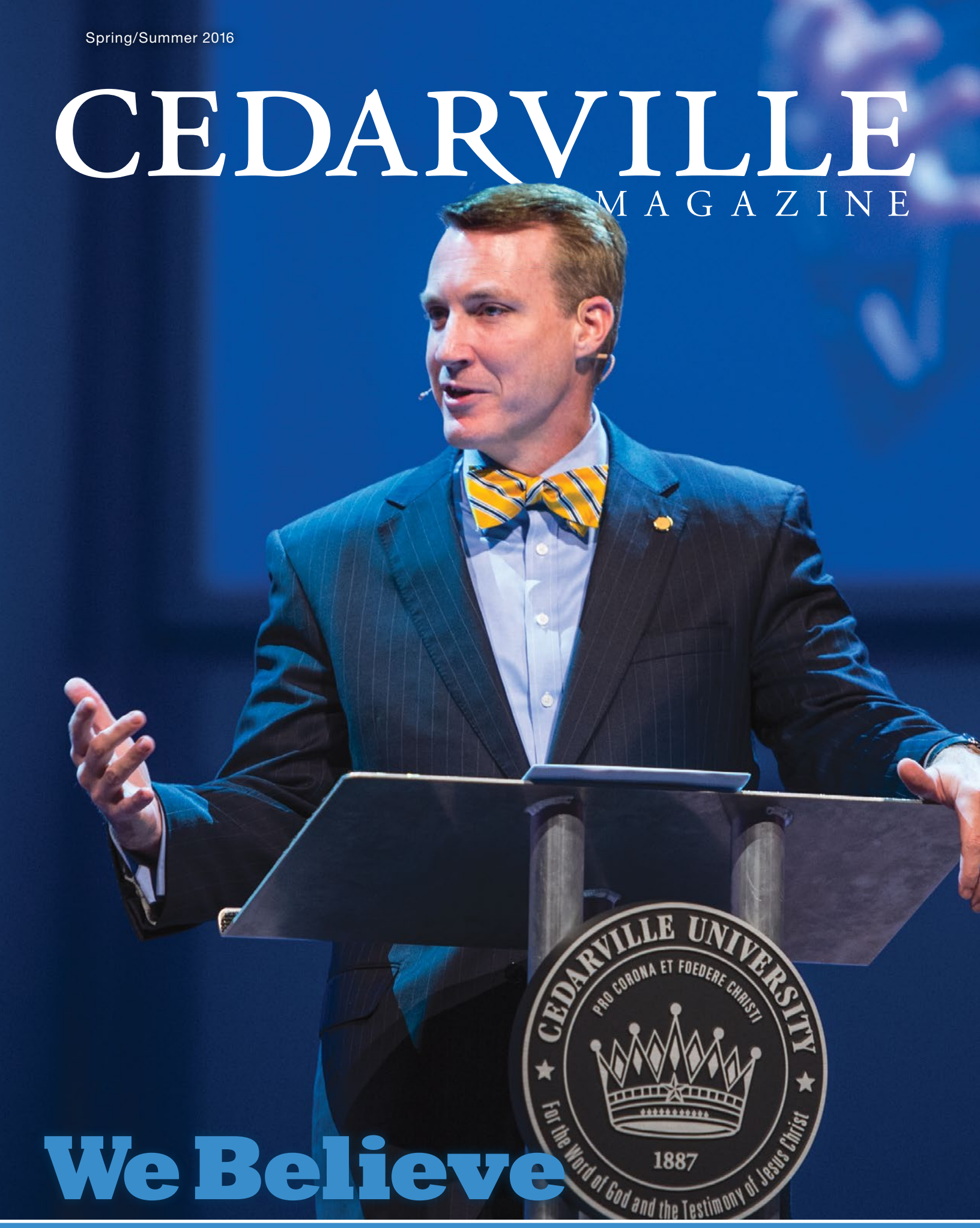
Spring/Summer 2016

CEDARVILLE MAGAZINE



We Believe

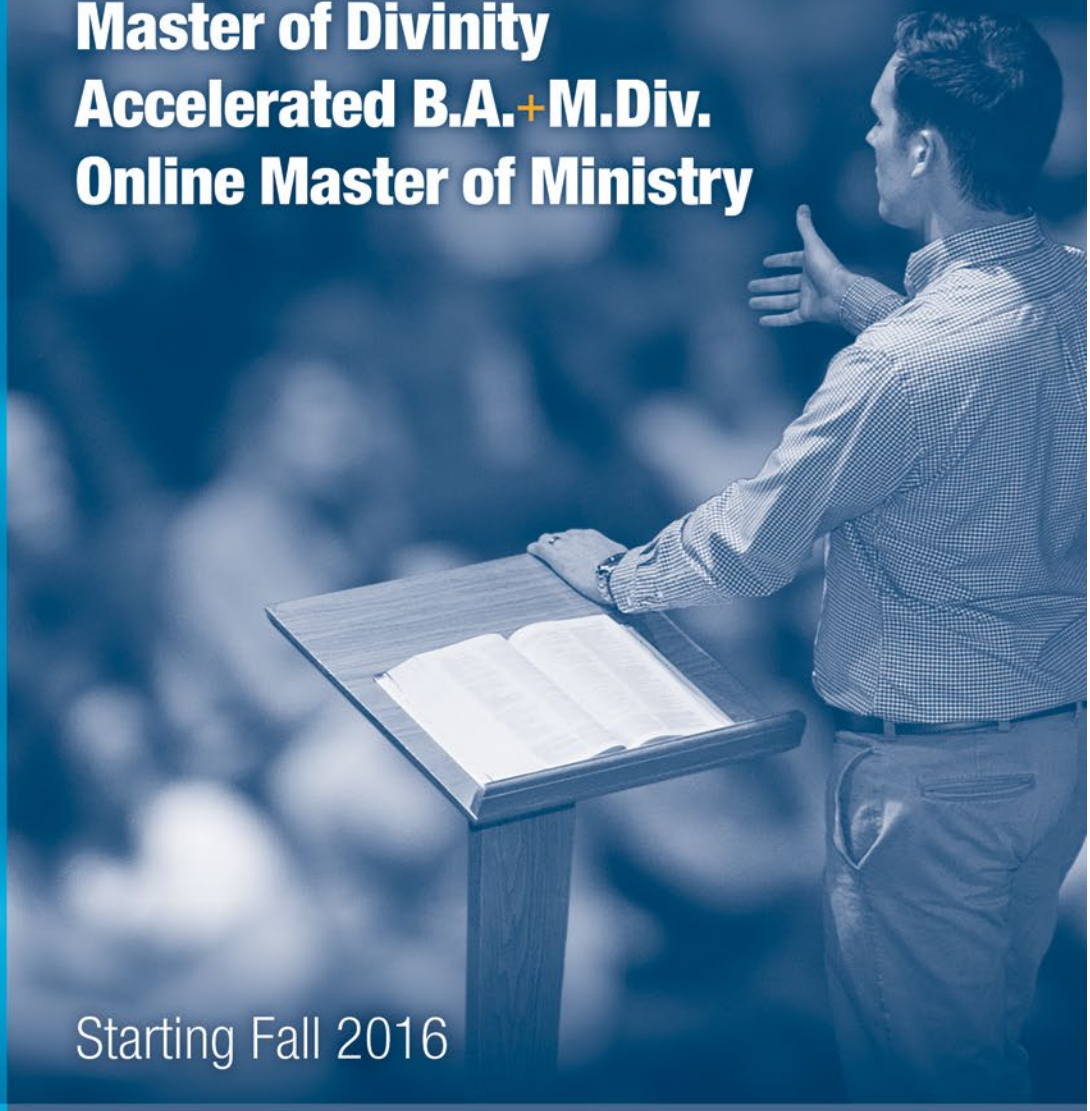
In Biblical Authority **4** | In the Exclusivity of the Gospel **10** | In Human Life as Fearfully and Wonderfully Made **24**

CEDARVILLE UNIVERSITY

School of Biblical and Theological Studies

Announces 3 New
Graduate Programs

Master of Divinity
Accelerated B.A.+M.Div.
Online Master of Ministry



Starting Fall 2016

Learn more:
cedarville.edu/GraduateBible

Spring/Summer 2016 Volume 4 Issue 2

CEDARVILLE MAGAZINE

Editor
Janice (Warren) Supplee '86

Managing Editor
Clem Boyd

Creative Director
Chad Jackson '05

Art Director
Craig Salisbury

Graphic Designers
Craig Salisbury
Ali Womack '13

Photographer
Scott Huck

Administration

President
Thomas White

Vice President for Academics
Loren Reno '70

Vice President for Business and Chief Financial Officer
Christopher Sohn

Vice President for Enrollment Management and Marketing
Janice (Warren) Supplee '86

Vice President for Student Life and Christian Ministries
Jonathan Wood

Vice President for Advancement *(Interim)*
David Bartlett

Athletic Director
Alan Geist '83

Cedarville University is a Christ-centered learning community equipping students for lifelong leadership and service through an education marked by excellence and grounded in biblical truth.
1-800-CEDARVILLE • **cedarville.edu**

Cedarville Magazine is published spring/summer, fall, and winter and mailed free of charge to alumni and supporters of Cedarville University.

Direct inquiries and address changes to:

Cedarville Magazine, Cedarville University
251 N. Main St., Cedarville, OH 45314
cedarville.edu/magazine
magazine@cedarville.edu
1-888-CEDARVILLE

Read online!

Visit **cedarville.edu/magazineSPSU16** on your computer or mobile device.

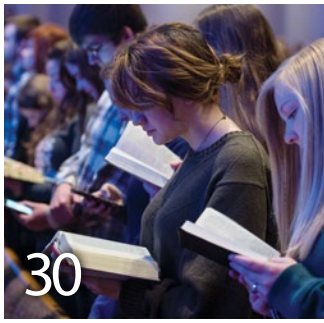
> “... but these are **WRITTEN** so that you may **BELIEVE** that **JESUS IS THE CHRIST**, the **SON OF GOD**, and that by **BELIEVING** you may have **LIFE IN HIS NAME**.”
>
> *John 20:31*











Features

2 We Believe

THOMAS WHITE At Cedarville University, we seek God and His truth regarding the most important subjects of our day — from the authority of His very Word to His plan for men and women in marriage. When God's people are reminded of His truth and affirmed in their belief they thrive, and those around them are redeemed. We believe that with all our hearts.

4 We Believe in Biblical Authority

JASON K. LEE It starts with the University motto: For the Word of God and the Testimony of Jesus Christ. We believe in the reliability of Scripture, that it is God-breathed, and that it tells us all we need to know for godliness and salvation. God's Word is authoritative for all aspects of life and for every decision.

10 We Believe in the Exclusivity of the Gospel

JON WOOD There is no other name under Heaven by which men are saved. There is no other religious belief system that will rescue fallen humanity. God's salvation is uniquely offered through One Way, One Truth, and One Life — Jesus Christ.

16 We Believe in God's Design for Man and Woman in Marriage

ROBERT G. PARR God made man in His image; male and female He created them. The Fall corrupted God's good plan for humanity, but it didn't change that plan. Men and women still find wholeness as they live out His plan for sexuality and marriage.

24 We Believe in Human Life as Fearfully and Wonderfully Made

DENNIS M. SULLIVAN Human life is fearfully and wonderfully made by a sovereign and compassionate Creator. The sanctity of human existence begins with the preborn and extends through all of life. God has made the worth and preeminence of human life known from the sixth day of Creation to the third day after the Cross.

30 We Believe in the Local Church

JEREMY KIMBLE God's desire for the nations is fulfilled through His body, the Church. Cedarville upholds, supports, and builds up the church locally and around the globe by raising up students who will be its servant-leaders now and for the rest of their lives.

In Every Issue

36 Chapel Notes

38 Advancing Cedarville

40 Campus News

44 Yellow Jacket Sports

47 Moment in Time

48 In Closing

We Believe

by Thomas White



Beliefs matter. As final decisions for colleges and universities are being made by seniors all around the world, beliefs are rarely at the forefront of what higher education has to offer. "See our astronomical job placement rate," says one well-regarded state university. "Look at how many graduates we have enrolled in the Ivy Leagues," entices another liberal arts school. "Our dorm life and campus experience are second to none," offers a school along its campus tour. Of course, these aspects of university life are not bad things. As far as I can tell, many schools rightly strive to maintain what they perceive to be the highest academic standards, paired with excellent campus facilities, to equip students successfully for a competitive job market.

I would contend that while these are significant facets of higher education, they certainly are not the most important. Abundantly more critical than job placement rates, graduate school reputations, or residence hall offerings is what a school believes. To be sure, every university believes something, regardless of whether they advertise it or not. Beliefs govern what type of faculty an institution chooses. Beliefs direct what academic programs are created and developed. Beliefs shape the campus experience. In short, beliefs matter at every level of an institution of higher education, big or small, urban or rural, secular or Christian.

At Cedarville University, we make our beliefs clear from the initial postcard you might receive in the mail, during your tour on our beautiful campus, on the first day of Getting Started Weekend, and throughout a student's entire education. Before anything else, we want our entire constituency, whether you're a student, parent of a student, alumni, faculty or staff member, or just a friend of the institution, to know that we exist "For the Word of God and the Testimony of Jesus Christ." It's this purpose that defines and directs every aspect of our University.

Ultimately, we are a school that believes in biblical authority, because it is in the Bible that God has made Himself known to His creation. As such, everything we do at Cedarville University is guided by our commitment to biblical fidelity. This reality is seen most clearly in our Doctrinal Statement and our Community Covenant, which our Board of Trustees, administration, faculty, and staff annually affirm to teach and abide by. We do this not only to remain faithful to our mission as a University but also to stay true to who we are. Far too often, universities and colleges play the marketing game where they say they believe one thing, while in practice they teach and guide their students in a completely opposite direction. At Cedarville, we seek to maintain absolute mission clarity in all we do, which is why we have a clear, deliberate Doctrinal Statement.

From our doctrinal commitments come the Cedarville experience, which encapsulates every aspect of student life, from the classroom to the residence hall. In class, you will find professors committed to teaching their disciplines from a biblical worldview, which results in an academically excellent classroom experience. In chapel, you will see students, faculty, and staff gather five days a week to worship around the Word of God with some of the best Bible teachers in the world. And in student life, you will discover our students guided by four biblical core values — Love for God, Love for Others, Integrity in Conduct, and Excellence in Effort.

Inside this magazine, you will see how our beliefs shape different aspects of campus life at Cedarville. For instance, we will show you how our commitment to biblical authority works on the ground, expressing itself in a daily Bible reading plan for students, which unites the campus as we read through God's Word together. You will see how our conviction that God created all things drives our commitment that children, including preborn children, are a blessing from the Lord. Because of this faithfulness to uphold what God has made, we will also demonstrate why we believe marriage is a covenant relationship between a man and woman, which pictures the Gospel of Christ, and why that belief matters for an institution of higher learning. Moreover, you will discover how our commitment to the exclusivity of the Gospel — that Jesus Christ is the only name under which any man can be saved — fuels our efforts toward getting that Gospel to the nations.

Abundantly more critical than job placement rates, graduate school reputations, or residence hall offerings is what a school believes.

Beliefs do indeed matter. Regardless of the college or university, each directs a student on a particular trajectory. And as Scripture makes clear, it is either toward or away from God. As the Proverbs extol us, "How much better to get wisdom than gold! To get understanding is to be chosen rather than silver" (Prov. 16:16). At Cedarville, we stand unapologetically "For the Word of God and the Testimony of Jesus Christ," because it is only in God's Word that one finds true wisdom. While we certainly have high job placement rates, students in prestigious graduate schools, and an excellent campus life experience, our fundamental goal and purpose is to shepherd students toward wisdom from the Lord God Almighty. That's what we believe.

Thomas White *became Cedarville's 10th President in 2013. He earned his Ph.D. in systematic theology. He is the author and editor of numerous publications and is a contributor to* Baptist Foundations: Church Government for an Anti-Institutional Age*, released June 15, 2015.*

Follow him:

@DrThomasWhite

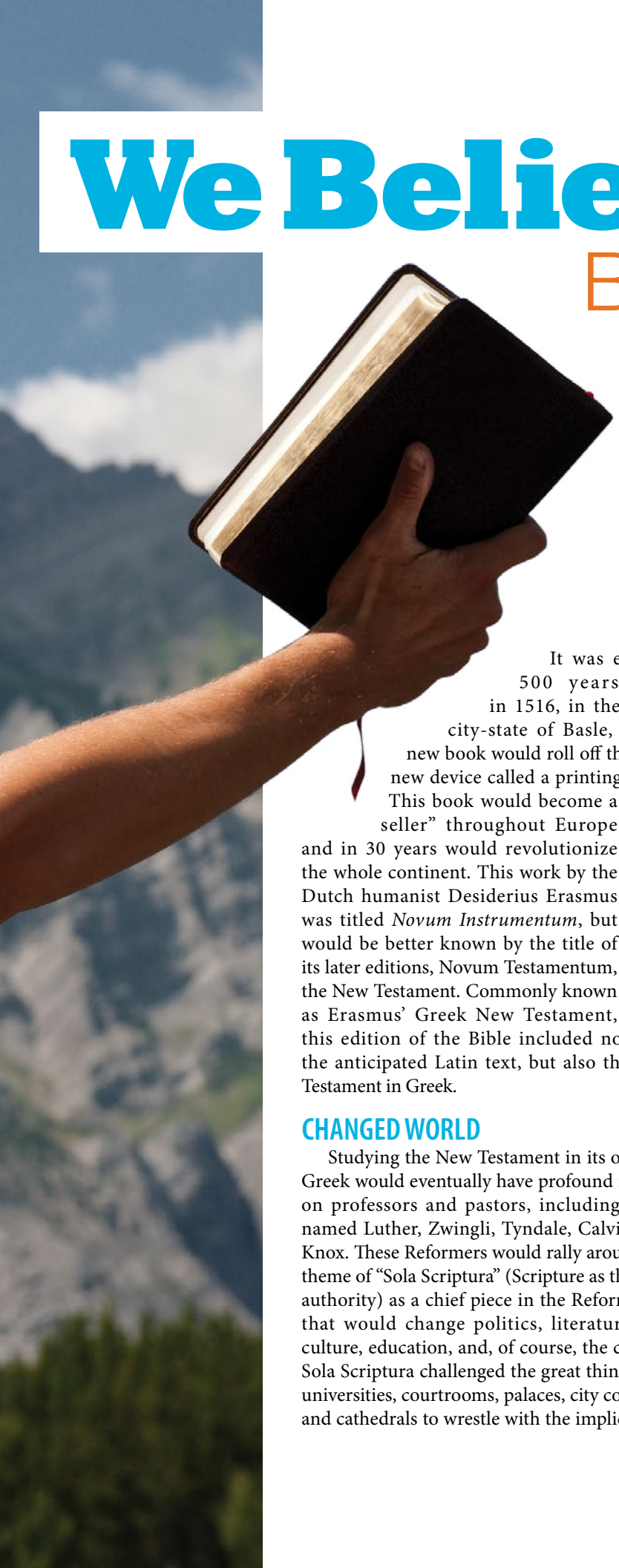
facebook.com/DrThomasWhite

Blog: drthomaswhite.com



We Believe in Biblical Authority

by Jason K. Lee



It was exactly 500 years ago, in 1516, in the Swiss city-state of Basle, that a new book would roll off the still-new device called a printing press. This book would become a "best-seller" throughout Europe and in 30 years would revolutionize the whole continent. This work by the Dutch humanist Desiderius Erasmus was titled *Novum Instrumentum*, but would be better known by the title of its later editions, Novum Testamentum, the New Testament. Commonly known as Erasmus' Greek New Testament, this edition of the Bible included not only the anticipated Latin text, but also the New Testament in Greek.

