

*the* DOCTRINE *of*  
— CREATION —

THEOLOGICAL SIGNIFICANCE AND IMPLICATIONS



— EFCA THEOLOGY CONFERENCE 2019 —

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— CREATION —  
THEOLOGICAL SIGNIFICANCE AND IMPLICATIONS

*EFCA Theology Conference 2019*

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*All Scripture referenced within this booklet is from the Holy Bible, English Standard Version (ESV).  
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We extend a warm welcome of gratitude to you for your presence at the 2019 Theology Conference.

We are greatly encouraged you have joined us for these few days of learning, reflection and discussion. Your attendance reflects your interest in and commitment to these important and timely biblical and doctrinal themes.

Our conference theme is, *“The Doctrine of Creation: Theological Significance and Implications.”* Some consider that the doctrine of creation focuses only on the origin of the universe and is concerned only with the past. Our conference will show this is not so as we explore the theological significance and various implications of “The Doctrine of Creation.” During these next few days, our speakers will address the way the doctrine of creation impacts our understanding of God, origins, human dignity, sexuality, creation care, work and our ultimate destiny – all from biblical, theological and historical perspectives. Join with other EFCA pastors and leaders as we learn from Paige Comstock Cunningham, Hans Madueme, Thomas McCall, Jonathan Moo, Tom Nelson, Todd Wilson and Michael Wittmer.

Prior to our Theology Conference, we will provide another opportunity to engage in a **“Statement of Faith Q&A”** on the motion to amend Article 9 of the EFCA Statement of Faith. The session will begin with responses to a few of the commonly-asked questions followed by a time to ask any additional questions.

Furthermore, in our Preconference, we will address the important theme of **“Evangel, Evangelical, Evangelicalism, and the EFCA.”** Today, the term “evangelical,” which has its roots in the gospel, the *evangel*, has been questioned. It is not that the gospel itself is being questioned, but many have raised concerns about the term being co-opted for

political, cultural and sociological ends and thus losing its true meaning. Grounding this session in the Scriptures and Jesus’ proclamation of and living out the gospel, Mark Noll will address evangelicalism historically and globally. Darryl Williamson will follow by addressing this topic from an African American perspective.

Thank you to everyone at **Trinity International University** for the warm welcome they have extended. Please offer your appreciation to President Dockery and all of his excellent staff.

We invite you to stop by the foyer to visit with our conference sponsors:

- **FCMM Benefits and Retirement (FCMM)** assists churches in providing retirement plans, long-term disability insurance, payroll service and access to group health insurance and are represented by Valessa Caspers, Jeff Englin, Jerry Rich and Ric Stanghelle. Consider making a personal appointment at their booth.
- **Christian Investors Financial (CIF)** President Paul Anderson would enjoy greeting you and discussing their services. CIF provides investors with investment options and churches with loans and services.

Finally, there will be a book giveaway at the conclusion of the conference. Fair warning: you must be present to win! The conference recordings will be available after the conference via the **EFCA Theology Podcast** ([efca.org/podcast](http://efca.org/podcast)).

Thank you for attending the 2019 Theology Conference. The conference team is available to assist you with any questions or needs you may have.

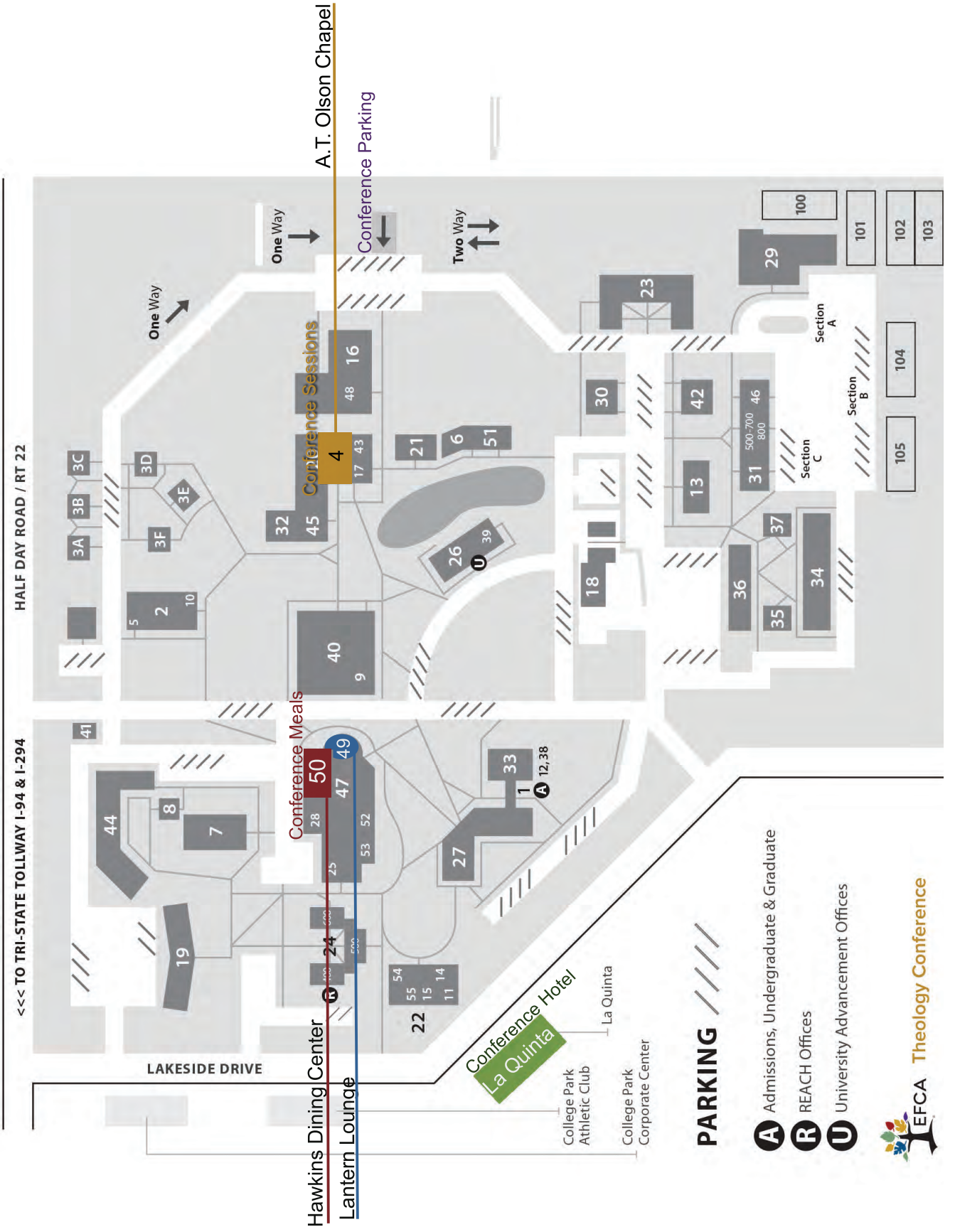
Worshipping God the Father, Son and Holy Spirit,  
Our Creator, Redeemer and Sanctifier,

