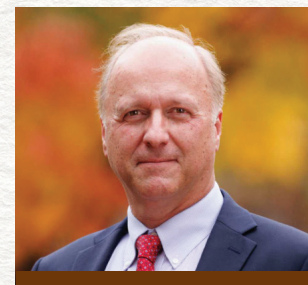


**David P. Seider** (ThM, 1989) enjoys being a new grandfather. He served for ten years on the board of directors for San Diego Rescue Mission but stepped down in October to spend more time with his family in the Northwest.

**Danny E. Box** (ThM, 1990) retired from the pulpit of Hill Country Bible Church (now Parkway Bible Church), Pflugerville, TX. He took a part-time role as director of coaching for the Association of Hill Country Churches, an organization which seeks to catalyze a healthy, reproducing church-planting movement to saturate the greater Austin area with gospel conversations.

**Stephen L. Huebscher** (ThM, 1998) earned a PhD in biblical studies from Clark Summit University. His dissertation is "The Biblical Hebrew Verbal System in the Early Persian Period."

**Troy E.** (ThM, 1998) and **Laura E.** (MABS, 1998) **Rife** returned to the Midwest to be closer to their parents and minister together in a rural congregation. Troy serves as pastor and Laura as the women's ministry leader at Evangelical Free Church of Oelwein, IA.



**Charles E. Baukal Jr.** (MABS, 2001) has been named the founding director of Oklahoma Baptist University's new engineering program. Chuck worked at John Zink Company since 1998 and taught as an adjunct engineering professor for nearly forty years.

**Jennifer A. Scheid** (MABC, 2001) started her own specialty practice, Life Renewed. She provides care in obsessive compulsive disorder, body dysmorphic disorder, phobias, anxiety, body-focused repetitive behaviors, eating disorders, body image outpatient, intensive outpatient program (OIP), and home and community visits.

**Seth R. Stiles** (MACE, 2001; MABS, 2004) graduated with a DMin from New Orleans Baptist Theological Seminary in December 2022.

**Pamela A. Walck** (MACE, 2005) published *Bridge of Love: 30 True Stories of Faith in Action* with Harbor Light Publishing in 2022. Pam brings fifteen years of reflection into this book. She has taught Bible studies, worked with the homeless, and served on multiple mission trips. Pam is a retired physical therapist, caretaker for her mother, and Stage IV lung cancer survivor.

**Dean H. Turner** (MABS, 2006) was appointed U.S. director for One City Ministries, a Christian mission based in eastern Uganda. One City functions as the hands and feet of Jesus by providing medical services, fresh water, grain milling service, theological training to local pastors, and teaching people about self-sustaining agricultural and livestock husbandry practices. In collaboration with the University of South Florida College of Public Health, One City has also implemented a program to locate and eradicate breeding locations of malaria-spreading anopheles mosquitoes.



**Kristi L. Marsh** (MACE, 2008) works at Emmaus Bible Ministries in Orlando, FL, running a ten-month discipleship school and two-night programs, teaching people how to study the Bible using the inductive method.

**Bentley H. Tison** (ThM, 2008) serves as executive director at No Longer Bound, a faith-based, long-term residential addiction treatment facility.

**Kendra K. Apple** (MACE, 2009) recently opened a private counseling practice (Kendra Apple Counseling) in Coppell,

TX. Kendra and her husband, David, have grown their family, fun, and chaos with the addition of five grandchildren in the past few years.

**Samuel H. Rajkumar** (ThM, 2009) and his wife, Diana, have dedicated their lives to training disciples in South Asia. Samuel serves as president of a church-planting ministry that focuses on empowering believers to be fully devoted Jesus-followers.

**Charles C. Rhine** (ThM, 2010) received his PhD in Semitic languages and literatures from The Catholic University of America in 2021. He currently teaches Latin at The Covenant School in Dallas.

**Peter D. Beckman** (ThM, 2017) completed his PhD on Sirach at Saint Paul University in Ottawa. Peter and his wife, Emily, moved to a small town in Alberta where Peter ministers at a 130-year-old Lutheran church that was born from a pietist revival in the Church of Norway.

Jessie and **Vince W. Rediger** (ThM, 2018) moved to Utah County, UT, with their four children as missionaries to learn the culture, reach people for Jesus, and plant churches. Utah County is the least-reached metro area in the U.S. The predominant religion, The Church of Jesus Christ of Latter-day Saints, makes up as much as 85% of the population. Vince was previously the youth pastor at Salt Creek Baptist Church in Dallas, OR, for seven years.