CHANGED WORLD

Studying the New Testament in its original Greek would eventually have profound impact on professors and pastors, including those named Luther, Zwingli, Tyndale, Calvin, and Knox. These Reformers would rally around the theme of "Sola Scriptura" (Scripture as the only authority) as a chief piece in the Reformation that would change politics, literature, art, culture, education, and, of course, the church. Sola Scriptura challenged the great thinkers in universities, courtrooms, palaces, city councils, and cathedrals to wrestle with the implications of the authority of the Bible in every area of life, culture, and society. Several decades later, biblical authority would be a guiding principle for the American colonies.

Founded in 1887, Cedarville University has inherited this rich tradition of biblical authority. The Cedarville motto declares that our work is "For the Word of God and the Testimony of Jesus Christ," so we stake our claim to the tradition of the great Reformers before us. Just like the Reformers, the founders and previous leaders of Cedarville University have led the charge of recognizing the effects of biblical authority, not just on church life but in every arena of thought and culture. Biblical authority not only presses us onward to cultural engagement, but it also guides the particular type of engagement and its ultimate end. Our commitment to the Word of God leads us to extend the Testimony of Jesus Christ.

The Cedarville motto declares that our work is "For the Word of God and the Testimony of Jesus Christ," so we stake our claim to the tradition of the great Reformers before us.

TRANSFORMED LIVES

How does a commitment to biblical authority actually shape the decisions and daily activities

at Cedarville? Cedarville's Doctrinal Statement says, "The Bible, as the sufficient Word of God, has authority over the church and the Christian's life and thought" (**cedarville.edu/doctrinalstatement**). However, such a commitment holds little value if the people and practices of Cedarville are not actively submitted to the Word of God. There are four chief areas at Cedarville University that display how biblical authority guides the Cedarville experience: daily chapel, biblical integration, the Bible minor, and campus life.

DAILY CHAPEL

Daily chapel is the heart of Cedarville and, therefore, sets the pulse of the campus. So, as the Bible is preached in chapel, it constantly has the opportunity to shape the lives of students, staff, and faculty. If the Bible is preached, but not honored, then false doctrine sets in. If the Bible is honored, but not preached, then self-righteousness sets in. From the President's chapels to those of our guest speakers, the Bible's authority is on display in the song selections, Bible readings, and chapel messages.

All Cedarville University professors strive to demonstrate how the Bible's authority and sufficiency affect their field.

BIBLICAL INTEGRATION

If daily chapel is the heart of Cedarville, then the academic programs are its head. As an academic institution striving for excellence, Cedarville's courses maintain the same commitment to biblical authority as the daily chapels. Cedarville resists the secular notion that scholarship must be devoid of any influence of biblical authority. Instead, Cedarville University has two areas of academic commitment to biblical authority: biblical integration in every course and the Bible minor. All Cedarville University professors strive to demonstrate how the Bible's authority and sufficiency affect their field. Biblical integration is not taking the Bible and mixing it in with other axioms from the arts or sciences. Instead, biblical integration is an ongoing theological task of wrestling with how the authoritative truths of the Bible guide one's thinking and contribution to his or her field.

BIBLE MINOR

Cedarville professors lead the way in explaining how biblical authority causes them to affirm, reject, or even redeem elements of their disciplines, and they equip students to do the same. A chief element of helping students recognize the place of biblical authority in their own lives is the Bible minor. The goal of the Bible minor at Cedarville University is to equip every student, regardless of his or her major, with the biblical and theological foundation to "Be Bold" ambassadors for Christ in a secular culture and in their local churches. From the Bible minor, students learn the biblical and theological data they need to join the professors in their majors in engaging their specific fields though integration and Gospel witness. By teaching the authority of the Bible, Cedarville's Bible minor is designed to help students affirm biblical faith as their own, for life.

CAMPUS LIFE

The fourth area that displays biblical authority builds on the previous three. Biblical authority is not just seen in chapel and in classes, but it also pervades campus life at Cedarville. As disciplers and encouragers, our resident directors and resident assistants help promote biblical authority in daily life in the residence halls. Our student organizations are challenged to think biblically about their reason for existing and to set service goals that are guided by biblical principles. Our athletes compete aggressively on the court or field, but they also write prayer notes to opposing teams and look for opportunities to use athletics as a platform for Gospel witness. Biblical authority means that some things are bigger than the game or our own preferences for how to spend free time. All students are given an opportunity to join discipleship groups (d-groups), where they learn more about how the Bible's authoritative teaching shapes them for their present and future roles as friends, family members, employees, citizens, and church members.

At Cedarville University, we believe in the authority of the Bible because in it we find God's truthful revelation of Himself. When we submit to the Bible's authority, we are submitting to God and embracing His message to us.

Jason K. Lee *is Dean of the School of Biblical and Theological Studies and Professor of Theological Studies at Cedarville University. He earned his Ph.D. in historical theology.*

To watch Thomas White's chapel messages on this topic, visit **cedarville.edu/scripturesufficient** or **cedarville.edu/godhasspoken**.

Conference Emphasizes Biblically Healthy Churches

by Bruce Traeger

Cedarville University believes in the authoritative Word of God (Heb. 4:12) and the essential importance of the Church. From the Word we understand that Christ gave His life for the Church and sanctifies her, "having cleansed her by the washing of water with the word" (Eph. 5:25–26). Therefore, as a Christ-centered university, Cedarville focuses on that which is near to the heart of Christ, the Church.

The best expression of the Church is local churches, represented by pastor/elder leadership and members that make up the congregation. To serve local church leadership and encourage them to minister with a thoroughly Bible-integrated approach, Cedarville University has co-sponsored an annual pastors conference with 9Marks Ministries. As noted in its mission statement, "9Marks exists to equip church leaders with a biblical vision and practical resources for displaying God's glory to the nations through healthy churches."

Each year, the conference features one of the nine signs of a healthy church, as identified by 9Marks, which are Preaching, Biblical Theology, The Gospel, Conversion, Evangelism, Membership, Discipline, Discipleship, and Leadership.

Through the conferences, each mark is presented by answering three key questions:

- What is it (the mark)?
- Where is it in the Bible?
- Why is it important?

As you can tell, building ministry on a biblical foundation is the core mission of 9Marks and Cedarville, making this partnership a natural one.

This year's conference on November 9–10 will focus on Membership, the sixth mark. From the 9Marks website, "According to the Bible, church membership is a commitment every Christian should make to attend, love, serve, and submit to a local church."

This year's speakers include Thomas White, President of Cedarville University; Jason Lee, Dean of the School of Biblical and Theological Studies at Cedarville University; Jonathan Leeman, Editorial Director of 9Marks; and Garrett Kell, Lead Pastor of Del Ray Baptist Church, Alexandria, Virginia.

Cedarville University Church Relations and Events Services organize this conference each year. The mission of the conference is that "through biblical teaching and fellowship, the Cedarville University pastors conference will challenge, strengthen, and encourage ministry leaders as they serve their church and community."



For more information on Cedarville's pastors conference or how the University can serve your church or connect you with the resources of Cedarville, please contact Bruce Traeger, Director of Church Relations, at traegerb@cedarville.edu or 937-766-7662.

Bruce Traeger *is Cedarville's Director of Church Relations.*

Word of God Grows Fruitful Followers

by Aaron Cook '99

Discipleship Ministries is part of a deliberate strategy to produce maturing disciples of Christ on the campus of Cedarville University. We see ourselves in partnership with other divisions and as a place where students can build on the biblical concepts they are learning in the classroom.

The heart and soul of Discipleship Ministries are d-groups (discipleship groups): small, gender-specific groups of eight to 10 men or women who meet weekly throughout the fall and spring semesters to discuss the Word of God, talk about their lives, share struggles and joys, pray, and inspire each other to follow the Lord. Meetings alternate between bond-building activities and Bible study or biblical topics from a Gospel-centered book. Students sign up for d-groups early in the fall semester.



The groups are led by upperclassmen discipleship leaders, who in turn are built into by other upperclassmen in a weekly, Word-based meeting. These influencers of influencers are members of the Discipleship Council, which I pour into. As you can tell, we take seriously Paul's counsel in 2 Timothy 2:2, "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."

All of these groups have the Bible as their foundation. Psalm 1:1–3 illustrates very well what we hope to happen in the lives of students involved in d-groups:

> *Blessed is the man*
> *who walks not in the counsel of the wicked,*
> *nor stands in the way of sinners,*
> *nor sits in the seat of scoffers;*
> *but his delight is in the law of the Lord,*
> *and on his law he meditates day and night.*
> *He is like a tree*
> *planted by streams of water*
> *that yields its fruit in its season,*
> *and its leaf does not wither.*
> *In all that he does, he prospers.*

Disciples whose relationship with Christ is founded on His truth become resilient, fruit-bearing followers. That's what we desire to nurture.

Life transformation that leads to Gospel impact must be rooted in the Word of God. 2 Corinthians 3:18 says, "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." We behold the Lord by looking into His Word, learning His character and priorities, and being transformed by truth that is "living and active" (Heb. 4:12), not dry text on a printed page. It is our firm conviction that there will be no growth toward Christlikeness apart from regular Bible intake. If we can cultivate a desire to consume the Word of God, our students will mature and become more like Christ.

Some of our more than 100 groups will study books of the Bible, and others will study a book that is Gospel-centered and applicable to our students. The aim of our student-led small groups on campus is to help students see and savor Christ in His Word, in the context of loving, accountable relationships. When the Scriptures are discussed, mulled over, and used to minister to one another in this context, powerful change happens. Students become different people, changed more into the likeness of Christ.

Our hope is that students would not simply enjoy a small group for a year, but would develop new appetites for God's Word and for making disciples of Christ. And we have seen the results: From Guam to grad school at The Ohio State University, our graduates are putting feet to their learning at Cedarville and making disciples of Christ in the places that God has planted them.

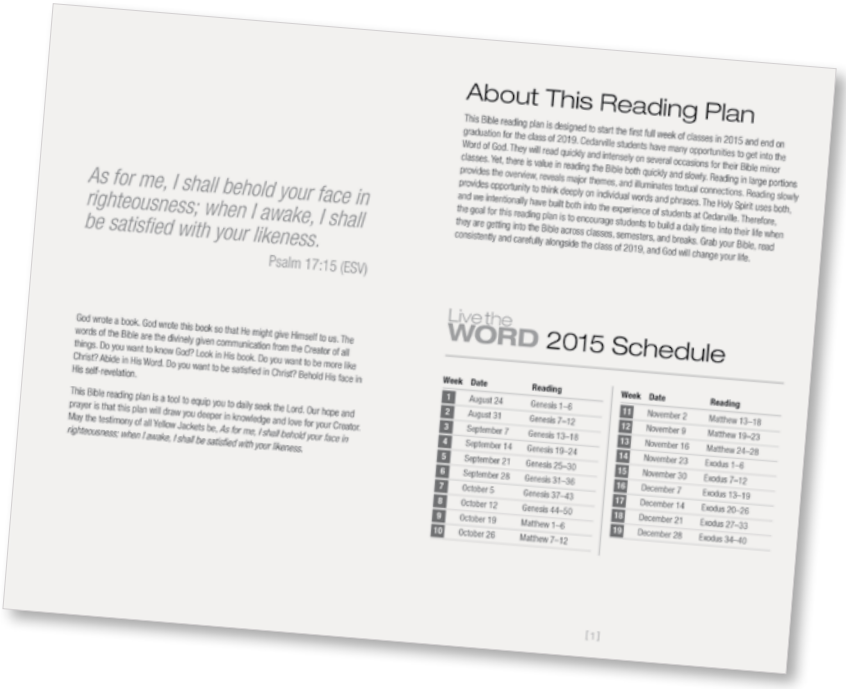
It is our joy to see graduates that are Word-saturated, fruitful members of a local church, living out the Great Commission far beyond their four years at Cedarville for the rest of their lives.

Aaron Cook '99 *is Director of Discipleship Ministries at Cedarville University.*

Reading Plan Guides Students Through Four Years in the Word

Beginning fall semester 2015, our students have a Bible reading plan that begins with their first day on campus and ends on graduation day four years later. This is an opportunity for Cedarville students to develop a habit of feeding themselves from the Word of God.

Because the plan spans four years, they have the chance to discern major themes in the Scriptures, see the connection between individual passages and the whole counsel of God, and dive deeply into specific words and phrases. The purpose of the Bible reading plan is that our students will have an ingrained daily Bible reading habit that connects lessons they're receiving in classes, chapel, and other venues, and they will take this habit into the rest of their lives.



As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.

Psalm 17:15 (ESV)

God wrote a book. God wrote this book so that He might give Himself to us. The words of the Bible are the divinely given communication from the Creator of all things. Do you want to know God? Look in His book. Do you want to be more like Christ? Abide in His Word. Do you want to be satisfied in Christ? Behold His face in His self-revelation.

This Bible reading plan is a tool to equip you to daily seek the Lord. Our hope and prayer is that this plan will draw you deeper in knowledge and love for your Creator. May the testimony of all Yellow Jackets be, *As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.*

About This Reading Plan

This Bible reading plan is designed to start the first full week of classes in 2015 and end on graduation for the class of 2019. Cedarville students have many opportunities to get into the Word of God. They will read quickly and intensely on several occasions for their Bible minor classes. Yet, there is value in reading the Bible both quickly and slowly. Reading in large portions provides the overview, reveals major themes, and illuminates textual connections. Reading slowly provides opportunity to think deeply on individual words and phrases. The Holy Spirit uses both, and we intentionally have built both into the experience of students at Cedarville. Therefore, the goal for this reading plan is to encourage students to build a daily time into their life when they are getting into the Bible across classes, semesters, and breaks. Grab your Bible, read consistently and carefully alongside the class of 2019, and God will change your life.

Live the WORD 2015 Schedule

Week	Date	Reading
1	August 24	Genesis 1–6
2	August 31	Genesis 7–12
3	September 7	Genesis 13–18
4	September 14	Genesis 19–24
5	September 21	Genesis 25–30
6	September 28	Genesis 31–36
7	October 5	Genesis 37–43
8	October 12	Genesis 44–50
9	October 19	Matthew 1–6
10	October 26	Matthew 7–12
11	November 2	Matthew 13–18
12	November 9	Matthew 19–23
13	November 16	Matthew 24–28
14	November 23	Exodus 1–6
15	November 30	Exodus 7–12
16	December 7	Exodus 13–19
17	December 14	Exodus 20–26
18	December 21	Exodus 27–33
19	December 28	Exodus 34–40

[1]



We Believe in the Exclusivity of the Gospel

by Jon Wood



There is a reality about the world that troubles me deeply. Of the 7.2 billion people on the planet, more than three billion are "unreached." The unreached are peoples around the world who do not have access to the knowledge of the death, burial, and resurrection of Jesus Christ that they may place their faith in Him and repent from their sin. These unreached exist within tribes or ethnic "groups" who share a common culture and language. There are nearly 10,000 people groups around the globe, with more than 4,000 unreached, according to joshuaproject.net/global_statistics.

With this in mind, evangelical leader John Stott once quipped, "We must be Christians with a global vision because our God is a global God." Yet, God's concern for the lost among the nations is set within a single context: His redemptive plan of salvation by faith in Jesus Christ. There are not many roads leading to eternal life, but only one way, one truth, and one life.

A question often raised in this discussion centers on the proverbial "Average Joe," living in a distant land and dying without hearing about the death, burial, and resurrection of Jesus Christ that makes salvation possible through faith in His name. What happens to Average Joe, and on a much larger scale, the three



billion people who, if they died today, would never have had access to the Gospel? This question is not just an intellectual exercise, but represents a powerful motivation for evangelism. In what follows, we will see the answer Scripture provides concerning the unreached and consider how this answer fuels missions at Cedarville University.

JESUS CHRIST: THE ONLY WAY

The storyline of Scripture points to Jesus as the only way for salvation. From the early moments following the Fall, God makes a plan to save the people He created in His image. Eve, who rebelled against God's command, would one day, through her offspring, bear a child who would crush the head of the serpent, and whose heel would be bruised in the process (Gen. 3:15). This promise of a serpent-crushing Messiah signaled the first indication of the power of God for salvation that would be fulfilled in Jesus Christ.

Throughout the Bible, there is an array of verses that demonstrate that the early promise in Genesis of salvation through a Messiah was fulfilled exclusively in Jesus Christ. For instance, the idols and gods of the nations failed to provide a way of salvation compared to the spiritual power and deliverance found in the God of Israel (Ps. 96:5; 97:7). Jesus' claim for Himself is that He alone is the means to salvation: "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). In his bold sermon delivered

God's concern for the lost among the nations is set within a single context: His redemptive plan of salvation by faith in Jesus Christ.

before the council in Jerusalem, Peter claimed, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). And finally, the Apostle Paul made clear that Jesus Christ is the exclusive fulfillment of the law, making salvation available in Him alone (Rom. 10:1–4).