**Greg Strand**  
Executive Director of Theology and Credentialing



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# TRINITY INTERNATIONAL UNIVERSITY / Deerfield, IL / Campus Map



## NUMERICALLY

### BUILDINGS & DEPARTMENTS

- A Admissions** (*Petersen Wing - Ground Level*) / 1  
 Aldeen / 2  
 Apartments A, B, C, D, E, F / 3  
 A.T. Olson Chapel / 4  
 Health and Wellness (*Aldeen*) / 5  
 Gundersen Building / 6  
 Carlson Hall / 7  
 Carlson Hall 111 / 8  
 Henry Computer Lab / 9  
 Clothes Horse (*Aldeen*) / 10  
 Marketing/Creative Services (*Lew Center*) / 11  
 Financial Aid (*Petersen Wing - Lower Level*) / 12  
 Gundersen Apartment / 13  
 Graphic Design Studio & Lab (*Lew Center*) / 14  
 University Student Success Center (*Lew*) / 15  
 Rodine Global Ministry / 16  
 Human Resources / 17  
 Facility, Safety & Campus Services / 18  
 Johnson Hall / 19  
 Kantzer Wing / 20  
 Lee Center / 21  
 Lew Center / 22  
 Ludwigson Apartment / 23  
 Madsen Hall/**REACH Offices** (*Waybright Center*) / 24  
 Mail Services (*Waybright Center*) / 25  
**University Advancement** (*Mansion*) / 26  
 McLennan Academic Building / 27  
 Melton Hall (*Waybright Center*) / 28  
 Meyer Sports Complex / 29  
 North Apartment / 30  
 Owens Hall / 31

- 32 Peterson Academic Wing  
 33 Petersen Wing  
 34 Quad 1  
 35 Quad 2  
 36 Quad 3  
 37 Quad 4  
 38 Records (*Petersen Wing - Lower Level*)  
 39 Rockford Room (*Mansion*)  
 40 Roling Library  
 41 Security  
 42 South Apartment  
 43 Student Accounting  
 44 Trinity Hall  
 45 Veenstra Wing  
 46 Counseling Center / Health Services  
 47 Waybright Center  
 48 Hinkson Hall (*Rodine*)  
 49 Lantern Lounge (*Waybright Center*)  
 50 Hawkins Dining Hall (*Waybright Center*)  
 51 Center for Bioethics & Human Dignity  
 52 Nyberg Exec. Meeting Room (*W.C.*)  
 53 Student Affairs (*Lower Level*)  
 54 Information Technology  
 55 Career Services (*Lew Center*)

### FIELDS

- 100 Softball Field  
 101 Schartrner Field  
 102 Baseball Field  
 103 South Fields (2)  
 104 Center Field  
 105 Leslie Frazier Field

## ALPHABETICALLY

### BUILDINGS & DEPARTMENTS

- A Admissions** (*Petersen Wing - Ground Level*) / 1  
 Aldeen / 2  
 Apartments A, B, C, D, E, F / 3  
 A.T. Olson Chapel / 4  
 Career Services (*Lew Center*) / 55  
 Carlson Hall / 7  
 Carlson Hall 111 / 8  
 Center for Bioethics & Human Dignity / 51  
 Clothes Horse (*Aldeen*) / 10  
 Counseling Center / 46  
 Facility, Safety & Campus Services / 18  
 Financial Aid (*Petersen Wing - Lower Level*) / 12  
 Gundersen Apartment / 13  
 Gundersen Building / 6  
 Graphic Design Studio & Lab (*Lew Center*) / 14  
 Hawkins Dining Hall (*Waybright Center*) / 50  
 Health and Wellness (*Aldeen*) / 5  
 Health Services / 46  
 Henry Computer Lab / 9  
 Hinkson Hall (*Rodine*) / 48  
 Human Resources / 17  
 Information Technology / 54  
 Johnson Hall / 19  
 Kantzer Wing / 20  
 Lantern Lounge (*Waybright Center*) / 49  
 Lee Center / 21  
 Lew Center / 22  
 Ludwigson Apartment / 23  
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- Melton Hall (*Waybright Center*) / 28  
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 University Student Success Center (*Lew*) / 15  
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 Waybright Center / 47

### FIELDS

- Baseball Field / 102  
 Center Field / 104  
 Leslie Frazier Field / 105  
 Schartrner Field / 101  
 Softball Field / 100  
 South Fields (2) / 103

# CONFERENCE SPEAKERS



## MARK NOLL

*Research Professor of History, Regent College, Virginia Beach, Virginia and  
Professor Emeritus, Notre Dame University, South Bend, Indiana*

**More info:** [www.regent-college.edu/faculty/research-faculty/mark-noll](http://www.regent-college.edu/faculty/research-faculty/mark-noll)



## DARRYL WILLIAMSON

*Lead Pastor, Living Faith Bible Fellowship, Tampa, Florida*

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## PAIGE COMSTOCK CUNNINGHAM

*Executive Director of The Center for Bioethics & Human Dignity,  
Trinity International University, Deerfield, Illinois*

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## HANS MADUEME

*Associate Professor of Theological Studies, Covenant College,  
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## THOMAS MCCALL

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## JONATHAN MOO

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*Associate Professor of Theology, Whitworth University, Spokane, Washington*

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## THOMAS NELSON

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*President of Made to Flourish and Lead Senior Pastor, Christ Community Church, Leawood, Kansas*

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## TODD WILSON

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*Co-Founder and President of The Center for Pastor Theologians, Oak Park, Illinois*

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## MICHAEL WITTMER

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*Professor of Systematic Theology and Historical Theology, and Director of the Center for Christian Worldview, Grand Rapids Theological Seminary and Cornerstone University, Grand Rapids, Michigan*

**More info:** [www.cornerstone.edu/staff/michael-wittmer](http://www.cornerstone.edu/staff/michael-wittmer)



# EFCA STATEMENT OF FAITH Q&A

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*Prior to our Theology Conference and Preconference, we will provide another opportunity to engage in a “Statement of Faith Q&A” on the motion to amend Article 9 of our Statement of Faith (Paragraph 9, Article III of the Articles of Incorporation of the EFCA). The motion is to remove the term “premillennial” and replace it with “glorious.”*

*Representatives from the Board of Directors and the Spiritual Heritage Committee will lead this discussion. They will follow a similar format to what has been done in districts who have had and will be having this Statement of Faith Q&A.*

*In this session, we will take roughly 30 minutes to respond to a few of the commonly-asked questions that have been raised in the district Q&As, along with emails we have received, and this will be followed by about 60 minutes for additional questions.*



Last year's EFCA Theology Conference was on "The Gospel, Compassion and Justice, and the EFCA." It was an excellent conference, thanks be to God.

Last year, in the context of loving relationships, we humbly listened and learned. Since that time, God has continued His good work in and among our movement as we seek to love God and love others – specifically in the realm of racial reconciliation. And not only did we learn in the past, we continue to learn in the present.