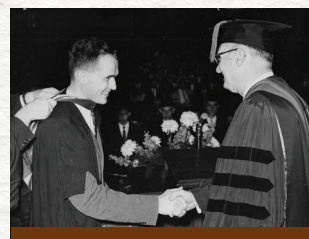
**Jill M.** (MACE, 2019) and **Thomas M.** (MACM, 1994) **Prohaska** serve at Countryside Bible Church in home fellowship and missions care leadership. Jill also serves as an ESL teacher in the International Friends ministry.



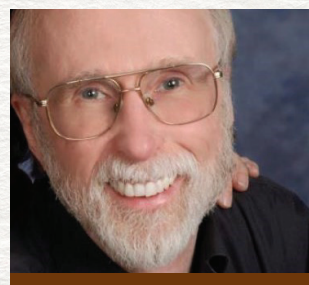
Congratulations to **Charonda R. Woods-Boone** (MACE, 2020) and Preston Boone (ThM, current) on their 2022 wedding! Additionally, Charonda and Preston both published articles in the second volume of the Haymanot Journal in 2022. Charonda wrote "Dismantling the Optional Service Mentality," and Preston wrote "Creativity, Collaboration, and Improvisation in Christian Systematic Theology."

**Matthew C. Gillum** (DMin, 2021) celebrated his tenth year at Austin Baptist Church in Austin, TX, in the spring of 2022.

## IN MEMORY



**Edgar James** (ThM, 1959; ThD, 1962) passed away in 2022. Dr. James served as a professor of Bible and theology at Calvary Bible College in Kansas City, MO, and at Moody Bible Institute in Chicago, IL. He enjoyed a fruitful radio ministry and wrote books, correspondence courses, Sunday school materials, and articles.



**James A. Townsend** (ThM, 1970) passed away on November 7, 2022. Jim taught classes at Mid-South Bible College, Judson University, and Northern Baptist Seminary. He also served as Bible theologian for David C. Cook Publishing Co. and pastored at several churches. Jim performed many

costumed Bible dramas and is remembered for his sense of humor and love of God.

**Barry R. Leventhal** (ThM, 1972; PhD, 1982) passed away on December 23, 2022. Barry served as a professor of Christian ministries at Southern Evangelical Seminary in Charlotte, NC.

**Robert R. Dewbury** (ThM, 1975) passed away on November 1, 2022. Bob pastored in Tisdale, Saskatchewan, and in Black Diamond, Whitecourt, Edmonton, and Fort Saskatchewan, Alberta. After retirement, Bob continued teaching, including Bible studies and English as a second language with international students.

**Dewey E. Griffith** (ThM, 1975) passed away on December 2, 2022. Dewey pastored several churches across the eastern US. His last role was as an associate pastor at Osborne Baptist Church in Eden, NC.

**Les Zartman** (MABS, 1976) passed away on September 16, 2022. Doctors diagnosed Les with terminal brain cancer while in seminary, but the Lord healed and sustained him for another forty-nine years. Les played trumpet and guitar. He and his wife, Jacquie, were devoted members of Vineyard Church of Columbus, OH, since 1989 and served in several ministries.

**Gregory H. Moyer** (ThM, 1979) passed away on November 16, 2022. Greg pastored the Federated Church in McDonald, KS, for twenty-nine years. In 2008, he and his wife, Suzan, moved to Kansas City. Greg preached at Farley Christian Church in Farley, MO. He also served as a hospital chaplain at St. Luke's Hospital and at the VA Hospital. Greg's five brothers-in-law are all DTS graduates: **Kenneth R. Hornok** (ThM, 1973), **David A. Hornok** (ThM, 1973), **Douglas S. Hornok** (ThM, 1979), **Daniel J. Hornok** (ThM, 1979), and **Richard J. Hornok** (ThM, 1984; DMin, 1993). All five brothers-in-law had a part in Greg and Suzan's wedding fifty-one years ago, and all had a part in Greg's memorial service.

Ve Woodson, wife of **Dr. Terrance S. Woodson** (ThM, 1981; DMin, 2000), passed away on November 22, 2022.

Patty Kimberley passed away on October 4, 2022. Patty was the wife of **Timothy G. Kimberley** (ThM, 2007), pastor at Sacred Mission Church in Collins, IA, and former senior internet designer at DTS.

# Lead with humility and confidence.

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