While some argue that those who are well intentioned and seeking God will be saved based on humanity's universal access to God's general revelation in nature, this notion misses the biblical picture that general revelation is inevitably suppressed (Rom. 1:18–23). For example, in the one New Testament example where an individual responded to the limited revelation he had, God did not regard that response as sufficient for salvation, but supplied further specific revelation of salvation in Jesus Christ alone (see the story of Cornelius in Acts 10–11). The teaching of the Bible, though sometimes hard for people to accept, is that "no one seeks for God" (Rom. 3:9–12). Apart from the Holy Spirit's ministry of conviction and illumination through the Word of God, we do not seek God (1 Thess. 1:4–5; 1 Cor. 2:1–5). The image of the unregenerate heart is not one of a well-intentioned wanderer seeking truth, but of an idol factory producing false worship.

FUEL FOR THE MISSION: THE ONLY TRUTH

As the commitment to the exclusivity of salvation through faith in Jesus Christ goes, so goes the missionary impulse of the people of God. The New Testament motivation for evangelism is for the glory of God as well as the spiritual need of the lost. The command to go and

preach the Gospel flows naturally from the requirement of conscious faith in Jesus for salvation. On the other side of the equation, the assertions of universalism and inclusivism — that some, if not all, will be saved apart from faith in Jesus Christ — undermine the command to go and preach the Gospel to the ends of the earth

The God of Christianity is not the same as the gods of Islam, Buddhism, Hinduism, secularism, or any other belief system that denies the divinity of Jesus Christ

(Matt. 28:18–20). The God of Christianity is not the same as the gods of Islam, Buddhism, Hinduism, secularism, or any other belief system that denies the divinity of Jesus Christ, and this distinction carries an immense implication for humanity. As theologian Carl F. H. Henry once noted, "The Gospel is only good news if it gets there in time."

The Apostle Paul makes this quite clear in Romans 10:14–15. First, faith in Christ comes only when the good news of Jesus Christ is understood and is met with the response of personal belief. Second, the unreached are not able to believe in Jesus Christ if they have not heard of Him. Third, the only way the unreached can hear the good news of the Gospel is if someone goes to proclaim it to them. Fourth, if they are not sent, the proclaimers of the Gospel will not reach those who have not heard. This golden chain of God's design for saving sinners from among the nations is why Cedarville University makes taking the Gospel to the unreached our utmost priority.

Theologian J. Gresham Machen captured the missions impulse resulting from the exclusive nature of salvation when he wrote, "In answer to the objection [that exclusivism is too narrow], it may be said simply that the Christian way of salvation is narrow only so long as the Church chooses to let it remain narrow. The name of Jesus is discovered to be strangely adapted to men of every race and of every kind of previous education. And the Church has ample means, with promise of God's Spirit, to bring the name of Jesus to all. If, therefore, this way of salvation is not offered to all, it is not the fault of the way of salvation itself, but the fault of those who fail to use the means that God has placed in their hands."

PLAN OF ACTION: TRAINING FOR LIFE

In light of our commitment to the exclusive Gospel of Jesus Christ and God's promise to provide all we need for His global mission, Cedarville University has strategically provided a multitude of missions-minded opportunities to our student body.

- We consistently and intentionally train students how to share the Gospel. Students are provided regular opportunity to gain training through our Global Outreach department and Bible minor classes, in order to deepen their Gospel understanding and become equipped in evangelism and apologetics.
- We work hard to provide students with opportunities to go off campus to share the Gospel during the semester. Whether it is going to other college campuses, partnering with local churches, visiting local jails, or serving in a variety of mercy ministries, students are consistently on the go sharing the Gospel.
- We cultivate international missions partnerships and send students around the globe to share the Gospel. Each year Global Outreach sends several hundred students around the globe to evangelize the lost, encourage long-term workers and indigenous believers, and imprint on the hearts of students a burden for the unreached.

In the late 19th century, famed students from Cambridge University, known today as "The Cambridge Seven," sparked fervor for missions by yielding their lives to the God of the nations during their college years. Included in this group was famed British athlete C.T. Studd. When Studd engaged the message of Scripture and the lostness of the unreached, he reoriented all of his gifts and abilities from athletic success to the priority of God's agenda. Studd and his classmates serve as an example of what is possible when college students connect the exclusivity of the Gospel and the state of the unreached to a burden for taking the Gospel to the nations.

Just as the combustion of the dual realities of salvation in Jesus Christ alone and the desperate situation of the unreached peoples around the world led the Cambridge Seven to mobilize to reach the nations, so the Lord is working at Cedarville University. Every year, Cedarville launches students from more than 100 courses of study into the world, each one with a burden for those who have never believed or heard the name of the serpent-crushing Messiah. Just as C.T. Studd confessed, may the heartbeat of our cry be, "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

Jon Wood *is Vice President for Student Life and Christian Ministries at Cedarville University. He earned his Ph.D. in systematic theology.*

To watch Thomas White's chapel messages on this topic, visit **cedarville.edu/jesusonlyway** or **cedarville.edu/atonementofchrist**.

Exclusivity of the Gospel in Real Life

by Clem Boyd

Editor's note: The names of the young women in the story were changed so they may return to India in the future without scrutiny.

They were six years old when their faith was put to the test.

Two Cedarville students who grew up in India to missionary parents learned firsthand how different the Gospel was compared to the majority Hindu religion of their peers.

Their school put mandatory yoga in the curriculum. Unlike the United States, where yoga is more likely viewed as exercise, it's a means for worshipping the gods in Hinduism. The sisters declined taking the class and suffered for it. On day one, they were made to stand up in class and extend their arms above their heads for 40 minutes. On day two, the school principal made them kneel in front of the whole school — all of the students, teachers, and administrators. Embarrassment, shame, rejection. And they were only six.

"We knew yoga was wrong," Bethany commented. "Our parents went to the principal and asked if we could sit out of the yoga lesson. Instead, they kicked us out of school."

While being expelled was a blow, the girls have no regrets. "We knew in first grade that our faith and the Gospel were worth fighting for, even if it meant losing all our friends and losing a learning environment we were comfortable with," Julia said. "We would do it again."

They were accepted midyear to a Christian school — Christian because the principal and other administrators were followers of Christ. About 10 percent of the students were also believers in Jesus, but the other 90 percent were Hindu.

Some of their friends came to a saving faith in Jesus Christ. "They would look at our family and wonder how we got along so well, or look at our relationship with our parents and wonder, 'How do you have that?'" Bethany related.

"They'd see us forgiving those who were mistreating us or getting grace from our parents," added Julia. "In India, if a child misbehaves, they are punished by parents and teachers. But they'd see our parents extend forgiveness to us, and our friends didn't understand. We would tell them, 'We show grace because Christ showed grace to us.'

"We introduced them to the concept of sin, that Christ is the Savior, and He died for us. Hindus don't understand why God would die for you."

The lower castes of Indian society cannot marry upper castes, and they are sidelined and marginalized, Bethany related. For these reasons, the Gospel struck a chord. "Jesus was poor," she shared. "He was marginalized by His own people, and He loved them and died for them."

We knew in first grade that our faith and the Gospel were worth fighting for, even if it meant losing all our friends and losing a learning environment we were comfortable with.

Those coming to faith from the lower rungs of the caste system would go through personality changes when they came to know Christ, the girls explained. "They learned they were all equally brothers and sisters in Christ in the family of God," Julia said. "They became bold and fearless. One of our friends is now one of the best evangelists in our church (in India). She's passionate, and she hadn't been like that before. 'Jesus loves you' is huge in a society where you are not loved."

Clem Boyd *is Managing Editor of* Cedarville Magazine.

Your Bequest
Your Legacy

Chartered in 1887, Cedarville was a dream waiting to become a reality.

When William Gibson passed away, he left 2 percent of his estate for the new college. That bequest allowed Cedarville to open its doors to students.

Now 129 years later, your bequest will provide Christ-centered education for generations to come. Let Advancement help you discover how to leave your legacy!



CEDARVILLE
UNIVERSITY

1-888-233-2784
cedarville.edu/giftlegacy

Apologetics and the Exclusivity of Christ

by Jon Wood

There are five categories of objections to the exclusivity of Christ I commonly encounter in personal evangelism. While the truth of the exclusivity of Christ is rarely popular, God's Word is clear and authoritative. Rather than dismiss the exclusivity of Christ, we should embrace it as an aspect of the glory reserved for the Son of God, and it should motivate us to evangelism.

THE FAIRNESS OBJECTION

Objection | "It is not fair that those who have never heard of Jesus Christ will not be saved. It is not their fault that they will never have the opportunity to hear about Jesus because of where they were born."

Response | Fair according to whose standard of justice? From the limited perspective of a fallen idea of justice, it might appear unfair, but when you consider the issue from God's perspective, it appears differently. No human being, other than Jesus Christ, has ever lived a sinless life. The unfairness is that salvation for all nations has been extended to a humanity that is not entitled to it. None of us deserves salvation, and it is only by God's goodness that salvation is made available to anyone (Rom. 3:23–25).

Rather than dismiss the exclusivity of Christ, we should embrace it as an aspect of the glory reserved for the Son of God, and it should motivate us to evangelism.

THE UNIVERSALISM OBJECTION

Objection | "All religions basically say the same thing; we should be good people, treat others well, and seek after God. All roads lead to the top of the same mountain, so why get caught up in arguing one belief system over another?"

Response | A survey of world religions demonstrates there are genuine differences between Christianity and other religions. There are contradictory claims, for example, between the teaching of Christianity in the Bible and Islam in the Quran about the divinity of Christ. Christ cannot be both the fully divine second person of the Trinity as Scripture teaches and merely a human prophet as the Quran teaches. Ultimately, Jesus alone is sovereign over all false gods, and every knee will bow to Him alone (Phil. 2:9–11).

THE INCLUSIVISM OBJECTION

Objection | "Salvation is made possible by Jesus Christ, but He has provided avenues other than specific and conscious belief in Christ as a way for salvation. All salvation ultimately leads to Christ, but there are other avenues by which people who have never heard and are genuinely seeking God may be saved and eventually come to worship Him in heaven."

Response | The testimony of Scripture is this: "It is appointed for man to die once and after that comes judgment" (Heb. 9:27). Further, the picture of the lost person who seeks after God is not one who is saved apart from Christ, but is in need of the revealed knowledge of Christ (Acts 10–11). It is a sobering, yet Christ-exalting, teaching of the Bible that humanity faces eternal judgment and this teaching should motivate us to give our lives completely to Him now.

THE JUDGMENTAL OBJECTION

Objection | "Christians are judgmental to think they have the only answer about God and salvation. It is overly closed-minded to think a majority of the world is going to hell forever because they do not believe in Jesus Christ, especially when so many have never heard of Him."

Response | Christians do not intend any judgmental attitude and extend the message of forgiveness in Christ because evangelism is the loving thing to do. Ultimately, it is not Christians who are passing judgment on others for their spiritual beliefs but, as followers of Christ, we serve as ambassadors for the message God has communicated about the consequences of sin for humanity and His loving extension of salvation in Jesus Christ (2 Cor. 5:20).

THE AGNOSTIC OBJECTION

Objection | "We do not ultimately know what happens to those who have never heard about Jesus Christ. We agree salvation is made possible by Jesus Christ, but we just don't know enough about how God responds to those who might genuinely seek Him and live good

lives even though they have not heard of Jesus Christ."

Response | This objection does not take seriously the passages in Scripture that clearly communicate humanity is spiritually dead apart from Christ and that salvation comes specifically through faith in Christ. For example, consider Ephesians 2, where those apart from Christ are described as "dead" and "children of wrath." Yet, by faith "in Christ Jesus you who were once far off have been brought near by the blood of Christ" (Eph. 2:13). The New Testament is clear about the spiritual condition of humanity apart from Christ.

Jon Wood *is Vice President for Student Life and Christian Ministries at Cedarville University.*

The Exclusivity of the Gospel Comparison Chart

	God/Creator	Salvation
CHRISTIANITY	God is personal – He thinks, acts, knows, and interacts with His creation. There is only one God who exists as a triunity of persons: Father, Son, and Holy Spirit.	Human beings are sinful and can only be saved by the free gift of God's grace received through faith in the death and resurrection of Jesus Christ.
ISLAM	There is strictly one God, Allah, who is the all-powerful creator, director, and judge of all creation.	Individuals gain paradise through faithful submission to Allah and obedience to his laws.
BUDDHISM	There is no personal god at all. All that exists is the product of an eternal chain of cause and effect. What we perceive as reality is an illusion and temporary. There is no permanent identity for persons.	Followers achieve Nirvana, an existence marked by peace and the cessation of desire and suffering. Nirvana ends the cycle of birth and death. This achievement is through the self-disciplines of meditation and right living.
HINDUISM	There is no personal god. Brahman is the absolute reality that encompasses and unifies all that exists. Hindu deities are expressions of this one reality.	Adherents achieve Moksha, or liberation from the cycle of birth, life, and death, through right action, knowledge, and devotion.
JUDAISM	There is one God, Yahweh, an all-powerful, all-knowing, and eternal creator. He is the holy lawgiver and judge.	Conservative Jews achieve heaven through obedience to the Law. Reformed Jews attain heaven through betterment of self and society.

Chart courtesy of Don Grigorenko, Professor of Missions at Cedarville University. He earned his Ph.D. in intercultural studies.

Chapel CHALLENGE

*Until June 30, chapel seats will be available for a gift of $250

JUST $65,000 MORE TO GO!

If we as a Cedarville family raise just $65,000 more for the Campaign for the Jeremiah Chapel by the end of June, we will complete the $175,000 matching gift challenge from a generous donor.

Give by June 30
at **cedarville.edu/ChapelCampaign** to **double** your gift and help us complete the chapel renovation!

We Believe in

God's Design for Man and Woman in Marriage

by Robert G. Parr

Confusion and even rebellion about matters of sexuality and gender roles are so pervasive in America that we hardly notice it anymore. Politicians running for public office address the economy, terrorism, poverty, education, immigration, and a host of other concerns without ever suggesting that the collapse of marriage and the family might have something to do with our national problems.



In this vexing and disturbing climate, the temptation to disengage is strong. But that is why Cedarville is equipping the next generation of believers to engage culture with a perspective that is thoroughly biblical, reasonable, and compassionate. Not only should we speak about God's plan for men and women because it is right, but by doing so we offer a redemptive picture of marriage that reveals true love to our neighbors, friends, and family.

MANKIND DESIGNED

Both Jesus and Paul go back to Creation when discussing marriage (Matt. 19:4–6; Eph. 5:28–32) and gender roles (1 Cor. 11:8–9; 1 Tim. 2:12–14). The Bible is clear that a person is made whole by a relationship with God through Christ, and a single person may experience this as well as a married person. However, God's original crafting of mankind included both male and female, and marriage was given as a way for man and woman to experience oneness with another. There are discoveries made about being male and female that are unique to the one-flesh marital union.

God created man and placed him in the garden to cultivate it, but it was not good that the man was alone. He was designed to be connected to a helper. So God took from the man, fashioned the woman, and put her alongside the man so she was related to him bodily, "bone of my bone and flesh of my flesh" (Gen. 2:23). Although she was different from him, she was a refashioning of him, and she was defined in unity with him. And so the man was realized in his fullness in relation to woman. They were united as "one flesh," the biblical description of marriage.

GOD GLORIFIED

God created man to live in a plurality-unity relationship because God at His level lives this way. The Triune God exists in the intimacy of a three-in-one relationship, so male and female are created in God's image as the "two become one." The word "one" means complex unity and is also used in Deuteronomy 6:4, "The Lord our God, the Lord is one." As the Cedarville Doctrinal Statement notes, paraphrasing Genesis 1:27, "God created humans, male and female, in His image."

The Creation account ends by declaring, "The man and his wife were both naked and unashamed," a discrete way of describing their physical intimacy. In marital intimacy, the couple images the one God who is plural in personhood. By embracing each other, Adam and Eve are embracing God's purposes for them to be fruitful and exercise dominion. This sexual oneness is more than physical. God provided human sexuality not only for procreation, but as the intimacy that reflects the type of unity that exists within the Godhead.

The Triune God exists in the intimacy of a three-in-one relationship, so male and female are created in God's image as the "two become one."

The oneness of marital union is a joining of heart, soul, and mind — all we are in our humanity. This is the language Jesus uses to describe His relationship with His Father. "I and the Father are one" (John 10:30).

ROLES FULFILLED

The opening chapters of Genesis show God creating man and woman with similarities and differences. At Cedarville, we teach that man and woman are both the image of God. Both man and woman are given dominion over the earth and mandated to procreate. That same responsibility results in different roles and



responsibilities. As noted in Cedarville's doctrinal position, "Human life, sexual identity, and roles are aspects of God's creative design."

Likewise, in the Fall, there are similarities and differences as both Adam and Eve become sinners. Both of them break God's law, they both eat the forbidden fruit, and they both are guilty before God. The eyes of both of them were opened, they both were aware of their nakedness, and they both covered themselves with fig leaves.

The structure and responsibilities of human beings did not change after the Fall. God's human creatures are still to rule the earth and to reproduce. But now it will be with difficulty that men and women carry out God's original creation purposes. Adam will continue to till the ground to provide for his family, and Eve will give birth to their offspring. But these tasks will now be painful and burdensome.

Both the man and the woman are judged as God addresses each one individually. Here we see differences as their punishment is specific to their gender. The woman's punishment is tailored to her role (childbirth) while the man's punishment is tailored to his role (provider).

PROBLEM DEFINED

Our problem is not the way God has made us. He made all things good. The problem is that now both the man and the woman are sinners. Our problem is not that some of us were put in the wrong bodies. Psalm 139 clearly notes that God crafted each person in his or her mother's womb exactly as He intended, and He set the number of days for each of our lives (Ps. 139:15–16).

Sin is a moral issue. God didn't get it "wrong" when He made us male or female, and our sexual attraction does not define us. In the resurrection, we will still be male or female, but we will not be tempted by sexual attraction. Allowing sexual orientation to define a person is focusing on the temporal and not the eternal. All have sinful temptation in this life, but this life is not the end. We have a future hope when Jesus will make all things new.