With the messages of last year's Theology Conference ringing and resonating in our hearts and minds, we continue that theme and those messages in our Preconference. This year's topic is "*Evangel, Evangelical, Evangelicalism, and the EFCA.*"

Today, the term "evangelical," which has its roots in the gospel, the *evangel*, has been questioned. It is not that the gospel itself is being questioned, undermined or denied by evangelicals – the gospel forever and always is of "first importance" (1 Cor 15:3) – but the term has been co-opted by others for political, cultural and sociological ends and thus has lost its true meaning.

Grounding this session in the Scriptures (2 Tim 3:16-17) and Jesus' proclamation of (Mark 1:14-15) and living out the gospel (Mark 10:45; cf. Phil 2:7; 2 Cor 8:9), Mark Noll will give the opening message, "'Evangelical' in the Early

Twenty-First Century: An Historical and Global Perspective.” He will focus on the following questions: “What is the biblical, theological and historical meaning and significance of the term and the movement?” and “What is its global significance?”

Mark’s message will be followed by Darryl Williamson addressing this topic from an African American perspective, “‘Evangelical’ in the Early Twenty-First Century: An African American Perspective.” Darryl will focus on these questions: “What is problematic with the term?”, “What cultural baggage has become associated with the term such that it means something different than what the term has meant biblically, theologically, historically and globally?”, “What role has politics played in this discussion?”, “What sort of cultural baggage has it produced?” and “How are we to think about and process this?”

In the third and final session, our two speakers will form a panel to both engage in discussion with one another and respond to questions asked by others. We will conclude by discussing these issues in small groups.



Our prayerful desire is to foster a humble posture (Isa 66:2; Rom 12:3; Phil 2:3; cf. Phil 2:6-8) of listening and learning (Jas 1:19-20), and that through these means, we will advance our discussion and deepen our relationships (1 Pet 1:22, 4:8; cf. Eph 4:20-5:2). The gospel we have heard (Rom 10:14-15; John 1:12-13), which has transformed and continues to transform us (Rom 12:1-2; 2 Cor 3:18; Phil 3:20-21), the gospel we proclaim to others as the “power of God for salvation” (Rom 1:16), is the gospel of Jesus Christ that creates one new humanity (Eph 2:14-16), which is manifested in and through our lives by the way we live and love God and others (Matt 22:37-39; Phil 1:27; Titus 2:10). May it be so, by God’s grace, for God’s glory, for our good, and for the good of others.

# DR. MARK NOLL

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*Research Professor of History, Regent College, Virginia Beach, Virginia and  
Professor Emeritus, Notre Dame University, South Bend, Indiana*

**“Evangelical” in the Early Twenty-First Century: An Historical and Global Perspective**





## DR. NOLL'S SELECT BIBLIOGRAPHY:

*The following include noteworthy accounts of how “evangelical” and “evangelicalism” have been understood in historical writing over the last half century.*

Atherstone, Andrew and David Ceri Jones, eds. “Evangelicals and Evangelicalisms: Contested Identities.” In *The Routledge Research Companion to the History of Evangelicalism*, edited by Andrew Atherstone and David Ceri Jones, 1-21. United Kingdom: Routledge, 2018.

This entire work, with an international set of contributors, offers a superb overview, with the editors introduction especially timely in light of contemporary controversies over the meaning of “evangelical.”

Bebbington, D. W. *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Unwin Hyman, 1989.

This work, which provides a comprehensive history, began with Bebbington offering a definition that has ever since been used around the world: “evangelical” as highlighting conversion, activism, the authority of Scripture, and the cross of Christ.

Bebbington, David W. “The Evangelical Discovery of History.” In *The Church on its Past (Studies in Church History, Vol. 49)*, edited by Peter D. Clark and Charlotte Methuen, 330-364. Suffolk, England: Boydell Press, 2013.

Bebbington’s article documents how, after World War II, “evangelical” moved from being used to describe individuals and groups within denominations to designating a movement in its own right.

Hindmarsh, D. Bruce *The Spirit of Early Evangelicalism: True Religion in a Modern World*. New York: Oxford University Press, 2018.

This book offers the latest, and best, account of what renewed evangelical faith meant for the generation of the Wesleys, George Whitefield, and Jonathan Edwards.

Sweeney, Douglas A. “The Essential Evangelical Dialectic: The Historiography of the Early Neo-Evangelical Movement and the Observer-Participant Dilemma.” *Church History* 60, March 1991, pgs. 70-84.

This article by a precocious graduate student charted an important debate on how to include Holiness and Pentecostal histories with attention to Reformed history in writing about evangelicals in America.

Wells, David F. and John D. Woodbridge, eds. *The Evangelicals: What They Believe, Who They Are, Where They Are Changing*, 2nd ed. Grand Rapids: Baker, 1977.

With balanced chapters on “evangelical in Reformed perspective” and “evangelical in Arminian perspective, this book was also important for including analyses from self-described evangelicals and some who were not.

# PASTOR DARRYL WILLIAMSON

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*Lead Pastor of Living Faith Bible Fellowship, Tampa, Florida*

**“Evangelical” in the Early Twenty-First Century: An African American Perspective**







## PASTOR WILLIAMSON'S SELECT BIBLIOGRAPHY:

**Bradley, Anthony.** *Aliens in the Promised Land: Why Minority Leadership is Overlooked in White Christian Churches and Institutions.* Phillipsburg: P&R Publishing, 2013.

This book reflects a broad array of voices from people of color reflecting on their experiences as black, brown and yellow professionals in white churches and other Christian institutions.

**DuPont, Carolyn.** *Mississippi Praying: Southern White Evangelicals and the Civil Rights Movement.* New York: New York University Press, 2013.

This book looks at the relationship between the faith commitment of white, evangelical Mississippians and their resistance to Civil Rights and other attempts at African American progress.

**Goetz, Rebecca Anne.** *The Baptism of Early Virginia: How Christianity Created Race.* Baltimore: Johns Hopkins University Press, 2012.