We are not to reconstruct our gender identity but be reconciled to our Creator. We are guilty of violating God's law and rebelling against His authority. Our sin is not our sexuality; it is our disobedience to the commandment of God.

REDEMPTION EXPLAINED

The redemption provided in the work of Christ relates to sin and judgment, not to our sexuality and gender. For those who cite the Bible to argue for sameness of roles and functions, God's message is about equal need of salvation. When Paul asserts in Galatians 3:28 that in Christ "there is neither male nor female," he is saying that sexual differences are irrelevant to becoming a Christian, not to how men and women were to function together. The issue is faith, not gender.

EQUALITY DISTORTED

The Western democratic value of "equality" today is applied to society in such a way as to polarize Americans by race, sex, class, and in almost every other way imaginable. Such an understanding of equality is divisive and conflicting, the opposite of what would be represented in the terms "oneness" and "unity."

The current use of the concept of equality assumes two separate entities to be compared and contrasted as disconnected from one another, not as enhancing and complementing one another. In that sense, equality is something that emerges after the Fall when the couple and the genders are separated in sin and death.

As soon as equality is incorporated into a discussion of marriage, the two genders are set up to compete with one another rather than complement each other and complete one other. Oneness of the genders in biblical marriage does not put the husband and wife at odds with one another.

ONENESS DEFENDED

Oneness in marriage is rooted in something greater than mere biological mechanics. Evolution views partnering as a mating relationship that is instinctive and casual, leaving us with the explanation that we gravitate toward the other gender as an expression of a male instinct to dominate. However, women are never safer than when men are trying to exhibit the self-sacrificial love of Christ (Eph. 5:25–29).

God is love, and everything God does is the expression of His compassion, functioning for the benefit of His human creatures. To practice and promote God's design for marriage provides society with the best possible arrangement for human flourishing. Undermining God's design for marriage is to spread the damaging effects to all members of society, especially to children.

COMPASSION EXTENDED

The most compassionate position we can take is to affirm each individual as created good, whether male or female, regardless if they live as single or married. In reference to marriage and sexuality, we need to uphold marriage between one man and one woman for life, followed by the parenting of children who are prepared to establish their own one-flesh, lifelong marital commitment to a person of the opposite sex. Equipping each student with these truths, then supporting those truths with programs such as Fit To Be Tied, featured in this section, is one of the most significant ways Cedarville prepares students to influence culture.

Any other marital or sexual arrangement violates the design of the Creator, harms future generations, and falls short of a loving, caring interpersonal relationship with the other parties involved. It represents a failure to "love your neighbor as yourself" (Matt. 22:39). This is why Cedarville gives priority to biblical teaching about the created complementarity of man and woman in marriage. Both are needed for the completeness of humankind.

> Sin is a moral issue. God didn't get it "wrong" when He made us male or female, and our sexual attraction does not define us.

At Cedarville, we stand for this position and do not shrink from it. We strive to honor God and see His kingdom advanced in all areas of life, and that includes through the institution of marriage.

Robert G. Parr *is Senior Professor of Sociology at Cedarville University. He earned his Ph.D. in sociology.*

To watch Thomas White's chapel messages on this topic, visit **cedarville.edu/maleandfemale** or **cedarville.edu/biblicalmarriage**.

The Cedarville University
Master of Science in Nursing

Look what's NEW for fall:

- Three tracks (Family Nurse Practitioner, Global Public Health Nursing, and NEW Nurse Educator) **available 100% online**
- Program hours reduced to **lower your costs** and speed your time to completion
- More spaces and **additional start terms** added for your convenience and to meet growing demand

Apply now:
cedarville.edu/msn

CEDARVILLE UNIVERSITY



Mentors Prepare Couples for Marriage Success

by Michele (Cummings) Solomon '91

Fit To Be Tied, a program in Cedarville's Discipleship Ministries, stems from the belief that healthy, biblical marriages don't just happen; they are crafted by the hands of the Almighty and cultivated through integrating biblical principles and seeking godly counsel.

At its core, Fit To Be Tied prepares and equips students to build marriages that adorn the Gospel of Jesus Christ. "We believe that family is one of the greatest places to put the Gospel on display," explained Aaron Cook '99, Director of Discipleship Ministries. "It is the best atmosphere for human flourishing.

"As Christians, if we're going to cultivate culture, it has to start with the family," Cook continued. "Now more than ever, it is important for Christians to have compelling, Christ-centered marriages. We want to create a vision of what a biblical marriage should look like."

This year, 53 engaged or seriously dating couples participated in Fit To Be Tied. As part of the program, couples must first complete pre-marriage inventories, which help them identify personality differences and areas of potential conflicts.



Kaity Kenniv '16 and Luke Tomlinson '16 meet with their mentor couple, Tom '80 and Amy Hutchison.

Then, throughout the year, the couples attend five group seminars that introduce key marriage topics, which include:

- The Meaning of Marriage
- Personalities and Marriage
- Communication and Conflict Resolution
- Financial Management
- Intimacy in Marriage

As part of the program, each student couple is required to find a mentor couple — typically faculty or staff members — with whom they meet between group sessions to discuss the topics. But beyond discussion, mentor couples have a deep desire to build into the lives of the student couples by modeling strong, growing, Christ-centered marriages. "We are blessed with so many servant-minded disciplers on this campus," Cook said. "It is the real strength of the program. I am incredibly grateful for those who partner with us."

And the students agree. "Talking to people with experience has been invaluable," explained Luke Tomlinson '16. "It is encouraging just to see people doing marriage well."

His fiancée, Kaity Kenniv '16, echoed his thoughts. "The best part has been talking with our mentor couple. They invite us into their home and share wisdom from their years of marriage," she shared. "Meeting with them has brought up different topics or potential issues that we hadn't considered before." Tomlinson and Kenniv plan to marry in June 2016.

Timothy Powers '16 credits the program with giving him and his wife, Trinity, a better understanding of what to expect after their May 2015 wedding. "Fit to be Tied helped me see the areas I needed to focus on to provide for my wife, and it helped Trinity to see those areas where she has been called to help me as her husband," Powers offered.

"Fit To Be Tied has helped us to talk about different topics that we may not have thought of before," said Amy Spranger '15, who participated in the program with her fiancé, Marcus Croll '16. "It has helped us learn how to work through different situations that will arise in our marriage, and ultimately, it has helped us remember to keep Christ at the center and to build our relationship on Him." Croll and Spranger plan to wed in January 2017.

Not all couples make it through the program to marriage, however. "We ask the really hard questions," Cook explained, "and some couples decide they just aren't ready."

But those who do make it through leave with a picture of God's intention for marriage — a reflection of His perfect love for His Church. "Marriage is awesome. We want them to be equipped to do the hard, messy work to enjoy it," Cook concluded.

Michele (Cummings) Solomon '91 *is the Copy Editor for Cedarville University Marketing.*

The Gender Revolution: Are We Getting It Right?

by Dannah (Barker) Gresh '89

Our country is in the midst of a gender revolution, and as believers, we cannot stay silent. Sadly, the most vocal evangelicals have been either hatefully accusative or completely affirming.

Thankfully, hate-fueled accusers who use Leviticus as a beating stick for the lost are a dwindling minority.

Those who are affirming often use an appeal to compassion and are a growing sector of the Christian family. It is unkind to ignore the emotional trauma, but let's take a closer look.

The Center for Disease Control's website states that "MSM (men who have sex with men) are at greater risk for mental health problems"[1] including major depression, bipolar disorder, anxiety, and a greater risk of suicide.[2] According to Cambridge University, lesbian women are twice as likely to have "longstanding mental health problems." Bisexual women were nearly three times as likely to suffer.[3] Here's the problem with the appeal to affirmation in the name of kindness: high rates of post-traumatic stress disorder, suicide, and psychiatric disorders are prevalent and undisputed in the gay[4] and transgendered communities[5] *both before and after coming out/completing gender reassignment surgery*. There is a reason that Johns Hopkins University, once the national leader in gender reassignment surgery, no longer performs operations but instead seeks to provide psychological support for those suffering. It is not kind to offer false hope.



As true followers of Jesus Christ, we should be heartbroken and poised to respond. But how should we respond? There is a Christian conversation that gets to the root of diminishing the pain and depression of those struggling with same-sex attraction and gender dysphoria. Russell Moore of the Ethics and Religious Liberties Commission (ERLC), a favored chapel speaker at Cedarville, has coined the phrase "convictional kindness" (**cedarville.edu/convictionalkindness**). He applies it liberally to all arguments of sexual choice, whether our modern-day gender reformation, the tolerance movement, or the sexual reformation of the 60s and 70s. According to Moore, the devil deceives us in two ways: affirming us as we make our own truth and/or accusing us for our choices. The devil stands on both sides to coach us along. For example, the sexual revolution of the 1960s brought us the birth control pill and abortion.

As true followers of Jesus Christ, we should be heartbroken and poised to respond. But how should we respond?

"No one is more pro-choice on the way into the abortion clinic than the devil," Moore said, "and no one is more pro-life on the way out of the abortion clinic than the devil. Because what he wants to do is deceive on the front-end. He seeks to say on one hand, 'You're too good for the Gospel,' and the other hand, 'You're now too bad for the Gospel.'"

How do we build a conversation that's based on convictional kindness? I think we follow the example of our Savior. When Jesus walked the earth, He was on the end of a different kind of sexual culture shift: the divorce revolution. The people of the day were reveling in their freedom to marry and divorce at will. It was their modern-day revolution. They wanted to build their own morality concerning marriage. Sound familiar?

As recorded in Matthew 19:3–8, the Pharisees ask Jesus about it, believing divorce to be a sin, but knowing Jesus would agree and would therefore lose the affections of the masses that were following Him! It was a trap.

> *And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man separate." They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so."*

"In the beginning" and "from the beginning" — The Lord Jesus uses these phrases in the dialogue about marriage. He does not run to Leviticus, but points back to Genesis to search out understanding. Jesus does not approve, but He also does not stand with the accusers. Instead, He initiates a loving, thought-provoking conversation. He does not say, "Thou shalt not." Instead He says, "Let me remind you what I intended." What a loving, gentle way to respond.

Embracing our manhood and womanhood enables a lost world to see God.

Genesis informs that the sexual relationship and function is for one man and one woman in the confines of an exclusive one-flesh relationship that is meant to make them permanently one flesh. This is the Creator's design. Why? Because within that design is a picture of God Himself (Gen. 1:27).

Embracing our manhood and womanhood enables a lost world to see God. The sin of homosexuality and gender fluidity is not about sexual acts. The true sin is exalting self and exchanging the glory of God for the glory of self/humanity. Paul refers back to Creation when he teaches that disregarding God's definitions for manhood and womanhood is a rebellious refusal to glorify Him and an attempt to hide who He is and Whose we are (Rom. 1:24–32).

We glorify God no more when we carry either affirming or accusatory hearts. Let's move to an approach that is more effective and follow the example of Jesus to do the hard work of entering into a thought-provoking and careful dialogue. I've been happy to see Cedarville participating in this conversation.

Hosting chapel speakers who have spent significant time researching a biblical perspective on gender and sexuality and who offer a compassionate and convictional approach is just one action demonstrating that Cedarville is concerned about this discussion. I've witnessed current leadership fostering an environment that is uncompromised in biblical truth but emotionally safe for students struggling with same-sex attraction to have a thoughtful conversation.

Struggling with same-sex attraction is not a sin. Struggling with your gender identity or gender dysphoria is not a sin. It is when a person ceases to struggle and gives in to the temptation to act on these impulses that they have sinned. Instead of throwing accusations, Christians should ask God to break their own hearts with the pain that gay, lesbian, transgendered, and bisexual people are facing so that they can enter into a useful dialogue that brings healing. Can you imagine what would happen if our local churches became a safe place for someone to talk about their struggle? Instead of a culture full of stories that are forming a heretical view of Scripture, we would have stories that are being formed by Scripture and so glorify our God as was always intended.

RECOMMENDED RESOURCES

- *The Bible and Homosexual Practice: Texts and Hermeneutics* by Robert A. J. Gagnon
- *Love Into Light: The Gospel, The Homosexual, and The Church* by Peter Hubbard
- *The Secret Thoughts of An Unlikely Convert* by Rosaria Butterfield

[1] cdc.gov/hiv/risk/gender/msm/facts

[2] cdc.gov/msmhealth/mental-health.htm

[3] independent.co.uk/life-style/health-and-families/health-news/gay-people-more-likely-to-have-mental-health-problems-survey-says-9709761.html

[4] cdc.gov/lgbthealth/youth.htm

[5] articles.latimes.com/2014/jan/28/local/la-me-ln-suicide-attempts-alarming-transgender-20140127

Dannah (Barker) Gresh '89 *is an author, speaker, and founder of Pure Freedom, a ministry that teaches girls about sexual purity.*

Cedarville Couples Share Their Joys, Challenges

Below is an excerpt from the September 3, 2015, chapel where Cedarville's President, Thomas White, led a panel discussion on marriage with long-married faculty couples: Loren '70 and Karen (Chrestensen) Reno '74, Murray and Ruth Murdoch '72, and Lyle '70 and Connie (Clark) Anderson '73. To view the entire "Q-and-A on Marriage" chapel, go to **cedarville.edu/marriagechapel**.

What do you love most about being married?

Connie Anderson: I love sharing life with my very best friend and being able to serve either here or overseas with him through music.

Ruth Murdoch: It's amazing to be able to spend your life and build your life with the person you like best in the whole world. So, there's no one else I would want to be with, and we just have a lot of fun together.

Murray Murdoch: The older you get the busier all your loved ones become, and you still have each other. You draw on each other for strength, for encouragement, and then it's just great to have a friend you enjoy being with all the time.

Lyle Anderson: I like just doing life together. Knowing that our companion is on the same wavelength, loves the Lord, and is on the same trajectory through all of the vicissitudes of life. Just knowing that God is in control, energizing every situation — sorrowful or joyful — and we're doing it together.

Loren Reno: Seeing her faithfulness and the way that she completes me. We walk into a room, and I'm an introvert, and I'm looking for a place to hide, and she engages with people, and I love it. She just completes me, so I think that's the best part of marriage.

What is one of the hardest things you've ever walked through as a married couple, and how did that impact your marriage?

Connie Anderson: The first thing that was difficult was a miscarriage. We didn't have parents around, so it was the Lord who gave us the hugs and each other. Going through that with the Lord and each other was a cementing together.

Karen Reno: In 1982, [Loren] wasn't flying anymore [for the Air Force]; he was doing a staff job. Pretty soon, it became extremely demanding. He was working about 90 hours or more a week, and I could not go up to his office because it was a secure area, but I would send our kids in on the weekend. They made Mickey Mouse and Donald Duck security badges for our kids, and they carried their little backpacks and their sleeping quilts, and they spent the day with Dad under his desk.

Loren Reno: She started praying that something would change. This went on for months. One Sunday, it started snowing. It snowed all night and all day Monday. It snowed so much, they had to close the base. Then they couldn't get the snow equipment out, so it was closed for the whole week. I am convinced that God sent a snowstorm to answer my wife's prayer to keep her husband home.



Last fall, Lyle '70 and Connie (Clark) Anderson '73 were one of three Cedarville couples who shared their wisdom for an enduring and happy marriage.

What is the one thing you admire most about your spouse?

Connie Anderson: Lyle's godly character and very gentle spirit. He has led our family with humility, and he continues to do so.

Lyle Anderson: Her ability to make everybody she meets, even if it's the first time, sincerely feel as though they're the only important person in the world at that point.

Ruth Murdoch: I admire his strong Christian leadership. He is a very loving and kind person, and he can tell anybody anything in a very kind way and get his point across, and that is a gift.

Murray Murdoch: Her integrity, her strong commitment to Christ, and her absolute loyalty, and when you're in ministry, those are very vital things.

Loren Reno: Her willingness to be submissive and her readiness to lead. She chose to stay at home and raise our children and gave up career aspirations, and yet when I was away, she stepped up and then stepped back when I'd come back. She just handled that wonderfully.

Karen Reno: I remember when I met Loren, I felt like I was looking into a soul and his soul had no guile in it. Integrity, servanthood, and excellence all wrapped up [in one person].

We Believe in

Human Life as Fearfully and Wonderfully Made

by Dennis M. Sullivan



Is human life a random accident, or is it a gift from Almighty God?

This profound question offers a stark contrast between two extremes. It is the question I ask of my students at Cedarville every semester. If we are the result of chance physical phenomena, we are just meaningless bits of protoplasm swimming pointlessly through a dark and impersonal universe. There is no point to our existence, no purpose, no nobility. This may all seem pretty bleak, but if you question such secular dogma, evolutionist Richard Dawkins will call you "scientifically illiterate."

SCRIPTURAL PERSPECTIVE

There is, however, another way of thinking, one that makes sense of our built-in feelings of awe, wonder, and mystery. It answers the question posed by the psalmist as he gazed up into the heavens, "What is man that you are mindful of him?" (Ps. 8:4). David goes on to explain that "You have made him a little lower than the angels, And you have crowned him with glory and honor" (Ps. 8:5). Biblical scholars point out that the Hebrew word here translated 'angels' is actually *Elohim*, the word for Creator-God. So, although the early translators may have been afraid of the implications of this, David was really saying that human beings were created only a little lower than God Himself. This is implied in the great truth we find in Genesis 1, "So God created man in his own image, in the image of God he created him" (v. 27) and affirmed elsewhere in Scripture, such as 1 Corinthians 6:3a, "Do you not know that we are to judge angels?" and Hebrews 1:14, "Are [angels] not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?" The rest of Psalm 8:5–6 makes this even stronger: "And you have crowned [man] with glory and honor. You have made him to have dominion over the works of your hands; You have put all *things* under his feet . . ."



What a glorious truth! Our Creator has made us in His image, just a little lower than His own nature. Furthermore, He has given us wonderful dignity and purpose, as stewards over the rest of His awesome creation. We have done nothing to merit this — our life, our human nature, is a *gift* from our loving Father.

DIVINE VIEWPOINT

So when does all this *begin*? At what point in our earthly journey does God begin to care for us? Specifically, do unborn babies have the same value and worth as those of us who walk around and interact with others?