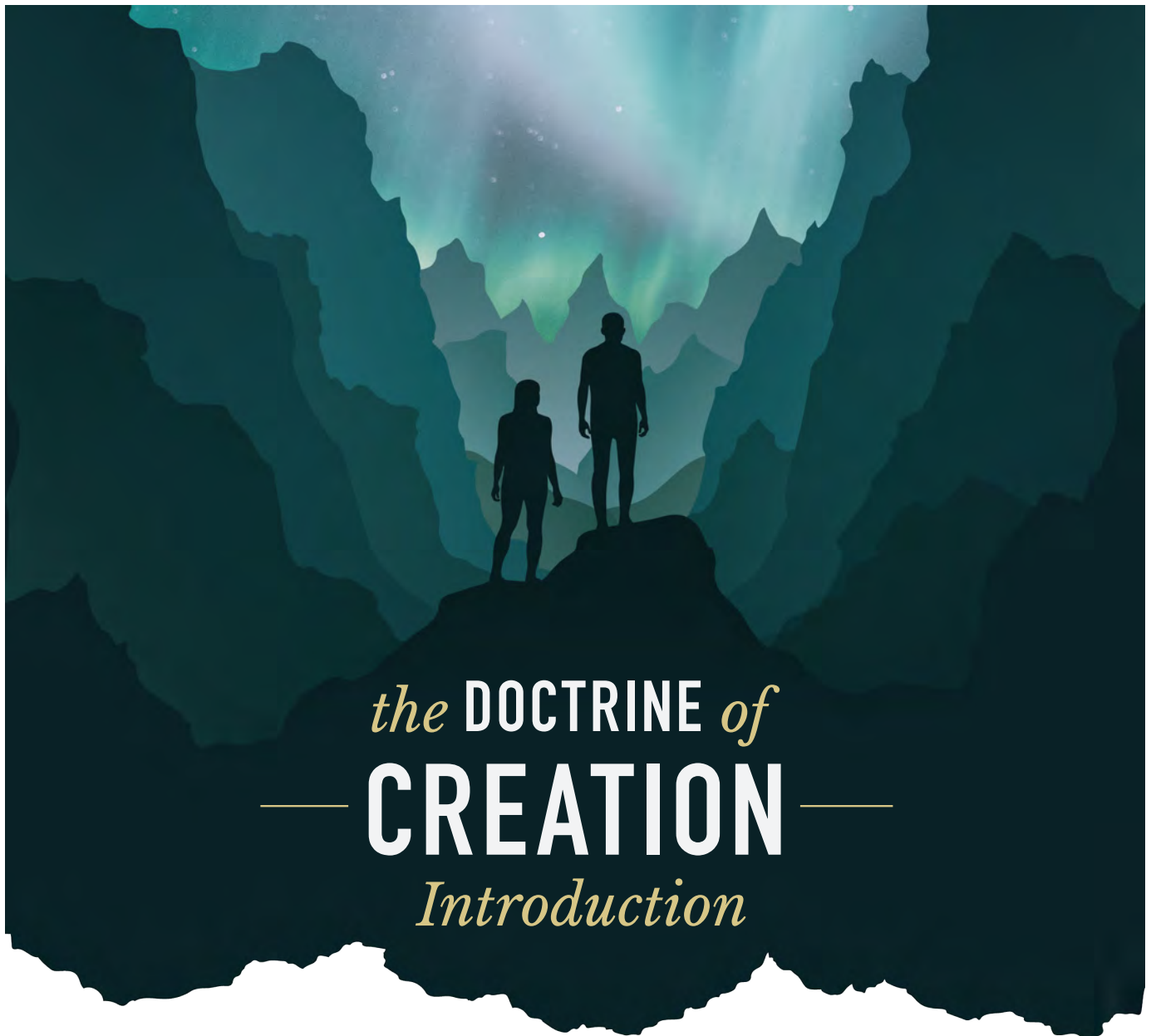
This book examines the historical roots of the emergence of racial categories in religious discourse and thinking, providing the foundation of racialized religious language in America.

**Matthews, Mary Beth.** *Doctrine and Race, African American Evangelicals and Fundamentalism Between the Wars.* Tuscaloosa: University of Alabama Press, 2017.

This book paints a contrasting picture of black and white “fundamentalists” in mid-20th century America, essentially depicting two overlapping but compellingly different Christian theologies and traditions.

**Yong, Amos.** *The Future of Evangelical Theology: Soundings from the Asian American Diaspora.* Downers Grove: InterVarsity Press, 2014.

This book looks at an emerging evangelicalism that is theologically anchored in Pentecostalism and the socio-historical stories of people of color, although expressed from an Asian-American perspective. Its Pentecostal leaning should not obstruct its relevance to other gospel communities in the U.S. (e.g. Reformed Evangelicalism).



*the* DOCTRINE *of*  
— CREATION —  
*Introduction*

**Greg Strand**

Executive Director of Theology & Credentialing

Evangelical Free Church of America, Minneapolis, Minnesota

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In our 2017 Preconference, we addressed the important topic of “Genesis and the Age of the Earth: Does the Bible Speak Definitively on the Age of the Universe?” We accomplished this through a friendly dialogue/debate format, with one presenter answering “no,” and the other presenter responding “yes.”

This discussion of origins and the age of the universe was planned as our Preconference theme in preparation for the issue of creation more broadly at this year’s Theology Conference, as we consider “The Doctrine of Creation: Theological Significance and Implications.”

We believe the doctrine of creation is foundational not just for beginnings, but also for endings, and, additionally, for everything in between.



In the biblical story, it is helpful to portray God’s unfolding plan of redemption through four acts: Creation, Fall, Redemption and Glorification.

### *Creation*

We affirm the biblical truth: “In the beginning, God created the heavens and the earth” (Gen 1:1) and that “God saw everything that he had made, and behold, it was very good” (Gen 1:31). Through God’s purposes of creation, we also affirm “the heavens declare the glory of God” (Ps 19:1) and “all things were created through him and for him” (Col 1:16). The culmination of God’s good handiwork is the creation of Adam and Eve, the first created human beings – that is, the first human beings created uniquely in the image of God and morally accountable to God: “God created man in his own image, in the image of God he created him; male and female he created them” (Gen 1:27).

### *Fall*

We also affirm the biblical truth that Adam and Eve sinned against God (Gen 3). In rebelling against God’s good design, manifested in what appeared to be a simple and innocent act, “she took of its fruit and ate . . . and he ate” (Gen 3:6). Adam and Eve defied God’s authority and not only lived with the impersonal consequences of that sin, but also lived with the personal consequences and punishment of that sin (Gen 3:14-19). They died spiritually, and this death had cosmic implications. As God meted out punishment, he promised an offspring, the seed, who will be and bring good news, the gospel. He will be the one who will renew and restore that which is fallen to God’s original design and intent for creation (Gen 3:15).

### *Redemption*

All of humanity is spiritually dead, and all of creation is broken. Post-fall, neither is fulfilling their designed purpose or goal for which they were created (Col 1:16; Rev 4:11). All of this is the reality apart from Christ. However, Christ makes all the difference. The seed or offspring promised (Gen 3:15) is the one who comes “to destroy the works of the devil” (1 John 3:8), “so that we might live through him” (1 John 4:9). Through Christ, God orchestrates a whole new act of creation (2 Cor 5:17; cf. 2 Cor 4:6), as amazing and miraculous as the initial act (Gen 1-2), and renews us into the image of His Son (Rom 8:29; Eph 4:20-24), fulfilling His purpose for humanity (Gen 2:15-17). In between the now of the new creation in Christ and the not-yet of experiencing the new heavens and new earth, we groan, including creation and humanity. “For,” Paul writes, “the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved” (Rom 8:19-24a).