Once again, there are two possible viewpoints on this question. The secular, materialistic approach is called *empirical functionalism*. This view says our value as human beings comes by virtue of something measurable or verifiable through empirical science. For functionalists, human value is all about brain activity, in particular, the cerebral cortex: the conscious, thinking, reasoning part of our nervous system.

One proponent of this approach is the atheist Princeton philosopher Peter Singer. Dr. Singer believes that personhood, that is, membership in the moral community, comes when we are self-aware. In his view, the killing of newborn babies is perfectly ethical (if the babies are not wanted), since self-awareness in an infant does not occur until about one month of age.

He has given us wonderful dignity and purpose, as stewards over the rest of His awesome creation.

In contrast to this hideous idea is the approach of *ontological personalism*. This philosophy states that we are persons and have moral worth simply by being human, and this value extends from the earliest moment of our lives at conception in the womb and to every moment after that.

Scripture is full of examples of this truth. I sometimes refer to Psalm 139:13–16 as the "national anthem of the pro-life movement" because it so beautifully portrays the intimate, loving Creator as He formed us in the womb:

> *For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.*

The Hebrew words have a different connotation from Genesis 1:1, "In the beginning God created the heavens and the earth." The Hebrew word for "created"

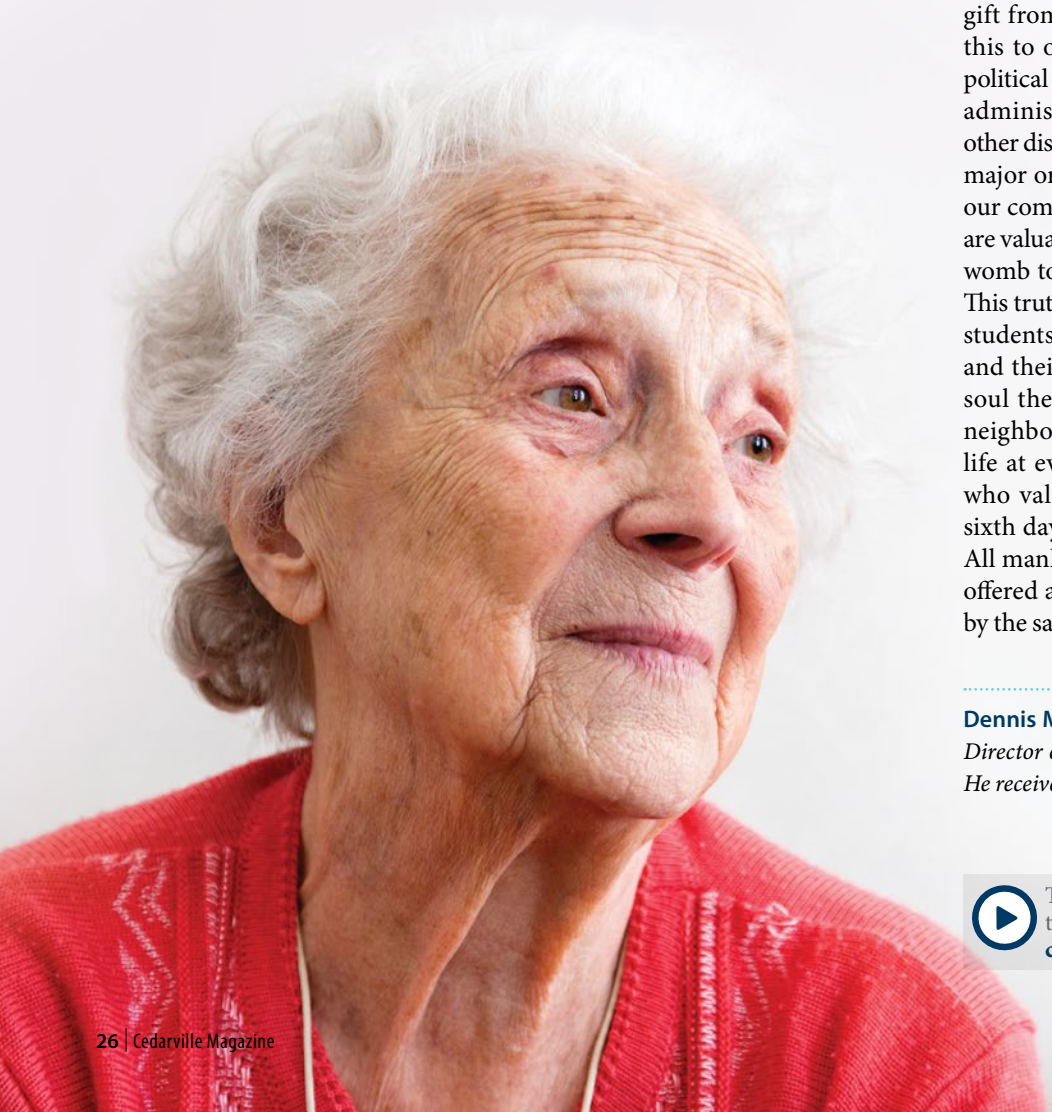
means to make from nothing (creation *ex nihilo*). By contrast, the words translated "knit" and "woven" in Psalm 139 imply an intimate, loving fashioning from existing parts, perhaps as a carpenter makes a beautiful object by working and honing it over time. Clearly, the Creator personally knows us as He fashions us in the womb. He knows our name and our destiny.

UNCHANGING VIEWPOINT

And this essential value is the same, regardless of my physical limitations or my length of life. The unique person I am today began when sperm and egg united to make me in the first place. This idea also means that we have continuity over time: I have the same essential personhood now as I had when I was five years old, even though all of my component chemicals and constituent parts have changed during that time. This process extends even into the womb and will extend into eternity. I am not defined by my functionality, age, or any other earthly measure of worth. I am valuable by divine fiat.

There are many other scriptural examples of the value of human persons in the womb, but I will refer to one more, in Luke 1. This is the marvelous story of Elizabeth and Zacharias, the parents of John the Baptist, along with Mary, the mother of Jesus. Both Zacharias and Mary had an encounter with the angel Gabriel, who foretold wonderful events that would soon unfold. Luke 1:39–44 tells the story of Mary, who after her visit with the angel, traveled in haste to see her cousin Elizabeth. Upon entering the house, John leapt for joy within Elizabeth in the presence of the Lord Jesus, who at that moment was a tiny embryo only a week or two old in His mother's womb. Such a dramatic moment affirms the full value of these tiny players upon the stage of creation.

In the midst of a society devaluing life at every turn, Cedarville is developing students who value each person from the perspective of the sixth day of Creation to the third day after the Cross.



STRONG CONVICTION

Scripture affirms that life is sacred and that it is a gift from a loving God. So how do we communicate this to our students at Cedarville University? From political science to English, from chemistry to business administration, from Bible to pharmacy, and every other discipline on this campus, there is not an academic major or field of study that is not deeply impacted by our commitment to the sanctity of human life. People are valuable and have intrinsic human dignity, from the womb to the grave and at every moment in between. This truth has tremendous implications for the way our students view themselves, the purpose of their work and their lives, and the innate value of every human soul they meet — on the job, in church, or in their neighborhoods. In the midst of a society devaluing life at every turn, Cedarville is developing students who value each person from the perspective of the sixth day of Creation to the third day after the Cross. All mankind is fearfully and wonderfully made and is offered a salvation fearfully and wonderfully wrought by the same Sovereign Lord and King.

Dennis M. Sullivan *is Professor of Pharmacy Practice and Director of the Center for Bioethics at Cedarville University. He received his M.D. and an M.A. in bioethics.*

To watch Thomas White's chapel messages on this topic, visit **cedarville.edu/godknows** or **cedarville.edu/maleandfemale**.

Choosing Life No Matter the Cost

by Kristin (Kuhn) Koning '00

A Cedarville alumna shares her testimony of learning to trust God's sovereign plan for her family.

NOAH SCOTT

My doctor had been called into the room to take a second look at our ultrasound. He rested his hand gently on my knee and let out a heavy sigh. "I'm so sorry," he began quietly. "Your son has polycystic kidneys and a sac of fluid protruding from the back of his neck." Although my shock trumped my tears, I remember taking a deep breath and having a clear sense that even though we were not in control of this situation, we knew Who was! My tears flooded over as through the fog of medical lingo I heard, "… lungs will not fully develop … cannot survive outside of utero."

Our lives were forever changed that day. Mike and I had a decision to make. Run to our Savior's lap and trust Whom we professed to believe — or run away from a God that would allow such heartache. The pain was truly more than we could bear. It was evident we were not strong enough. We found comfort in knowing that our baby's Creator loved him even more than we did. Jeremiah 31:3 reinforced this to us, "I have loved you with an everlasting love." Luke 12:7 says, "Indeed, the very hairs of your head are all numbered."

To others our situation looked like a tragedy; Noah's condition, a mistake. Our Creator had a purpose and a plan for Noah's life, no matter how brief. I began speaking Truth to myself over and over. God's ways are always perfect. He is good (yes, to me, now). He is sovereign. His ways are not my ways. We were determined to trust our Savior, all the while hoping and believing God could do a miracle for our son.



The Koning family (L-R): Drew, 11; Annalise, 3; Kristin (Kuhn) '00; Mike; and Trent, 13

The body of Christ poured out love and prayers and encouragement to our family. It was a humbling place to be. There were many God-orchestrated moments. During a visit with my mom [Rebecca (Selden) Kuhn '78, Coordinator of Academic

> I felt the Lord empowering me to go back and be Truth and Light to my doctor who, just days before, had given us the option of ending my pregnancy — our son's life!

Engagement] in Cedarville, I was able to speak with Dr. Melissa Burns [Melissa (Hartman) Burns '00, Assistant Professor of Biology] and Dr. Dennis Sullivan [Professor of Pharmacy Practice and Director of the Center for Bioethics]. After my conversation with them, I felt the Lord empowering me to go back and be Truth and Light to my doctor who, just days before, had given us the option of ending my pregnancy — our son's life! We had seen his heart beating and his 10 tiny fingers and toes. He was fearfully and wonderfully made. I wanted to feel Noah kick for as long as God would allow. We were resolved in believing Job 12:10, "In his hand is the life of every living thing and the breath of all mankind."

We were heartbroken that we would lose Noah — never hear him giggle and tease his two older brothers, never walk him to the bus stop, never teach him to ride a bike. As the weeks went on, the Lord brought to mind a chapel message by Alistair Begg that I heard as a student at Cedarville from Psalm 31. I reached for my Bible and traced each word with my finger. "But as for me, I trust in you, O Lord, I say, 'You are my God.' My times are in your hand" (Ps. 31:14–15). The Holy Spirit reminded me of a truth I naively underlined more than six years earlier, to claim for such a time as this.

I have learned that when God enables us to rejoice and praise Him through our suffering, it demonstrates powerfully to those around us that God is still God.

Saying goodbye to Noah shortly after birth was the most faith-testing and painful situation we had ever experienced. There were many days our feelings would tempt us to believe the age-old lie: If God really loved us then He wouldn't have allowed this to happen. But our faith reminded us that what was True before this crisis would also be True after. God didn't change. Our hearts began to heal. Two years later, we were excited to be expecting again.

JOANNA CLAIRE

We knew there was a 25 percent chance this baby could have the same condition as Noah. But we were not prepared to learn at our 13-week ultrasound that our baby girl was in heart failure. Her heartbeat was 75 beats per minute, half of what it should have been. The doctor delivered the news, "She will likely not make it through the weekend." Our hearts broke. Here we were again.

I began to question God. What didn't I learn the first time? Why this road AGAIN? I slowly learned that it wasn't about me. My babies were made for His glory. I may never know the scope of the impact their lives have made here on earth. I chose to be thankful for each moment I had with my daughter.

At biweekly appointments we saw the buildup of fluid in her abdomen grow. The reality was at any moment her heart could become too overwhelmed to take another beat. We named her Joanna Claire because we wanted a permanent reminder that God is gracious and that He used our daughter as His shining light. We believed God formed her wonderfully stubborn heart. Fourteen weeks later it took its last beat.

Joanna's life and death were unimaginably difficult for our family. Never has 2 Corinthians 12:9 been more real to me. "But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly of my weakness, so that the power of Christ may rest upon me."

EMILIE ALYSE

Almost two years later, our perfectly healthy daughter, Emilie, went to be with Jesus just one week before her due date. With no medical explanation, we were left again with a choice — do we believe? Even in this?

I have learned that when God enables us to rejoice and praise Him through our suffering (Hab. 3:18), it demonstrates powerfully to those around us that God is still God. He never changes. He IS in control. By His grace, Mike and I choose daily to trust His hand.

I think about our beautiful children every day and what our family could have been like. The impact of loss is real. They have left a legacy of life for our family. In sharing Noah, Joanna, and Emilie's stories, I get to tell of God's fierce love for every single life, no matter how small or how brief or how broken. God has a plan for each of us. That is His marvelous GRACE.

Kristin (Kuhn) Koning '00 *is married to Mike and mom to three other fearfully and wonderfully made children: Trent, 13; Drew, 11; and Annalise, 3. To read more of her family's story, visit koningklan.blogspot.com.*

From Encouraging Notes to Baby Bottles, Cedarville Supports Miami Valley Women's Center

by Clem Boyd

They may be behind the scenes, but their efforts are making a noticeable impact on the lives of the preborn, their mothers, and those who serve them.

Abi Chavies '18 is a team leader, along with Kayla (Paney) Daniels '16, for Cedarville's ministry to the Miami Valley Women's Center (MVWC) in Xenia, Ohio. Every Wednesday at 5:30 p.m., the Cedarville team of four to five students travels to the Xenia office, a half-hour after closing time. They clean the office and make it an inviting place for women who are seeking pregnancy counseling. But each time of service begins with the Lord.

"We pray for 20 minutes for the center and for the ladies who volunteer at the center," Chavies said. "We thank God that women have a place like this to go to."

The team has also written notes of encouragement to volunteers. "What an extra-special labor of love," commented Debbie Gebhart, Director of the Xenia office, in an email to Vicky Hines, Cedarville's Global Outreach Ministry Coordinator.

"I cried when I came in and saw [the notes]. Several of the volunteers were truly encouraged and blessed by this kind act of service toward us. The words weren't just nice but were spoken to each one personally as a message they needed to hear. You all are doing a great job and should be very proud of your students," Gebhart concluded.

The cleaning and prayer ministry continues a relationship between Cedarville and MVWC that started in 1996. "When a prominent educational institution takes a stand for the cause of life and partners with a local pregnancy resource center, it makes a valuable statement to the community," noted Tiffany Seifman, MVWC's Executive Director.

In addition to Chavies' team, Cedarville students also mentor middle school students in Xenia and Cedarville who are part of MVWC's STARS program. STARS stands for Self-Respect, Truth, Accountability, Responsibility, and Success and is one of three abstinence education outreaches that promotes abstinence, character development, and healthy relationships.

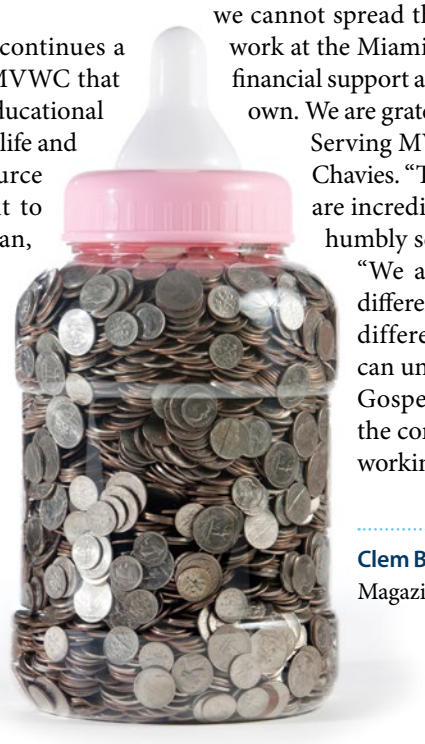
Cedarville also has a long-standing financial partnership with MVWC. The University has underwritten the Gala fundraising event for a number of years and students have promoted the Baby Bottle Campaign, raising funds for client care, from pregnancy testing supplies to educational materials to baby supplies.

When a prominent educational institution takes a stand for the cause of life and partners with a local pregnancy resource center, it makes a valuable statement to the community.

"Last August, students collected more than $17,000 for the MVWC during their annual Fall Bible Conference," Seifman said. "These funds allow the MVWC to provide pregnancy testing, limited ultrasound, and options counseling for women who are considering an abortion. Clients receive information on adoption, parenting, and abortion so they can make an informed decision. Those who have experienced an abortion can receive healing through the Abortion Recovery Ministry (ARM). In addition, the MVWC offers a number of services for both men and women from all walks of life, including parenting classes, discipleship, or Bible study."

Seifman continued, "Without great partnerships, we cannot spread the word about the life-affirming work at the Miami Valley Women's Center, or raise financial support and build a solid reputation on our own. We are grateful to Cedarville University!"

Serving MVWC with her team has changed Chavies. "The individuals who serve with me are incredible examples of what it means to humbly serve Christ and others," she said. "We are all very different people — different majors, different backgrounds, different personalities. But one cause can unite you. We're there to spread the Gospel and help the center do that in the community. We've become a family working toward the same goal."



Clem Boyd *is Managing Editor of* Cedarville Magazine.

We Believe in the Local Church



Here at Cedarville University, we believe in the local church. In an era when there is often more emphasis on independence and autonomy than on shared life and community, this is a crucial statement. It is vital to understand the importance of the church and to understand also how we seek to involve and prepare students for lifelong service in the church, regardless of their vocations.

by Jeremy Kimble

CRUCIAL ROLE

The doctrine of the church has not held a priority position compared to other doctrines. The deity of Christ, justification by faith alone, the inerrancy of Scripture, and the atoning work of Christ are just a few examples of issues that are more tightly tethered to the realities of the Gospel. However, in spite of a lesser spotlight, the doctrine of the church is crucial. In fact, one should recognize that this doctrine, often referred to as ecclesiology, is connected to the doctrines of God and salvation and should be factored into our understanding of theology and redemptive history.

The doctrine of the church is part and parcel of (1) the eternal purpose of God in redeeming His fallen human creatures; (2) the Father's mighty work in regard to the exaltation of His humiliated and crucified Son; (3) the eternal divine counsel with regard to the revelation of Himself and His ways; and (4) prophetic Scripture that assigns an important role to the church in the outworking of salvation. As such, while ecclesiology may not be the doctrine that holds highest importance, it is a necessary area of study due to its close connection to other crucial doctrines (e.g., God, salvation).