## *Glorification*

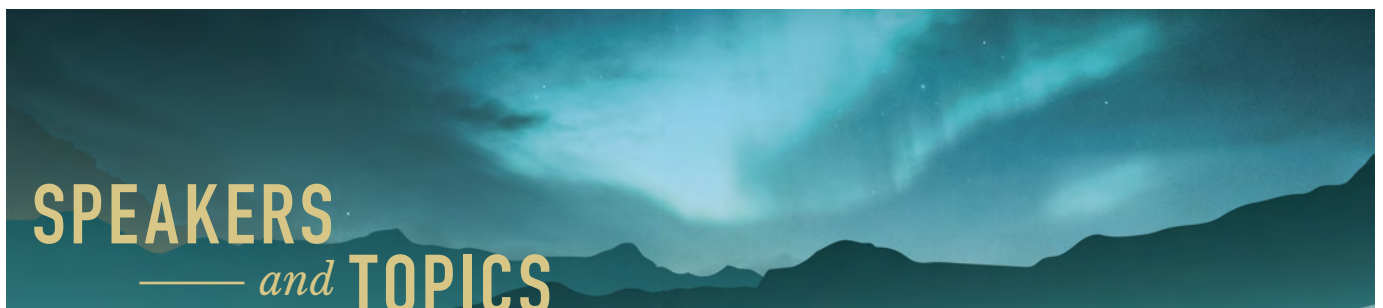
God promises the groaning will give way to something new, a place where and an experience in which sin and its effects will be done away. God's design and purpose for His creation will be complete, and His redemptive plan will have reached fulfillment with eternal and everlasting conscious and bodily (glorified) implications, including all of creation functioning as it was designed. Through Christ, God reconciled "to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col 1:20). John saw "a new heaven and a new earth; for the first heaven and the first earth passed away" (Rev 21:1). He also records the One sitting on the throne pronouncing, "I am making all things new" (Rev 21:5).

## *Summary*

God created all things with a *telos*, a purpose and end goal in mind. Sin affected God's original plan, but it did not derail or destroy it. He was not surprised, neither did it catch Him off-guard such that He now needed to enact a salvage plan which was second-best. Sin was allowed in order to magnify God's greatness and to manifest His grace and mercy as He fulfilled His plan through His divine decree of sending His Son and saving His people and restoring all things to Himself.

Justification is a critical truth in the Bible, for the Christian and for the church. Justification is the reality of the end-time verdict and reality brought into the present – a truth and experience which transforms believers from the inside out. This not only affects an individual, but also the corporate gathering of believers in the church, which is truly an outpost of heaven.

Everything about us is transformed and being transformed (Rom 12:1-2; 2 Cor 3:18; Phil 3:20) in the likeness of the Son (Rom 8:29), and this affects how we view all of God's creation. We are stewards of God's creation, under the Lord Jesus Christ's rule and reign, and we are committed to work toward alleviating the groaning. Knowing that is an implication of living between the now and the not-yet, with the assurance the groaning will be abolished in the new heavens and new earth. There is, in a sense, a recapitulation, a renewal, to the point of being considered being made new – God's original design and purpose, his *telos*, for all of creation, will finally be realized. God's original creation (Gen 1-2) is now recreated – reaching its final intended purpose, its *telos*, such that it is described as "making all things new" (Rev 21:5).



Our speakers will address the way the doctrine of creation impacts our understanding of God, origins, human dignity, sexuality, creation care, work and our ultimate destiny – all from biblical, theological and historical perspectives. In these lectures, we will do three things. First, we will address what the Bible teaches on these issues along with the theological significance and implications. Second, we will examine some of the ways in which these issues have been understood through the years and how they are understood today. Here we will see

some acceptable options and some that are beyond acceptable biblical and theological boundaries. Finally, we will focus on some of the ways these doctrines are being questioned, undermined and/or denied today. We are grateful to be able to gather with other EFCA pastors and leaders, and we are eager to learn from our excellent and eminently capable speakers.

#### 1. The Doctrine of Creation and God – Thomas McCall

God has always existed, and yet at the beginning of time, “God created the heavens and the earth.” God is foundational to everything in creation, and though He is distinct from His creation, He acts in His creation (divine action). In addition to looking at this distinction, in this lecture, we will also look at some aspects of classical Christian theism – e.g., divine simplicity, impassibility, immutability, natural theology, with a Trinitarian/Christological emphasis.

#### 2. The Doctrine of Creation and Human Origins – Hans Madueme

Adam and Eve are the culmination of God’s creation. They alone are created in the *imago Dei*, the image of God. They alone are given dominion as stewards to manage God’s creation. In this lecture, we will examine human origins, with the attending notion of the age of the earth and the culmination of God’s work in the creation of Adam and Eve. The implications of our understanding of human origins are significant for doctrine and ethics, which is a flashpoint today.

#### 3. The Doctrine of Creation and Human Dignity – Paige Comstock Cunningham

Our creation as the “image of God” gives dignity to human life. This image, perfect in Jesus, the God-man, is not something human beings do, but rather it is who they are. For this reason, all human beings – each and every one – are created in the image of God and therefore have innate worth and dignity. The implications of this truth today are profound in the realms of bioethics, human rights and social justice, about which we will learn in this lecture.



#### 4. The Doctrine of Creation and Human Sexuality – Todd Wilson

“God created man in his own image, in the image of God he created him; male and female he created them.” This is foundational and fundamental to God’s design and order. This is one of the most critical issues for us to understand today. In this lecture, the significance of our creation as “male and female” will be addressed, particularly as it relates to contemporary debates and confusion, along with the importance of “divine design” – a proper *telos* for human flourishing.

#### 5. The Doctrine of Creation and Human Stewardship – Jonathan Moo

God created human beings in His image, and He gave His image bearers dominion to care for and steward His creation. Before God, there is responsibility and accountability to be a steward of His creation. We neither worship creation as some, nor discard creation as others, but we care for and steward God’s creation. In this lecture, we will focus on our responsibility to care for creation arising from our creation as God’s image, considering both the original creation and the final recreation.

## 6. The Doctrine of Creation and Human Work – Tom Nelson

In God’s creation of male and female, man and woman, Adam and Eve, He placed them in the Garden of Eden “to work it and keep it.” It was idyllic and pristine. Adam and Eve rebelled, resulting in punishment and banishment, with all our work being done “east of Eden.” Even though work is done in a fallen world, work is not a curse. In this lecture, we will look at God’s design for human work, understanding the effect of the fall and the value of work in our lives.

## 7. The Doctrine of Creation and Human Destiny – Michael Wittmer

God’s purpose for creation will be accomplished, meaning all the deadly and destructive effects of sin will be overcome, and our groaning will be gone. In our final lecture, a fitting culmination to our conference, we will ponder the important implications of the doctrine of creation for our understanding of eschatology – especially the “embodied” nature of the new heavens and the new earth, where we attain God’s ultimate *telos* for creation.



As we gather, we affirm, “In the beginning, God created the heavens and the earth” (Gen 1:1). Corporately, we affirm our faith confessing, “We believe in God the Father Almighty, Creator of heaven and earth” (Apostles’ Creed). Corporately, we also confess, profess, trust and live based on the promise, “God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory” (ECCA Statement of Faith, Article 1, God).

*Amen.*



# DR. THOMAS MCCALL

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*Professor of Biblical and Systematic Theology, Director of Carl F.H. Henry Center for Theological Understanding, Trinity Evangelical Divinity School, Deerfield, Illinois*

**The Doctrine of Creation and God**





## DR. MCCALL'S SELECT BIBLIOGRAPHY:

Gunton, Colin. *The Triune Creator: A Historical and Systematic Study*. Edinburgh: T & T Clark, 1998.

Levering, Matthew. *Engaging the Doctrine of Creation: Creation, Cosmos, and the Wise and Good Creator*. Grand Rapids: Baker, 2017.

Plantinga, Alvin. *Where the Conflict Really Lies: Science, Religion, and Naturalism*. Oxford: Oxford Press, 2011.

# DR. HANS MADUEME

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*Associate Professor of Theological Studies, Covenant College, Lookout Mountain, Georgia*

**The Doctrine of Creation and Human Origins**





## DR. MADUEME'S SELECT BIBLIOGRAPHY:

**Cabal, Theodore and Peter Razor. *Controversy of the Ages: Why Christians Should Not Divide Over the Age of the Earth*. Ashland: Weaver Book Company, 2017.**

This is a relatively new book and the authors play umpire to some of the most heated debates between young-earth, old-earth, and theistic evolutionist positions. Their own perspective is OEC, but they argue that YEC and OEC evangelicals should stop fighting each other and focus instead on what they see as the BioLogos threat of theistic evolution.

**Collins, C. John. *Did Adam and Eve Really Exist? Who They Were and Why You Should Care*. Wheaton: Crossway, 2011.**

Collins teaches at Covenant Theological Seminary. He not only argues for the importance of the historicity of Adam and Eve, but he also shows why the fall makes sense of the longing in our hearts and our deep sense that there is something wrong with the world.

**Livingstone, David. *Adam's Ancestors: Race, Religion, and the Politics of Human Origins*. Baltimore: Johns Hopkins University Press, 2008.**

In this academic book, David Livingstone traces the historical adventures of the idea that Adam had pre-adamite ancestors. He shows how this idea had many interesting political, social, theological, and other ramifications. Although you will not find theological answers here, Livingstone has offered a fascinating and well-written historical narrative.

**Madueme, Hans and Michael Reeves, eds., *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*. Grand Rapids: Baker Academic, 2014.**

I co-edited this book with Michael Reeves. We gathered together a team of first-rate scholars from different theological traditions, presenting the positive case for a historical Adam and the importance of the fall and original sin.

**Meister, Chad and James Stump, ed., *Five Views on the Fall and Original Sin*. Downers Grove: IVP Academic, forthcoming.**

The five contributors are Oliver Crisp, Joel Green, Andrew Louth, Tatha Wiley, and myself—they cover a wide range of perspectives and their substantial dialogue makes for a lively exchange. I defend the position, “An Augustinian-Reformed View.” This book will be published by November 2019.

**VanDoodewaard, William *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins*. Grand Rapids: Reformation Heritage Books, 2015.**

This contribution from a young-earth creationist gives a wide-ranging historical account of the Adam debate from a creationist perspective.



# DR. THOMAS NELSON

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*President of Made to Flourish and Lead Senior Pastor, Christ Community Church, Leawood, Kansas*

**The Doctrine of Creation and Human Work**





## DR. NELSON'S SELECT BIBLIOGRAPHY:

Bailey, Kenneth E. *Jesus Through Middle Eastern Eyes: Cultural Studies in The Gospels*. Downers Grove: IVP Academic, 2008.

Keller, Timothy with Katherine Leary Alsdorf. *Every Good Endeavor: Connecting Your Work to God's Work*. New York: Dutton, 2012.

Kilner, John F. *Dignity and Destiny: Humanity in the Image of God*. Grand Rapids: Eerdmans 2015.

Nelson, Tom. *Work Matters: Connecting Sunday Worship to Monday Work*. Wheaton: Crossway, 2011.

Nelson, Tom. *The Economics of Neighborly Love: Investing in Your Community's Compassion and Capacity*. Downers Grove: IVP Books, 2017.

Sailhammer, John H. and Walter C. Kaiser Jr. *The Expositor's Bible Commentary: Genesis – Leviticus*. Grand Rapids: Zondervan, 2008.

# DR. PAIGE COMSTOCK CUNNINGHAM

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*Executive Director of The Center for Bioethics & Human Dignity,  
Trinity International University, Deerfield, Illinois*

**The Doctrine of Creation and Human Dignity**





## DR. COMSTOCK CUNNINGHAM'S SELECT BIBLIOGRAPHY:

Cunningham, Paige Comstock. "It All Begins in Genesis: Thinking Theologically About Medicine, Technology, and the Christian Life." In *Creation and Doxology: The Beginning and End of God's Good World*, edited by Gerald Hiestand and Todd Wilson, 165-182. Downers Grove: IVP Academic, 2018.

This essay briefly outlines how medicine and technology reshape our understanding of what it means to be human; suggests a helpful biblical and theological methodology; and concludes with an appeal to doxological gratitude and contentment.

Kilner, John F. *Dignity and Destiny: Humanity in the Image of God*. Grand Rapids: Eerdmans, 2005.

This exhaustive study of the image of God in the Bible and in Christian history connects being created in God's image and the basis of human dignity. All of humankind is offered human destiny, that is, renewal according to the image of Jesus Christ. Kilner argues that while people may be damaged, the image cannot be. He rebuts misunderstandings about image, such as contingency upon specific attributes, and focuses on the relational aspect of connection with God.

Lints, Richard. *Identity and Idolatry: The Image of God and Its Inversion*. Downers Grove: IVP Academic, 2015.

Lints characterizes "image" as a methodological point in the creation narrative, and reflection as a "hermeneutical principle more than a substantive theological one." *Imago Dei* is more a claim about human identity than about human nature. Using both "image" and idolatry—its inversion—Lint explores human identity over history, and in light of contemporary idolatries of consumption.

Meilaender, Gilbert. *Neither Beast nor God: The Dignity of the Human Person*. New York: Encounter Books, 2009.

In this short book, Meilaender addresses the misuse of the language of "dignity" and its philosophical, social, theological, and political implications. As a theologian and bioethicist, he clarifies, distinguishes, and connects human dignity with the dignity of the person. Dignity is "simply a placeholder for what is thought to be characteristically human—and to be honored and upheld because it is human."

Waters, Brent. *This Mortal Flesh: Incarnation and Bioethics*. Grand Rapids: Brazos Press, 2009.

Using the doctrine of incarnation, theologian and ethicist Waters explores a range of bioethical issues (for example, converging technologies, reproductive medicine, genomics, and life extension). Throughout he asks the question: what does it mean to take our mortal, finite bodies seriously? Attitudes of disdain for the body, pursuit of perfecting the body, or search for immortality are unwarranted because "God in Christ affirms, vindicates, and redeems human beings."