GLORIOUS MISSION

More practically, we need the local church. She is the bride for whom Christ died (Eph. 5:25–27) and the body of Christ (1 Cor. 12:12–26). The assembling of God's people into local communities is crucial for the oversight of one another's discipleship, mutual exhortation, worship, ministry, and mission. The church is God's plan for seeing the spread of the Gospel to every tribe, tongue, nation, and language (Matt. 16:18–19; 28:18–20).

As a confessional institution, Cedarville maintains the following regarding the doctrine of the church: We believe that the local church is a gathered congregation of believers, associated by covenant, practicing self-governance, and observing the ordinances of believer's baptism by immersion and the Lord's Supper. The church is to be committed to the authority of the Word of God in matters of doctrine and practice. God calls certain men to be pastors, providing spiritual leadership for the church. Deacons, likewise, minister to the church body through specific acts of service.

We believe that the universal Church consists of all who have saving faith in Christ. As the body of Christ, the Church is to fulfill His mission of making disciples throughout the world (Matt. 18:15–17; 28:18–20; 1 Cor. 1:2; 12:12–28; 7:17; 11:16; Eph. 1:22–23; 2:14–15; 4:11–16; 5:23-32; 1 Tim. 2:12; 3:1–15). This statement puts us on sure and specific footing as we speak about the importance, nature, and mission of the local church.

STUDENT SERVANTHOOD

Beyond our statement of faith, Cedarville University works intentionally and strategically to train students to be lifelong members and contributors to their local churches. First, students are encouraged to join and minister in a specific local church. This is promoted especially through the Involvement Fair, which offers a number of on- and off-campus ministry opportunities, including many with local churches. For example, a number of students work with either children's or student ministries at churches in the area. Cedarville students also have the opportunity to serve in worship ministries, participate in small groups and, for students studying to go into full-time vocational ministry, will preach. Alongside ministry involvement, many churches also offer "associate membership." This allows students to continue as members of their church back home, but also receive the shepherding they need at school.

We need the local church. She is the bride for whom Christ died and the body of Christ.

Cedarville students will continue to receive encouragement to join and minister in a local church from their resident assistants, resident directors, and other leaders on campus. Cedarville values the church, and accountability for church involvement is a priority. Chapel is a platform used to promote the ministry of specific churches. Students are able to hear from top-tier preachers serving as pastors in local churches. This allows students to hear what is going on around the world in terms of the Church, which produces a passion and resolve to be joined with the people of God. A specific example of this can be found in the 9Marks conferences that are hosted on campus each fall. Based on the book, *9 Marks of a Healthy Church*, this conference gives students (as well as faculty and local pastors) the opportunity to hear from speakers who give hearers strategic ways to foster health in their own churches.

Beyond these avenues for student involvement, Cedarville also provides more strategic opportunities. Global Outreach at Cedarville equips students for lifelong leadership and service through partnerships with local churches, community organizations, and missions. These volunteer ministry opportunities

provide a context where students apply what they learn in chapel and the classroom and make a powerful impact for Christ as they meet real needs in our surrounding communities and the world. Students serve locally through weekly volunteer ministry teams or through short-term mission trips, taken over spring break or in the summer. In all of this, students learn to value the local church, long-term ministry endeavors, and a call to reach the nations with the Gospel.

COMPELLING WITNESS

All students also take the Bible minor, and in Theology 2, the final course in the Bible minor sequence, there is a specific unit on the doctrine of the church. In this section of the class, professors stress the importance of the church as we talk about the nature of the body of Christ, its mission and ministries, and the ordinances of baptism and the Lord's Supper. Some Christians mistakenly believe that the church is completely optional in terms of their involvement and membership, but that would be a mistake. We teach that the church is crucial because we exhort one another day after day, so that we are not hardened by the deceitfulness of sin (Heb. 3:12–13). God made us for community, to submit to qualified church leadership, to serve one another, and to be on mission in the world. By our love for one another, the church witnesses to the truth that Jesus is the unique means of salvation for all. As such, we make clear to our students the beauty of the church and the importance of their service for the health of the church.

God made us for community to submit to qualified church leadership, serve one another, and be on mission in the world.

I am overjoyed to be working on a campus and in a church where I see students valuing the local church. Each Sunday as I gather with God's people, I look around and see a host of college students in our midst. When I pick up my children from their respective classes, I often see Cedarville students working in various ways in those classes. As I have assisted with the student ministry at my church, I see our Cedarville students involved in leading small groups and discipling middle and high school students. I see our students in the choir, orchestra, praise teams, and a number of other areas. And I often hear the testimonies of students who join our church through associate membership so they receive pastoral oversight while they are here on campus. Here at Cedarville University, we believe in the local church, and we expect to see our students graduate and continue to join and be involved with their local churches, where they will serve, spread the Gospel, and glorify God's name in Christian community.

Jeremy Kimble *is Assistant Professor of Theology at Cedarville University. He earned his Ph.D. in theological studies.*

To watch Thomas White's chapel message on this topic, visit **cedarville.edu/localchurch**.

Master of Ministry Goes Online

by Ched Spellman

The Cedarville University seal contains these words: "For the Word of God and the Testimony of Jesus Christ." Taking our vision from these words, the School of Biblical and Theological Studies seeks to provide a biblical and theological foundation for our understanding of God, ourselves, and the world.

A recent development in our School resonates with this overall vision. Our one-year Master of Ministry program, which before had only been offered on campus, will now be available completely online as well. This new online option for the Master of Ministry will be available fall semester 2016.

The M.Min. program equips students to know and love God more deeply through a close reading of the Scriptures and thoughtful reflection on the theological truths found in God's Word. Students in this program dig into the textual features of the biblical literature and examine the way that all Scripture fits together. This involves grappling with what the Bible says, what churches have believed, and how it all fits together.

Our goal is that students who graduate from the M.Min. program will be equipped to rightly handle the Scriptures, build up the churches, and spread a passion for participating in God's work in the world.

With the online option, Cedarville provides a flexible, affordable means of equipping future ministers of the Gospel who are currently in a busy career. Students can begin the program in any semester. The courses themselves allow students to go at their own pace throughout each week and manage their course work according to their own schedule. This makes the M.Min. degree online a very attractive option for adult learners who want to be equipped for Kingdom impact in a manner that works with their schedule.

Online education is an important and strategic area that will continue to grow. A strong biblical foundation is part of the legacy of Cedarville University. As we offer the M.Min. courses online, we will work to provide an enriching learning environment that maintains this strategic vision. From our perspective, these programs represent an exciting opportunity for students interested in an academic program that successfully pursues academic excellence alongside a passion for the churches.

Our prayer is that this innovative and flexible program will encourage and equip students as they seek to embrace the Word of God and the Testimony of Jesus Christ in their own lives and ministries.

Our prayer is that this innovative and flexible program will encourage and equip students as they seek to embrace the Word of God and the Testimony of Jesus Christ in their own lives and ministries.

For more information about the Master of Ministry program, visit **cedarville.edu/mmin**.

Ched Spellman *is Assistant Professor of Biblical and Theological Studies at Cedarville University and Lead Developer for online Bible programs. He earned his Ph.D. in biblical theology.*



New M.Div. Degree Offers Affordable Ministry Preparation

by Randall McKinion

Throughout its history, Cedarville has excelled in preparing its graduates to make a profound contribution to the local church. By the grace of God, Cedarville graduates obey the Great Commission as laypeople and ministers in churches all over the world.



With the inception of a Master of Divinity (M.Div.) program, Cedarville stands to further contribute to the local church. I believe the Lord has positioned Cedarville with a biblical and theological faculty made up of experts in their fields — a faculty whose teaching has been refined within the ministry of the local church. As such, Cedarville is in an ideal position to add a professional ministry graduate degree.

Students may pursue the Master of Divinity at Cedarville in one of two ways. First, students who have already completed a bachelor's degree may enter a traditional three-year M.Div. program. These students are not required to have a Bible or ministry undergraduate degree to enroll.

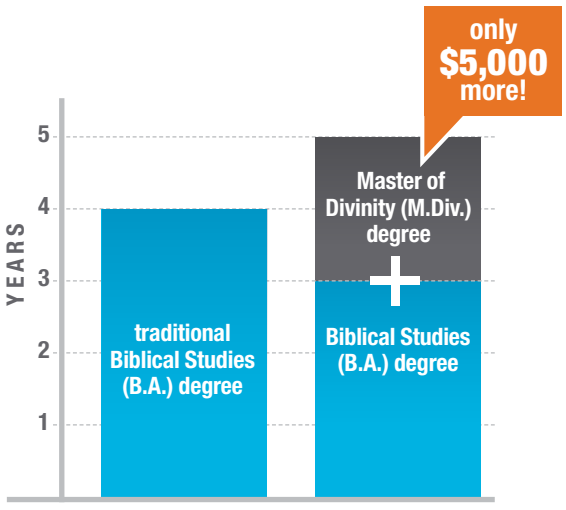
With the second option, by taking advantage of the biblical studies major that the School of Biblical and Theological Studies already offers, students without a bachelor's degree may enter an accelerated program that allows them to receive both a B.A. in biblical studies and a M.Div. at the end of five years of study. The strong undergraduate program at Cedarville allows the school to overlap its upper-level classes with courses traditionally taken in the first year of the M.Div.

With the increasing costs of education, the ability for a college to compress these two degrees without forfeiting the academic excellence of either program provides a powerful benefit to the student. We believe this five-year program permits graduates to enter the ministry with less burdensome student debt, which will increase their ability to enter the ministry sooner and more efficiently. This accelerated program will be especially fitting for those aspiring to missions.

Whether graduating from the three-year or five-year M.Div. program, Cedarville graduates will enter the ministry with the skills and knowledge necessary to excel in any manner of full-time position. My prayer is that God would use the M.Div. to equip a generation of ministers who will lead the Church for the Word of God and the Testimony of Jesus Christ.

For more information about the accelerated M.Div., visit **cedarville.edu/AcceleratedMDiv**. To learn more about the three-year M.Div., go to **cedarville.edu/MDiv**.

Randall McKinion *is Associate Professor of Old Testament at Cedarville University and served on the team that created the Master of Divinity program. He earned his Ph.D. in biblical studies.*



Cedarville Students Help Transform Church Into Vibrant, Growing Congregation

by Clem Boyd

Joe Collis '15 went from church attender to church ministry leader in less than 14 days.

University Baptist Church (UBC) in Beavercreek, Ohio, held a ministry fair the first week he attended in 2013. Within a week and a half, he was helping lead the middle school boys' ministry. "That's unheard of in most churches," Collis said. "Many churches want to know you for a long time, but UBC trusts you, gives you leadership opportunities, teaches you, and equips you to serve in the local church."

That philosophy flows from UBC's Senior Pastor Casey Cockerham. "Our Cedarville students add an energy and enthusiasm to our congregation that is contagious," he said. "We love allowing them to serve and gain hands-on experience while they are learning the theological and philosophical tenets of faith at school."

According to Cockerham, Cedarville students lead worship, teach children's Sunday school, lead children's church, help with the Awana program, serve as greeters and ushers, help with counting offerings, and serve youth. "They are a huge asset for us when it comes to volunteers," he said.



Cedarville students lead small groups for University Baptist Church's Young Adult Ministry. Photo courtesy of Joe Collis '15.

Collis led the Cedarville ministry team of 20–25 students to UBC from August 2014 to December 2015. Valerie Sohn '16 led the Cedarville team spring semester 2016. She started attending UBC in 2013 and noticed a lack of children's worship during the main adult service.

"I was ready to volunteer if someone else started the children's worship ministry," Sohn said. "But then they put me in charge. It's stretched me to lead in ways I hadn't experienced. I didn't know if I could do it, but I tried, for the Lord's sake and for the children."

Whether they are going into full-time ministry or working in another profession, it's exciting to imagine this missionary force of bright, young students going out into the world to serve Christ in their families and professions.

Collis desired that same experience for all students. "I enjoyed challenging Cedarville students who wanted this welcoming environment and church family to then serve the Lord there in a practical way," he said. "They see you as a ministry leader today, not just tomorrow."

Cedarville students helped the church turn an important corner. "When I came to the church in June 2010, the church was struggling," Cockerham said. "They had gone through a difficult pastorate and had been without a pastor for two years. The church was down to around 40–50 people and worship was being led by one of the members."

Cockerham was familiar with Cedarville from past ministry experience and began praying that God would supply a worship leader and students from Cedarville. "God was incredibly gracious to bless us with both," he said. "Very soon we had an entire band made up of Cedarville students. God used that in a mighty way to bring incredible growth and life back into the church. Since that time, we have continued to grow and we are blessed to have more than 100 Cedarville students worshiping and serving with us each week."

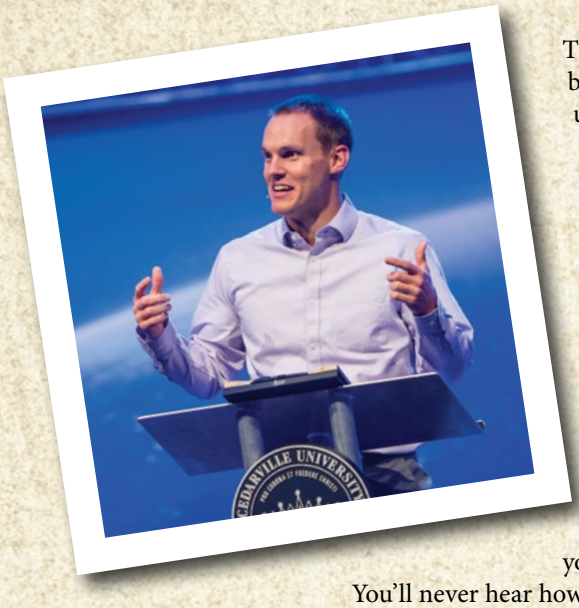
There are now more than 300 adults and children attending on an average Sunday.

Cockerham added, "Whether they are going into full-time ministry or working in another profession, it's exciting to imagine this missionary force of bright, young students going out into the world to serve Christ in their families and professions."

Clem Boyd *is Managing Editor of* Cedarville Magazine.

God's Love for the Unreached

The following is an excerpt from a January 12, 2016, chapel presentation by David Platt. Listen to his full remarks at ***cedarville.edu/chapel****.*



There are more than 2.8 billion people who are unreached.

If we're unreached, we don't know Christians. We don't know anybody who believes the Gospel, who would share it with us. We don't have access to a church where we can see the Gospel on display and hear the Gospel proclaimed. So, if you're unreached, you'll be born, you'll live, you'll die, and you'll never hear the Gospel. You'll never hear how much God loves you and that He sent His Son to die for your sins.

There are people today who are breathing their last breath, and they've never heard how much God loves them in Christ. What happens to them when they die? Do they go to heaven? Do they go to hell?

I'm convinced that most people in churches, maybe even most people in this room, would say, or think, those people go to heaven. If we believed differently, there's no way we would spend so many resources on ourselves and not get the Gospel to them.

God has chosen you and me to be the means by which this good news goes to them. This Gospel is good. We can't keep that to ourselves. We're talking about a cure for eternal cancer.

Everyone in the world has knowledge of God; Paul makes that very clear in Romans 1:18–20. Creation shouts the character and qualities of God. So whether you are in an Amazon rain forest, the Sub-Saharan desert, Central Asia, or wherever you find yourself, you have knowledge of God. But it doesn't mean you believe in God.

If we're unreached, we have knowledge of God, but we have rejected God (Rom. 1:21), and we stand guilty in sin before God. There are no innocent people in the world; there are guilty people all over the world. That's why they need to hear the good news.

God chose to pour out your wrath of sin on His Son in your place. Then you, freely by His grace, might be saved from all your sins, forever. That's good news, the greatest news in all the world. But the Gospel is only good news if it gets there on time.

Is it possible to really believe this good news of God's love and then think, "OK, I'll coast"? I plead with you students, don't waste your life like that. Based on God's great love for you, look to Him and say, "Here's my life, every part of it: my future, my ambition, my gifts, my talents, my education, everything. Lord, use me to make Your love known to people that have never heard it."

God has chosen you and me to be the means by which this good news goes to them. This Gospel is good. We can't keep that to ourselves. We're talking about a cure for eternal cancer. How will they hear if we don't preach it to them (Rom. 10)?

He loves you so much, and He knows so much better than you do what is best for your life. If you can trust Him to save you for eternity, surely you can trust Him to lead you on this earth, but also to satisfy you every step of the way. So, on behalf of a couple billion unreached people in the world, would you put a blank check on the table with your life?

David Platt *serves as President of the International Mission Board of the Southern Baptist Convention. He is the author of* The New York Times *best-seller* Radical *and is the host of* Radical with David Platt *on Moody Radio.*

Waiting and Soaring

The following is an excerpt from a January 28, 2016, chapel presentation by David Jeremiah '63. Listen to his full remarks at ***cedarville.edu/chapel****.*

God wants you and me to soar like eagles. Then you'll get the updrafts of His spirit, and you soar in His strength (Isa. 40:31). The question is, how do we go from flapping to soaring?

The secret of [soaring] is waiting. To wait on the Lord — oh, this is not in my DNA. To wait means to pause and soberly consider our own inadequacy and the Lord's sufficiency, and to seek counsel and to ask for help and to hope in Him. Waiting involves submission to the Word of God, and the will of God, and the ways of God.

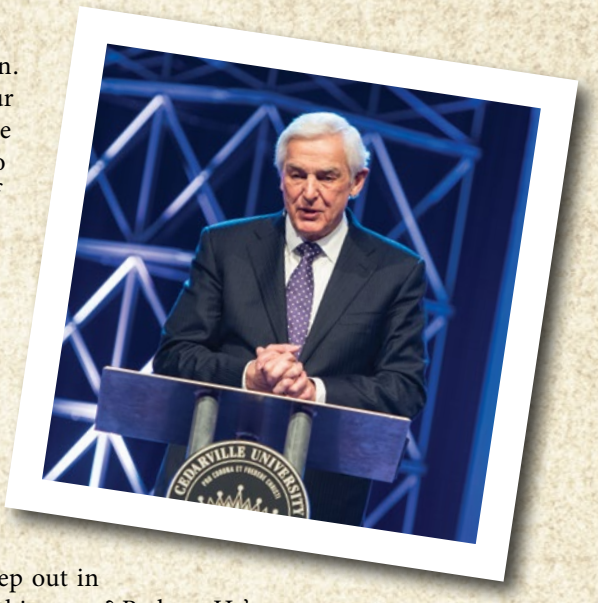
We are a generation of fast food and instant gratification and the "buy now, pay later" mentality. Live together before you get married; what are you waiting for? Waiting doesn't sell well in our day.

The Bible points us in a direction that slows us down, so we can arrive at our destination and actually enjoy the journey. When we sense panic growing within us, we need to transform our panic by a pause for strength. When we wonder how we will ever do it all, we need to just wait long enough for God's peace to reclaim our heart.

Waiting has to be done in silence, another word that we're very uncomfortable with today. "Be still and know that I am God" (Ps. 46:10). Silence, like waiting, is not native to my world. You can nurture silence in your heart if you value it, if you cherish it, and are eager to nourish it.

We have allowed our lives to become so cluttered up, we never have time to really think about anything to its roots, and I believe Isaiah is onto something when he talks about waiting on the Lord. God is eternal; He's the everlasting God. He's sovereign; He is the Lord. He's omnipotent, the Creator of the ends of the earth. He's immutable; He never faints or is weary. He is omniscient; His understanding is unsearchable. He is merciful; He gives power to the weak. He is gracious; He increases strength to those who already have might.

He's worth waiting on. When the voices filling your mind with what to do, where to go, and what's going to happen after you get out of here are screaming in your head, just wait a little bit longer to hear the voice of God. He's worth the wait. The Bible says if you focus on Him, you will be in perfect peace.



So I want to ask you, are you soaring or are you flapping? Have you gotten so comfortable that you're unwilling to step out in faith and trust God for anything new? Perhaps He's stirring up your nest so you will launch out in some pioneer spiritual journey. God is longing to transform us from hummingbirds to eagles. He will stop at nothing; His purpose is clear. His children are eagles in the making.

When the voices filling your mind with what to do, where to go, and what's going to happen after you get out of here are screaming in your head, just wait a little bit longer to hear the voice of God. He's worth the wait.

David Jeremiah '63 *is the Founder of Turning Point Radio and Television Ministries and is Senior Pastor of Shadow Mountain Community Church in El Cajon, California. He is the author of numerous books including the Jeremiah Study Bible. He has also served on the Cedarville University Board of Trustees.*

Renovation Creating New Chapel "Moments"

by Carol Lee '96

The student experience looks different for each generation of Cedarville students. Some alumni remember when the college had a football team. Others remember when the dress code required skirts for the women and prohibited mustaches for the men. But chapel has always remained a constant. There's nothing quite as iconic about Cedarville as the daily 10 a.m. hour when the student body gathers in the James T. Jeremiah Chapel to worship together and be inspired by Scripture.

Daily chapel is unique, even among Christian colleges. And Cedarville's commitment to preserving that shared experience demonstrates what the University has declared for years: that chapel is the heartbeat of the Cedarville experience. That's why the University has undertaken a total renovation of the chapel space to improve and enhance the total worship experience — from the carpet and seating to the lighting and sound. Not since the Dixon Ministry Center opened 20 years ago has the University made such an investment in chapel.

HEART OF THE CAMPAIGN

Last fall, Cedarville launched the $3 million Campaign for the Jeremiah Chapel. It began with an announcement that the 298 pews (that had surely seen better days) would be replaced by theatre-style seating. On the practical side, this will allow individual seats to be replaced as needed instead of all the pews at once. In addition, individual seats can be numbered and reserved for ticketed concerts and events. To kick off the campaign, alumni, parents, faculty, and staff were invited to sponsor a seat in the renovated chapel. For a gift of $250 or more, donors can have a seat placard personalized with their initials, class year, and favorite Bible verse reference.



Cedarville staff members drum up support for the Triple Tuesday Chapel Challenge in April. Pictured are (L-R) Stephanie (Cleek) Carroll '10, Director of Alumni Relations and Annual Giving; Matt Pogirski '04, M.B.A. '15, Regional Director of Institutional Relations; Wade Harris '99, Regional Director of Institutional Relations; and Cheryl Fisher, Information Specialist.

For three days in April, students from Brock, a men's residence hall, volunteered their time and muscle to unbolt the pews and carry them out of the building. According to Stephanie (Cleek) Carroll '10, Director of Alumni Relations and Annual Giving, a row of chairs will be reserved and named to honor the students' meaningful and cost-saving service.

MEMORIES FOR A LIFETIME

Each generation of Cedarville alumni can tell stories about a special, memorable chapel experience where "you had to be there." In 1995, a storm knocked out the power across campus, and Tony Evans continued preaching in the dark. On "the day the power went out," students heard a powerful chapel message they would not soon forget. A year later, students lined up to move hymnals from the previous Jeremiah Chapel, now the Apple Technology Center.

On Tuesday, April 19, students, faculty, and staff gathered for this generation's "had to be there" chapel moment. With all the pews removed, everyone sat on the floor (see pages 42–43).

"We all remember that one chapel, and I wanted to be part of that day," Carroll said. "When I arrived, students were singing and worshipping so loud you could feel it in your chest. And it hit me — I wanted to bring every alumnus — the whole Cedarville family — into this room with these students to worship together."

GIVING WITH A BOOST

That wasn't the only special memory that happened that day. Alumni Relations and Annual Giving had planned a one-day fundraising event, fueled by social media, to raise $75,000 for the renovation. Sweetening the deal were two $75,000 gift matches so that every gift given on April 19 would be tripled in value. The response to the "Triple Tuesday Challenge" was overwhelming, and the goal was met by 4 p.m.

"Nearly 750 people gave to the campaign that Tuesday," Carroll said. "One donor gave $25,000 so that 125 students could sponsor a chapel seat for just $50. Students were calling parents and posting about the campaign on Twitter. This was one of those campaigns where everyone wanted to get involved because chapel is such a special part of the student experience."

The surprises kept coming. When the $75,000 goal was met eight hours early, another $175,000 dollar-for-dollar gift match was announced (extending through June 30) to continue the momentum. By the end of the day, alumni, students, parents, faculty, and staff had united to give $422,821 for the chapel renovation. So far, $110,000 has been raised toward the second match, and $65,000 remains. If you would like to participate, visit **cedarville.edu/chapelcampaign**. Thank you for praying about how you might help meet this need.

"We appreciate everyone who has already given to the Campaign for the Jeremiah Chapel," Carroll said. "And special thanks to everyone who made the Triple Tuesday Challenge possible. It was incredible to see the Cedarville family come together and give so generously."

Tech Changes Will Enhance Chapel Ministry

Behind every pastor, speaker, musician, and worship leader in chapel is a technical crew that ensures the Gospel message can be seen, heard, and clearly understood.

In the following Q-and-A, Brandon Waltz '87, Director of Production Services Group, explains some of the technical changes coming to Cedarville's chapel and how they will enhance its ministry opportunities.

Q: From a technical standpoint, what will you be able to do with sound and lighting in chapel that you've not been able to do before?

A: The way we do programming and production today is so different from how it was conceived when the chapel was built in 1995. We've been working with technology that was original to the room, and we've been able to work around some of the constraints for some time. But the renovation will give us a lot more flexibility and functionality to do exactly what we envision to create a specific environment in the room, whether for chapel, concerts, or special events.

With a darker color scheme, we'll be able to keep light from reflecting off the walls. We'll have better control to reduce distractions and focus the audience's attention to what is happening on the platform.

Depending on where you sit in the chapel, there are spots where the sound seems louder and spots where it's harder to hear. We will have a new public address (PA) system with new speakers and custom-designed acoustic panels. We've hired a company to do an acoustic study to ensure that the sound quality is balanced, no matter where you are in the room.



Q: What about video?

A: Video is what started this discussion — how to do it better in the room. There were previously two student videographers standing on platforms midway down the chapel floor. Anyone seated behind them had an impeded view of what was happening on the platform. We'll be building camera pits at the back of the room where students will have a safer, more stable place to do their work. The new equipment will also allow us to do more live streaming of events.

Q: How many students are part of your chapel production team?

A: We have a crew of about 25 students who regularly assist in production work. Throughout the year, we involve as many as 65 students to help with video, sound, and lighting for chapel and event productions.

Students have a significant role in shaping the daily worship experience in chapel. This renovation will provide a lot more tools and opportunities to create some special worship experiences. I look forward to seeing what students are able to produce creatively.

Q: We talk about chapel as the "heartbeat" of the student experience. What do you see as the "heartbeat" of this renovation?

A: Enhancing the experience around the spoken word. We want to create an environment where the Gospel is clearly articulated so people can hear it, understand it, and respond to it.

It's not all about the audio, lighting, and video. These are merely tools, a means to an end. The end is the ability to serve well and use the tools and gifts we have to glorify God.

We have a vision that our graduates will take their talent and technical experience into local churches and beyond so that others will be blessed by both their skills and their heart for Gospel-driven ministry. And our grads can say, "I learned this by serving in chapel production at Cedarville."

Carol Lee '96 *is a freelance writer and editor and the Publication Manager at Bethany Christian Services in Grand Rapids, Michigan.*

CRASH COURSE

A TEST DRIVE OF THE CLASSROOM EXPERIENCE (WITHOUT THE FINAL EXAM)

PROGRAM TITLE
Text-Driven Preaching 1

COURSE COORDINATOR
Jeremy Kimble
Assistant Professor of Theology

DESCRIPTION
Text-Driven Preaching 1 introduces students to the process of preparing and delivering sermons that are shaped by Scripture's textual meaning. The course emphasizes moving from textual interpretation to skilled delivery to a contemporary audience.

BIG IDEA
- Students learn to understand what was happening with the original audience of a biblical text, determine the author's intended meaning when interpreting that text, and then communicate the scriptural passage effectively.
- Students learn to discern how the whole counsel of God can meet the spiritual needs of a congregation. This demonstrates a belief in the inerrancy and sufficiency of Scripture and calls for a preaching ministry that is shaped by an attentive pastoral ministry.
- Students plan a complete sermon series for two different books of the Bible (Galatians and Judges), and they also learn the process of crafting textual sermons.
- Students gain real-life experience by preaching in class in front of their peers and instructor, with the added benefit of receiving helpful feedback.
- Students ultimately learn to preach the Bible with greater accuracy, clarity, and passion.

LEARN MORE:
cedarville.edu/bible

"This course prepared me to teach and preach in many different settings. As I prepare for full-time pastoral ministry, this class was critical for being able to effectively communicate from the pulpit. This was not only my favorite class at Cedarville, but one whose principles I will use for the rest of my life."

Bryson Jackson '18, Biblical Studies

"Text-Driven Preaching has been a phenomenal class that has not only prepared me to preach, but has challenged me in my personal life as well. It has given me the tools and the vision to lead God's people."

Justin Elafros '16, Biblical Studies

Historic Commencement Celebrated



Largest Graduating Class in Cedarville's History

Members from the largest graduating class in Cedarville University history received their degrees at the 120th commencement on May 7. The class of 2016 was comprised of 761 students, representing both undergraduate and graduate programs. The ceremony was held in the Doden Field House.

The historic class also included the inaugural graduates from the School of Pharmacy's professional pharmacy program. The 48 pharmacy students received the first doctoral degrees (Pharm.D.) from Cedarville University after they successfully completed the rigorous seven-year program. In all, Cedarville awarded 89 graduate degrees.

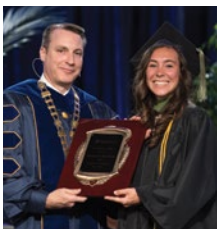
As part of the ceremony, Rev. James D. Parker, Sr., '64, the first African-American student to enroll at Cedarville University, was awarded an honorary Doctor of Divinity degree. Parker came to Cedarville in 1954 and persevered through cultural and personal struggles. A personal tragedy in 1955 disrupted Parker's education, but he returned to Cedarville and graduated in 1964 with a degree in history.

He used his education and love of the Bible to begin a pastoral ministry that lasted more than five decades at churches in Ohio, New York, and Washington, D.C.

"I'm still trying to wrap my mind around all that God has done for me," Parker said. "I'm elated to be able to return for commencement to receive my honorary doctorate, and I'm extremely thankful to Dr. White and the Board of Trustees for selecting me. It's very humbling."



Thomas White, President, and Loren Reno '70, Vice President for Academics, presented James D. Parker, Sr., '64 with an honorary Doctor of Divinity.





Thomas White presented the President's Trophy to Kaleigh Rowlands '16 and Michael Kuhn '16.

To view Parker's January 18, 2016, chapel message at Cedarville, visit **cedarville.edu/parker**.

The University also honored several students for their accomplishments. Two students — Michael Kuhn '16 from Ona, West Virginia, and Kaleigh Rowlands '16 from Fillmore, California — received the President's Trophy, the highest honor for a graduating senior, recognizing leadership, ministry, community and campus involvement, athletic performance, and academic achievement.

The following 2016 graduates received the Faculty Scholarship Award for achieving a perfect 4.0 grade point average: David Anson, biology, Swansea, Illinois; Jonathan

Barlow, broadcasting and digital media, Westerville, Ohio; Erica Corbiere, linguistics, East Sandwich, Massachusetts; Sarah Fox, applied communication, Belmont, Ohio; Steven Hartman, chemistry, Cedarville, Ohio; Michael Kuhn, mechanical engineering, Ona, West Virginia; Rachel Lamb, athletic training, Lebanon, Ohio; Joseph Morley, accounting, Verona, Wisconsin; Kelley Pugh, psychology, Chesapeake, Virginia; Ryan Sanderson, broadcasting and digital media, North Huntingdon, Pennsylvania; Emily Shinkle, integrated mathematics education, Springfield, Ohio; and Emma Zuidema, Spanish, Grand Rapids, Michigan.



First Doctor of Pharmacy Degrees Conferred

Cedarville University's School of Pharmacy awarded degrees to its inaugural Pharm.D. class of 48 graduates. After commencement, many began careers all across the country, from Ohio to Oregon. Of students who pursued a postdoctoral residency, 79 percent were chosen and will train throughout the United States, from Kettering Medical Center in Dayton, Ohio, to the Mayo Clinic in Rochester, Minnesota. One graduate, Juanita Draime '13, Pharm.D. '16, is completing the first two-year academic fellowship to be offered at Cedarville University.



Upcoming Events

June

6–10 Academic Camps: Engineering, Forensic Science, Geology, Music, Worship, Writing

13–17 Academic Camps: Art and Design, Criminal Justice, Pharmacy, Psychology, Theatre, Worship

13–24 WAVE Camp

20–24 Academic Camps: Engineering, Nursing

20–24 MOVE Camp

20–24 Super Summer

27–7/1 Academic Camps: Athletic Training, Foreign Language

July

1–4 Midwest Chinese Christian Association Conference

5–9 Student Life Camp

10–22 Missionary Kid Transition Seminar

18–22 LIFT Camp

26–31 Momentum Conference

August

19–21 Getting Started Weekend

22–25 Fall Bible Conference

September

30–10/1 Homecoming and Parents Weekend

cedarville.edu/events

Re-Tweets Tweet Tweet Tweet

Unix Diza @unixdiza · Mar 9
Excited to head to Chicago with a team from @cedarville for a @cedarvilleGO SB Missions Trip with @InnerCityImpact #springbreak

Amy Kelly @aekelly2 · Mar 19
Thankful for a day to be challenged and encouraged. Thank you @RedeemedRob, @cedarville and @CUHeartSong for serving well today! #Cedarmania

Mark Vroegop @MarkVroegop · Mar 22
What a blessing to experience the gospel-centered vibe of @cedarville chapel! Keep up the great work @DrThomasWhite and team! #lovethisplace

Makarios @MakDR · Apr 05
@cedarville came to visit last month & we loved every second! #MakCommunity

Brian White @brianwhiteHBCNI · Apr 07
Great to be @cedarville yesterday - great spirit on campus, thousands exalting Christ in chapel, exciting new academic programs #GodatWork

Rachel Evans @ray_chill_96 · April 28
I am blown away at how the professors at @cedarville are so genuinely invested in the lives of their students. #6days





A CHAPEL TO REMEMBER

With pews removed by students from Brock Hall, Cedarville held its last chapel of the year on April 19 with students, faculty, and staff seated on the floor, but praising God to the rafters for His goodness. The celebration was a chapel moment that will be remembered for a lifetime. You can still contribute to the $3 million upgrade that includes new seating, video, sound, lighting, carpet, paint, and stage. Visit **cedarville.edu/chapelcampaign** or call Advancement at 1-888-233-2784.

YELLOW

Koch Smashes 17-Year Record, Beats Olympic Trials Qualifying Time



Carsyn Koch '18 met the U.S. Women's Olympic Trials 800-meter qualifying standard with a 2:02.39 in the Payton Jordan Invitational at Stanford University on May 1. The top 32 runners in the event are invited to compete in the Olympic Trials on July 1–10 in Eugene, Oregon. The qualifying mark is 2:03.0.

Koch's time at Stanford is the fastest in NCAA Division II history, according to the U.S. Track & Field and Cross Country Coaches Association (USTFCCCA). The previous DII record was 2:02.48 set in 1999.

The Washburn, Maine, native previously had the No. 3 effort on the DII list of 2:03.58, which she established on April 16 at the Mt. SAC Relays in California. This spring, Koch was twice selected the USTFCCCA Division II Track & Field Athlete of the Week.

"[Carsyn] has a special God-given talent and the work ethic and focus to compete at a very high level," said Head Coach Jeff Bolender '91. "She is humble, but at the same time is confident. This is so important as she has been thrown into such competitive races this early in her running experiences."

Koch admitted feeling a little shaky before the Stanford race. "I knew I could run with these girls," she said. "No one had told me I was seeded last so, as far as I knew, the race wouldn't be easy, but it was definitely possible to finish well in my heat." She moved up from last place in the race by running the fastest final 400 meters in 1:02.81.

"I went out with the mindset of doing my best and racing smart splits," Koch said. "I was proud of all the hard workout days and discipline with my training paying off."

Cedarville Women's Soccer and Basketball Welcome New Coaches

Two historically successful athletic programs at Cedarville will have new leadership next season.