# DR. TODD WILSON

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*Co-Founder and President of The Center for Pastor Theologians, Oak Park, Illinois*

**The Doctrine of Creation and Human Sexuality**





## DR. WILSON'S SELECT BIBLIOGRAPHY:

**Anderson, Ryan T. *When Harry Became Sally: Responding to the Transgender Movement*. New York: Encounter, 2018.**

A very learned and accessible treatment of the philosophical and political question of transgenderism and gender dysphoria. Anderson is one of America's leading conservative Catholic voices on these issues.

**Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Minneapolis: Abingdon, 2001.**

This is still the best scholarly treatment of the question homosexuality in the Bible written from a traditional or conservative perspective. Nearly five-hundred pages in length, Gagnon covers all the major textual and hermeneutical issues related to homosexuality. In addition, he demonstrates the practical relevance of his scholarly findings.

**Lee, Patrick and Robert P. George. *Conjugal Union: What Marriage Is and Why It Matters*. New York: Cambridge University Press, 2014.**

Lee and George present a compelling "natural law" argument for the traditional view of marriage—what they call the "conjugal" view of marriage. This book is a demanding piece of moral philosophy, but it is well worth the investment of time and attention.

**Roberts, Christopher C. *Creation & Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage*. London: T&T Clark, 2007.**

This is a serious scholarly study of the two-thousand-year history of the church's witness on the importance of sexual difference—being male and female—for the theology of marriage. Roberts demonstrates that there has indeed been a longstanding consensus on the moral and theological significance of sexual difference—from Augustine through the Reformers and down to the present day. He situates his study within the context of contemporary challenges to the significance of sexual difference coming from various quarters within the church.

**Wilson, Todd A. *Mere Sexuality: Rediscovering the Christian Vision of Sexuality*. Grand Rapids: Zondervan, 2017.**

This book addresses the question of homosexuality in light of a theological vision of human sexuality—or what the author calls "mere sexuality," that is, the church's historic consensus on sexuality. Both accessible and substantive, this book explores the moral logic behind the Christian vision of sexuality: how babies relate to marriage, and marriage to sex, and sex to identity, and identity to being male and female—and how all of this relates to the person of Christ.

**Yarhouse, Mark A. *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. Downers Grove: IVP Academic, 2015.**

Mark Yarhouse, a clinical psychologist, is a leading Christian expert in issues related to sexual identity and therapy. This book delves into the highly sensitive and complex issue of gender dysphoria and transgenderism with clarity of conviction yet pastoral sensitivity and nuance.

# DR. JONATHAN MOO

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*Associate Professor of Theology, Whitworth University, Spokane, Washington*

**The Doctrine of Creation and Human Stewardship**









## DR. MOO'S SELECT BIBLIOGRAPHY:

**Bauckham, Richard.** *The Bible and Ecology: Rediscovering the Community of Creation.* Waco: Baylor University Press, 2010.

A creative and engaging biblical vision of humanity as members of the community of creation.

**Bouma-Prediger, Steven.** *For the Beauty of the Earth: A Christian Vision for Creation Care,* 2nd ed. Grand Rapids: Baker Academic, 2010.

His brief and accessible but wide-ranging treatment remains one of the best volumes on creation care from an evangelical perspective.

**Hayhoe, Katherine and Andrew Farley.** *A Climate for Change: Global Warming Facts for Faith-Based Decisions.* New York: Faithwords, 2009.

Hayhoe is a leading climate scientist and evangelical Christian who co-authored this book with her pastor husband to provide an accessible introduction to the science of climate change and the challenges and opportunities it presents for evangelical Christians. Though the data presented here is now out of date, the basic physics haven't changed, and a new edition is due soon.

**Moo, Douglas J. and Jonathan A. Moo.** *Creation Care: A Biblical Theology of the Natural World.* Grand Rapids: Zondervan, 2018.

This recent book aims to provide an accessible, yet comprehensive treatment of what Scripture says about the natural world and our place within it. It combines biblical theology with a summary of recent scientific research and offers a vision for a distinctively Christian way of inhabiting God's creation and taking up our responsibility for its care.

**Moo, Jonathan A. and Robin Routledge, eds.** *As Long as the Earth Endures: The Bible, Creation and the Environment.* Downers Grove: Inter-Varsity, 2014.

With contributors ranging from Alister McGrath to Howard Marshall, this volume of biblical, theological, and scientific essays explores key themes relevant for a biblical theology of creation, presenting a variety of perspectives on such things as the meaning and relevance of a cosmic fall, biblical eschatology, and evolution.

**Moo, Jonathan A. and Robert S. White.** *Let Creation Rejoice: Biblical Hope and Ecological Crisis.* Downers Grove: IVP Academic, 2014.

Co-authored by a biblical scholar and a prominent Cambridge geophysicist, this volume combines a summary of the science of global change with a detailed analysis of what the New Testament reveals about the future of creation to argue for a distinctive Christian orientation towards our world and its future that is driven by hope and rooted in faith and love.

**Toly, Noah J. and Daniel I. Block, eds.** *Keeping God's Earth: The Global Environment in Biblical Perspectives.* Downers Grove: IVP Academic, 2010.

A wide-ranging group of essays written by evangelical scholars providing wise guidance on a variety of biblical, scientific, and practical environmental issues ranging from eschatology and dominion to cities, water, climate change and the diversity of life.

# DR. MICHAEL WITTMER

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*Professor of Systematic Theology & Historical Theology and Director of the Center for Christian Worldview, Grand Rapids Theological Seminary and Cornerstone University, Grand Rapids, Michigan*

**The Doctrine of Creation and Human Destiny**





## DR. WITTMER'S SELECT BIBLIOGRAPHY:

**Alcorn, Randy.** *Heaven*. Carol Stream: Tyndale House, 2004.

A popular and comprehensive account of Christians' final destiny. Highly recommended, though it answers some questions that may be better left open and its title will mislead many into thinking their final destiny is "up there" rather than "down here." It should be titled "New Earth" rather than "Heaven."

**Middleton, J. Richard.** *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids: Baker, 2014.

The most thorough, academic study of the Christians' final destiny. Highly recommended, though the book contains some idiosyncrasies, such as downplaying the intermediate state, that are not essential to the new earth view.

**Mouw, Richard J.** *When the Kings Come Marching In: Isaiah and the New Testament*. Grand Rapids: Eerdmans, 2002.

A brief and intriguing study of what Isaiah says about the New Jerusalem, and how that hope for cultural and political life on the new earth should influence how we live now.

**Wittmer, Michael.** *Becoming Worldly Saints: Can You Serve Jesus and Still Enjoy Your Life?* Grand Rapids: Zondervan, 2015.

My attempt to integrate redemption with creation, our Christian with our human lives, in a way that makes sense of the meaning of life and our destiny on the new earth. This book builds on my earlier *Heaven Is a Place on Earth* (Zondervan, 2004).

**Wright, N. T.** *Surprised By Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. San Francisco: HarperOne, 2008.

A readable and inspiring account of how the eschatological restoration of creation and our bodies should influence our present lives and ministries. Highly recommended, as long as we remember the salvation of people still matters most.