Women's Basketball Coach



Last November, Cedarville University women's basketball Head Coach Kirk Martin '76 announced he would step down after 15 years at the helm of Lady Jackets basketball. One of Martin's former players and current assistant coach, Kari (Flunker) Hoffman '05, assumes the role of head coach effective July 1, 2016.

"Our alumni will be thrilled with the selection of Kari as the next head coach," noted Martin. "It's important that our recruiting class is aware, and I'm confident she will do a great job in the future."

Hoffman was a freshman on Martin's first team at Cedarville and helped turn the Lady Jackets into a perennial powerhouse during her career from 2001–05. She was the school's first three-time All-American and a two-time conference Player of the Year.

Hoffman has been an assistant coach with the Lady Jackets since 2010, leading up to what will be her first head coaching position. Prior to returning to Cedarville, she was the Director of Women's Basketball Operations for two seasons at NCAA Division I Green Bay.

"I have been so blessed to be under the leadership of Kirk Martin for 11 years as both a player and a coach," Hoffman said. "He has taught me a lot about how to run a program in the right way and to promote something that we all believe in. I'm excited about the challenge."

Women's Soccer Coach

Veteran women's collegiate soccer coach Jonathan Meade is the new head coach of the Lady Jackets.



"His desire to serve Christ and see his student-athletes achieve success in all areas of life is very evident," Cedarville University Athletic Director Alan Geist '83 stated. "His understanding of other NCAA DII programs and what it takes to win in the Midwest Region will help build on the success that we have already had."

Meade comes to the campus with 16 years of head coaching experience, including the last eight at NCAA Division II Ohio Dominican University (ODU) in Columbus where he guided the Panthers to a 78-37-16 record.

"I'm really honored and humbled to be given this opportunity," said Meade, who becomes Cedarville's third head coach in the 19-year history of the women's soccer program. "It's a wonderful place and I'm really impressed. It's a growing and thriving campus that's very alive."

Meade added, "I'm especially humbled to come in after a Cedarville legend and icon, John McGillivray '70, who's someone I've looked up to for many years. He really impacted me as a young coach and even when I played in college."

Meade led ODU to a record-setting 15-5-1 record in 2014. The Panthers won the Great Lakes Intercollegiate Athletic Conference regular season title and achieved a bid in the NCAA Tournament.

Meade is a 1995 graduate of Mount Vernon Nazarene University where he was a four-year letter winner on the men's soccer team. He coached his alma mater from 2000–08 posting a 134-61-7 record, including a 20-3-1 slate in 2003

Morris Creates Legacy for Christ in Tennis and Her Players' Lives

by Mark Womack '82

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Cedarville University women's tennis coach Dee Morris is a walking example of that verse.

Since being the recipient of what those words command, she in turn has taken what she was taught and desires to honor the Lord by influencing others — especially her players, or, her "kids," as she affectionately calls them.

Morris has stayed the course for nearly six decades, and she isn't finished yet. Talk about leaving a legacy!

New Sport

Louise Delyte Morris had never touched a tennis racket until she arrived at Geneva College as a freshman in 1955. That's where she was introduced to a godly woman named Doris Nevin.



"I was an assistant to her throughout college," recalled Morris. "She was a mentor, taught me life lessons, and was a friend for the 52 years I knew her following graduation. I created a scholarship for students at Cedarville in her name because I wanted to honor her."

"I want my players to experience the fun of competition, the fellowship of being part of a team, and to know they can be, as Doris Nevin taught me, a strong, fierce competitor and still be a godly woman at the same time."

Assistant Coach

Morris has been associated with the Lady Jacket tennis program since 1977 when good friend Pamela Diehl Johnson took over as head coach, and Morris served as her assistant for 30 years.

In 2007, their roles reversed when Morris became the Head Coach, and Johnson assumed the title of Associate Head Coach.

For 40 seasons, Cedarville has won more than 65 percent of its tennis matches while piling up 11 conference championships, 11 National Association of Intercollegiate Athletics district and region titles, and multiple national tournament appearances.

"Dee loves to win as much as the next coach," stated Johnson, Cedarville's Dean of Undergraduate Studies. "But, her players remember that she cared for them as a person more so than as a tennis player. When you build others up for just being people of God then everything comes along with that, and it becomes a tremendous experience for the entire team."

Three Sisters

Current and former Lady Jacket players, practically to a woman, describe an identical experience at Cedarville that they will never forget.

One recent and unique example is that of the three Heydt sisters — Courtney, Kristen, and Kendall — who had the opportunity to be on the same Cedarville roster during the 2014–15 conference championship season.

"When I met Dee for the first time, I knew I wanted to play for her," said Courtney (Heydt) Ammon '15, who was a 2015 National Christian College Athletic Association (NCCAA) All-American as a senior. "Her love for Jesus was evident in all of her decisions. Through our weekly Bible studies she listened to us, taught us, and poured into our personal lives."

"She cares so much about us and is always there to help us improve not only as tennis players, but more importantly, as people," noted Kristen '18. Her sister Kendall '18 agreed. "It is so clear that Coach Morris' top priority on and off the court is showing Jesus' love to not only her team, but to all of her students and colleagues as well."

Mark Womack '82 *is Sports Information Director at Cedarville University.*

Reno Named Vice President for Academics

The Cedarville University Board of Trustees appointed Loren Reno '70 as Vice President for Academics. Reno had been serving as Interim Vice President for Academics since June 2015.

Reno, a three-star general and 38-year veteran of the United States Air Force (USAF), brings a decorated military career and successful tenure as the inaugural Dean of Cedarville's School of Business Administration (SBA) to his new role. Under Reno's leadership, student enrollment in the SBA increased 36 percent.

As part of Reno's service in the USAF, he led organizations in peacetime and combat doing maintenance repair, the overhaul of jet engines and large aircraft, supply chain management, and jet fuel acquisition and distribution. He concluded his Air Force career as its senior logistician with policy oversight and budget advocacy for its maintenance, logistics, civil engineering, explosive ordinance disposal, and security forces.

He earned his undergraduate degree in comprehensive science and education from Cedarville before receiving a master's degree in systems management from the University of Southern California. Reno has also completed graduate studies at Harvard University, Syracuse University, and the University of North Carolina.



Legacy of Excellence Marks DiCuirci Retirement



More than 150 alumni performed with the Jazz Band and Symphonic Band during Mike DiCuirci's Farewell Concert April 17.

After nearly 40 years of service to Cedarville University, Mike DiCuirci, Senior Professor of Music, retired this May, leaving a legacy that has impacted thousands and has made him one of Cedarville's most beloved professors.

DiCuirci's path to Cedarville was unconventional. After graduating from the University of Michigan and spending several years teaching and playing in several bands in New York, a car accident changed his life's direction.

"I'd lived a pretty riotous lifestyle up to that point," said DiCuirci. "I got involved with drugs and alcohol, couldn't keep track of my personal life, and was getting in huge amounts of debt."

After playing with his band one evening, DiCuirci passed out at the wheel of his van while driving home, taking out five guardrails. He very easily could have died.

"It looked like King Kong had reached down and crumpled my van," he said. "If all the band equipment had been in the back, I'm convinced that I'd be dead right now."

After the accident, DiCuirci decided a change in venue might help and accepted a teaching position in Plymouth, Michigan.

"At that point, my life was in shambles," he said. "The pleasures of living a life of rebellion had worn off."

Shortly after moving to Michigan, DiCuirci met his wife, JoAnn, and together they began a journey that eventually led them to a saving faith in Jesus Christ. What happened next caught them off guard.

While attending a Bible conference in Battle Creek, Michigan, JoAnn was approached by one of the conference's speakers, former Cedarville President Paul Dixon, who asked JoAnn if she thought her husband might be interested in teaching music theory at a Christian university.

Although he had no desire to teach music theory — he wanted to be a band director — DiCuirci reluctantly agreed to talk with Dixon.

"Dr. Dixon asked for my résumé, which I didn't have with me," said DiCuirci. "So I grabbed a napkin and a Sharpie and scribbled out three or four things and handed it to him."

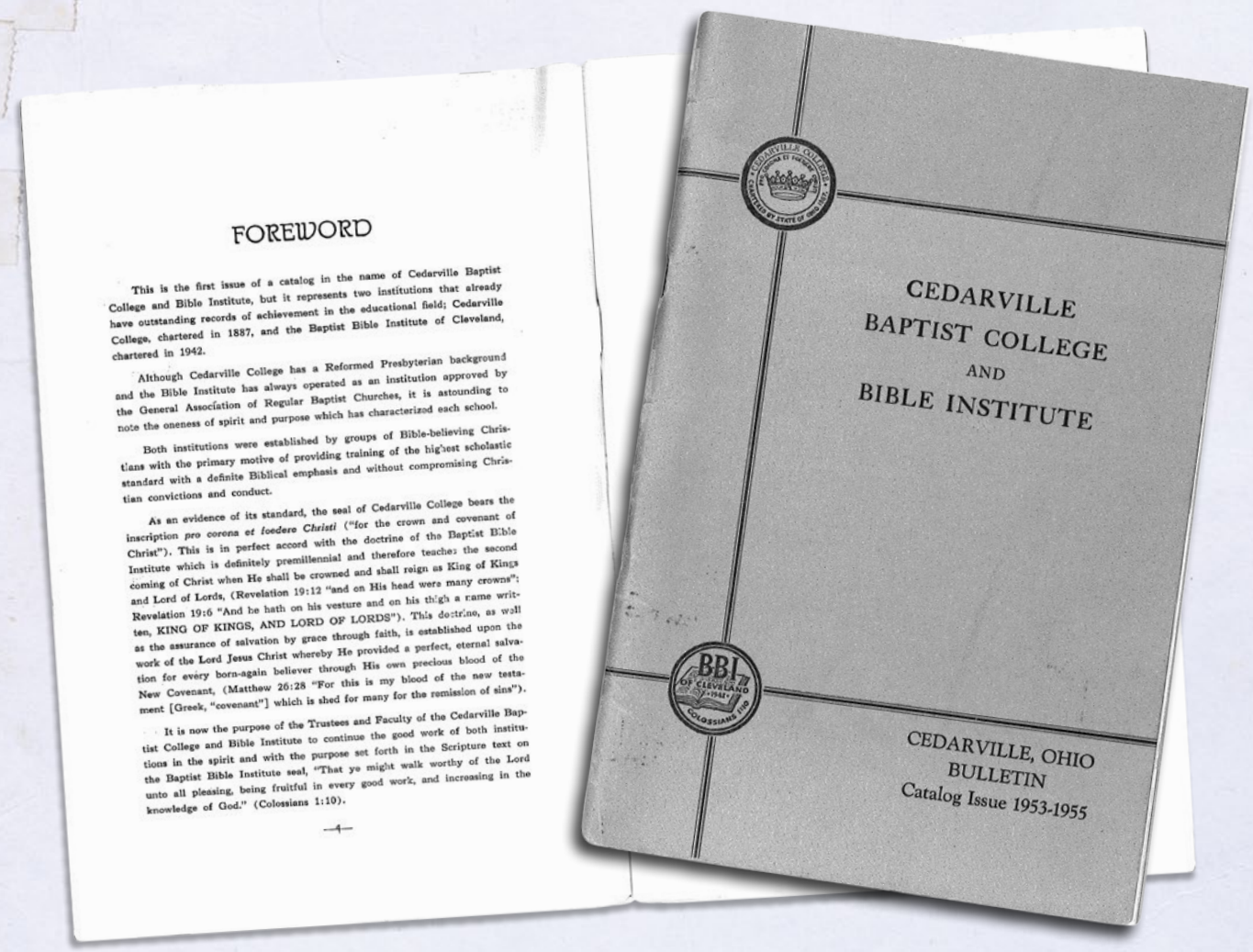
Several weeks later, DiCuirci was on campus at Cedarville beginning his ministry as a music professor and band director.

During his tenure, he's directed Cedarville's Jazz Band, Pep Band, and Symphonic Band and helped the music program become one of the best in the country. He's also touched the community in a significant way through the University's annual Community Christmas Celebration concert, which draws about 3,000 each year to the Dixon Ministry Center Jeremiah Chapel.

When asked how he'll remember his time at Cedarville, his answer is simple.

"I want to leave here knowing that I heeded the call and gave it my best shot," he said. "Hopefully, I've impacted a lot of lives and given Cedarville something to be proud of."

MOMENT in Time



FOREWORD

This is the first issue of a catalog in the name of Cedarville Baptist College and Bible Institute, but it represents two institutions that already have outstanding records of achievement in the educational field; Cedarville College, chartered in 1887, and the Baptist Bible Institute of Cleveland, chartered in 1942.

Although Cedarville College has a Reformed Presbyterian background and the Bible Institute has always operated as an institution approved by the General Association of Regular Baptist Churches, it is astounding to note the oneness of spirit and purpose which has characterized each school.

Both institutions were established by groups of Bible-believing Christians with the primary motive of providing training of the highest scholastic standard with a definite Biblical emphasis and without compromising Christian convictions and conduct.

As an evidence of its standard, the seal of Cedarville College bears the inscription *pro corona et foedere Christi* ("for the crown and covenant of Christ"). This is in perfect accord with the doctrine of the Baptist Bible Institute which is definitely premillennial and therefore teaches the second coming of Christ when He shall be crowned and shall reign as King of Kings and Lord of Lords, (Revelation 19:12 "and on His head were many crowns"; Revelation 19:6 "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS"). This doctrine, as well as the assurance of salvation by grace through faith, is established upon the work of the Lord Jesus Christ whereby He provided a perfect, eternal salvation for every born-again believer through His own precious blood of the New Covenant, (Matthew 26:28 "For this is my blood of the new testament [Greek, "covenant"] which is shed for many for the remission of sins").

It is now the purpose of the Trustees and Faculty of the Cedarville Baptist College and Bible Institute to continue the good work of both institutions in the spirit and with the purpose set forth in the Scripture text on the Baptist Bible Institute seal, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Colossians 1:10).

—4—

CEDARVILLE BAPTIST COLLEGE AND BIBLE INSTITUTE

CEDARVILLE, OHIO
BULLETIN
Catalog Issue 1953-1955

"We Believe" in the University Seal

In 1953, following the merger of Cedarville College and the Baptist Bible Institute of Cleveland, the "new" Cedarville chose to honor the heritage of both institutions by retaining their mottos: "Pro corona et foedere Christi" or "For the crown and the covenant of Christ" and "For the Word of God and the Testimony of Jesus Christ," respectively. The seal was updated one other time, in 2000, when Cedarville College became Cedarville University.

The first course catalog published by Cedarville as a Baptist institution in 1953 noted this blending of the past with the present: "Both institutions were established by groups of Bible-believing Christians with the primary motive of providing training of the highest scholastic standard with a definite biblical emphasis and without compromising Christian convictions and conduct."

The history behind our seal is further evidence that, from its founding in 1887 to today, Cedarville's passion is equipping students to take the Gospel of King Jesus into every area of the world and into every purpose of life.



Education with Courage and Conviction

Last year at this time, I had two graduating high school seniors in my family. Because of my itinerant ministry and recent church plant, Brooke '19 and Zac '19 had experienced every type of schooling imaginable. Homeschool, private Christian school, public high school, technical school, and community college were all part of their experience leading up to choosing their final college destination.

I am proud to say they graduated with strong convictions and made an impact for Christ in high school, even when teachers and students were hostile toward their commitment to biblical authority.

When it was time to choose a college, we were looking for one that would reinforce those convictions, not erode them. I have given my life to elevating the authority of God's Word in an age when too many churches and educational institutions are giving into the pressure to compromise foundational truth. I have watched too many students enter college (even Christian colleges) only to exit doubting the Bible's authority. By God's grace, I was determined not to allow that sad phenomenon to happen to my kids.

I first stepped foot on Cedarville's campus in February 2015 when I had the honor of meeting Thomas White, Cedarville's President. What impressed me most was Dr. White's courage to lead with conviction. Under the leadership of Dr. White, Cedarville has boldly embraced an uncompromising commitment to the authority of God's Word in every discipline. Beyond that, I found a faculty and student body overflowing with spiritual vitality, uncommon community, and vertical worship. This was not some stale institution concerned with creating Bible fat-heads or stellar academicians. This was a place designed to engage the heart, exalt Christ, and to connect the next generation to His mission, all without compromising academic excellence.

I know of no other educational institution that is more closely aligned with my church's pillars of unapologetic preaching, unashamed worship, unceasing prayer, and unafraid witness.

Brooke and Zac recently came home after their first semester filled with stories of God at work in them and their peers. In fact, I have never seen them more excited about getting back to school and taking as many of their friends as possible with them. Today, my kids are thriving in a robust academic environment while being challenged to pursue Christ passionately in their vocational calling. We're glad we chose Cedarville!



Trent Griffith serves as Senior Pastor at Harvest Bible Chapel in Granger, Indiana. He and his wife, Andrea, have five children, including Brooke '19 and Zac '19, who recently finished their freshman year at Cedarville.

Cedarville Magazine
251 N. Main St., Cedarville, OH 45314
1-888-CEDARVILLE | magazine@cedarville.edu
cedarville.edu/magazine

HOW CAN STUDENTS SAVE THOUSANDS ON COLLEGE COSTS?



Enroll in **Cedarville University** courses while in high school.

cedarville.edu/collegenow

College Now @CEDARVILLE

FREE courses available to Ohio students through College Credit PLUS

BE BOLD
PURSUE YOUR PASSION.
PROCLAIM CHRIST.

CEDARVILLE
UNIVERSITY
251 N. Main St., Cedarville, OH 45314
1-800-CEDARVILLE
cedarville.edu

Nonprofit Org.
U.S. Postage
PAID
CEDARVILLE
UNIVERSITY

for the **WORD OF GOD** and the **TESTIMONY** of **JESUS CHRIST**
cedarville.edu/socialmedia

IN THE BEGINNING

CREATION AND YOUR BIBLICAL WORLDVIEW



Save the Date!

SEPTEMBER 15–16, 2016
CEDARVILLE.EDU/CREATION



Join us for **Family Night** featuring Ken Ham and Buddy Davis from Answers in Genesis.

September 15, 2016

1:1 Answers IN GENESIS™

CEDARVILLE UNIVERSITY