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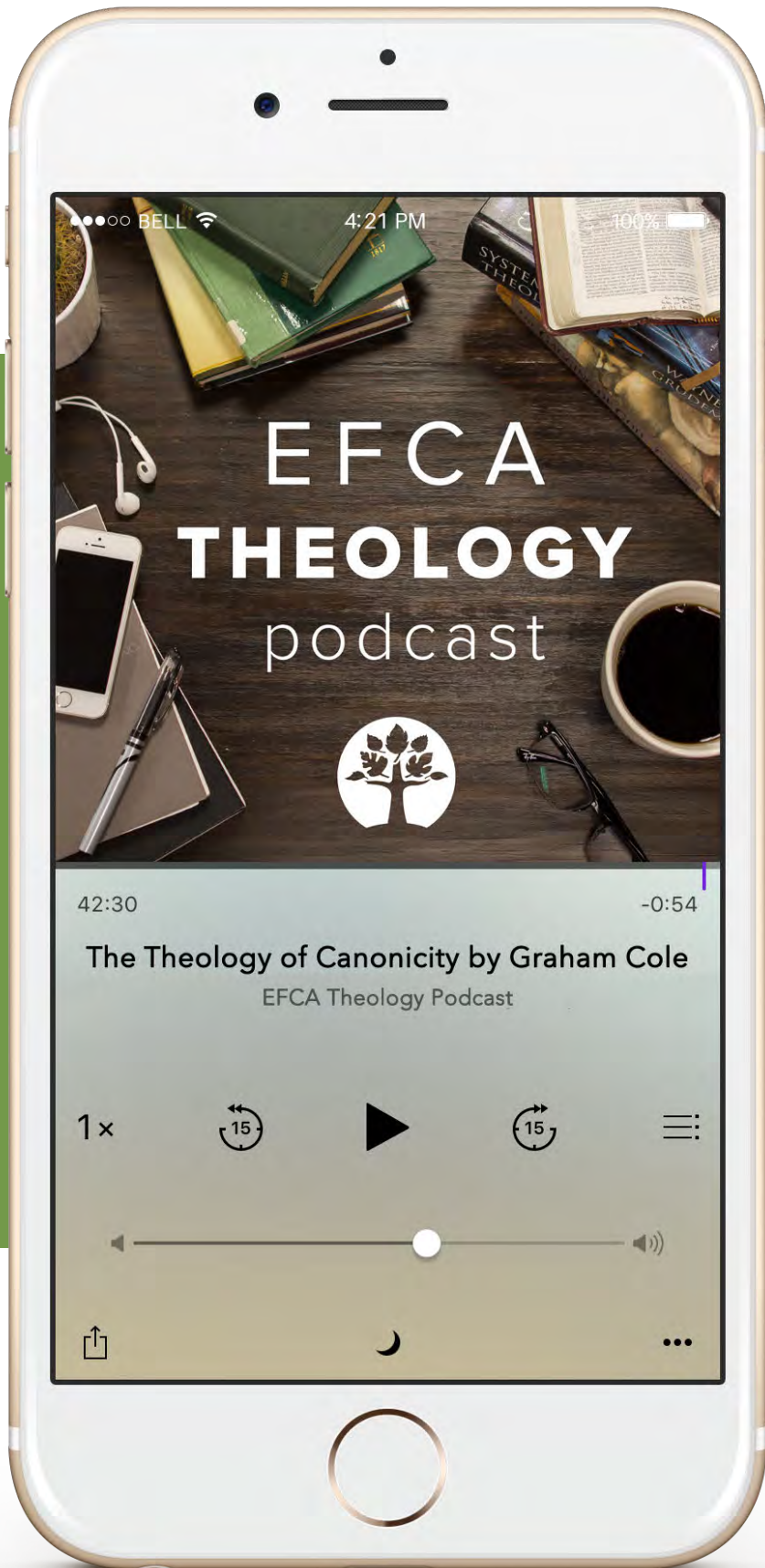
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# SCHEDULE

## WEDNESDAY, FEBRUARY 6

- 9:30 am Registration - outside Melton Hall Waybright Center  
10:30 am - noon Statement of Faith Q & A  
Noon - 1:30 pm Lunch

**Note: Conference moves to TIU Chapel**

### *Evangel, Evangelical, Evangelicalism, and the EFCA*

- 1:30 - 1:45 pm Welcome and introduction – Greg Strand  
1:45-3:45 pm Session 1: “Evangelical” in the Early Twenty-First Century:  
An Historical and Global Perspective – Mark Noll  
Session 2: “Evangelical” in the Early Twenty-First Century:  
An African American Perspective – Darryl Williamson  
3:45 - 4:15 pm Break  
4:15 - 5:15 pm Session 3: Panel  
5:15 - 6:30 pm Dinner – Hawkins Dining Center

### *The Doctrine of Creation: Theological Significance and Implications*

- 6:30 - 6:45 pm Scripture and worship  
6:45 - 7 pm Greeting – David Dockery  
7 - 7:15 pm Introduction – Greg Strand  
7:15 - 8:30 pm Teaching session 1 – The Doctrine of Creation and God – Thomas McCall  
8:30 pm Dismiss with announcements for Thursday



## THURSDAY, FEBRUARY 7

- 7:30 – 8:30 am** Trinity Alumni and Friends Breakfast – Hinkson Hall
- 9 – 9:30 am** Scripture and worship
- 9:30 – 10:45 am** Teaching session 2 – The Doctrine of Creation and Human Origins – Hans Madueme
- 10:50 – 11 am** Break – TEDS seminary students join conference
- 11 – 11:50 am** Teaching session 3 – The Doctrine of Creation and Human Work – Tom Nelson
- 11:50 – 11:55 am** TEDS students leave conference
- Noon – 12:30 pm** Q & A
- 12:30 – 1:30 pm** Lunch - Hawkins Dining Center
- Young Theologians Lunch – Waybright Conference Rm. (across hall from Melton)
- 1:30 – 1:45 pm** Scripture and worship
- 1:45 – 3 pm** Teaching session 4 – The Doctrine of Creation and Human Dignity - Paige Comstock Cunningham
- 3 – 3:30 pm** Break & announcements
- 3:30 – 4:45 pm** Teaching session 5 – The Doctrine of Creation and Human Sexuality – Todd Wilson
- 4:45 – 5:15 pm** Fellowship share & prayer time (your greatest joy & greatest challenge)
- 5:15 – 6:30 pm** Dinner (sponsored by the Ministerial Association) – Hawkins Dining Center
- 6:30 – 7:30 pm** Ministerial Association annual meeting

## FRIDAY, FEBRUARY 8

- 9 – 9:30 am** Scripture and worship
- 9:30 – 10:45 am** Teaching session 6 – The Doctrine of Creation and Human Stewardship – Jonathan Moo
- 10:50 – 11 am** Break – TIU college students join conference
- 11 – 11:50 am** Teaching session 7 – The Doctrine of Creation and Human Destiny – Michael Wittmer
- 11:50 am – Noon** Closing comments with book drawing (registered attendees only, must be present to win) – Greg Strand

## WEDNESDAY, FEBRUARY 6

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*The Doctrine of Creation: Theological Significance and Implications*

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