



Arab Baptist Theological Seminary

كلية اللاهوت المعمدانية العربية

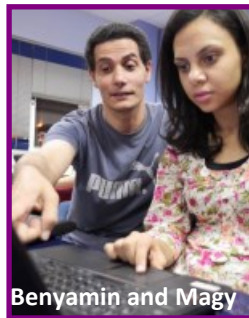
May 2016

Students Study *Empowering Servant Leaders*

In March and April, second and third year students completed the module *Empowering Servant Leaders*. This module included courses such as *Leadership Insights from the Bible*, *Living Leadership Lessons from Church History*, and *Biblical Leaders Engaging Culture*.

For the church to fulfill its missional mandate it needs faithful leaders who recognize God-given gifts in themselves and others, and use their influence and skills to encourage others in the Body of Christ to live out their spiritual gifting in ministry and mission. The *Empowering Servant Leaders* module sought to nurture a desire within emerging leaders to walk with others in their leadership pilgrimage, providing our students with the tools for influencing and motivating all members of the Body of Christ.

When asked about the impact of this module, third year Bachelor of Theology student Benyamin said, "the courses were very practical. And they were very timely because we're graduating in June 2016. They encouraged my wife and myself as we prepare for our ministry in Egypt. We had never read the Bible from the perspective of leadership formation. I enjoyed exploring, for example, cases of delegation of authority in the Bible. We saw such cases in the Jerusalem Council in Acts 15, as well as in Paul's relationship with Timothy."



Benyamin and Magy

This module sought to establish biblical and historical bases for empowering leadership. In one of the courses, students worked in groups of 3 on a one-hour presentation in which they guided the class through the examination of the

leadership model of a great biblical leader, such as Abraham, Moses, Gideon, Samuel, Ahab, Peter, and Paul. Second year student from Syria, Gladis, studied the personality of King Asa of Judah (2 Chronicles 14, 15, and 16). "He was viewed as a weak man, and we reflected on



Gladis

how his failure can teach us to be stronger in our own lives. We also sought to connect Asa's character to our Arab culture and ministry context," she said. Gladis added, "I enjoyed studying with professor Perry Shaw how we can extract lessons about leadership from the New Testament and from the

ministry of the disciples. As from the Old Testament, we chose individuals - heroes of faith - and analyzed their weaknesses and strengths."

Milad, second year student from Egypt, shared the following: "I learned that I needed to trust the people around me and their gifting - and not my assessment of people. There's no one form of leadership in the Bible. In Acts 15, we see a form of leadership and decision making. And at the end of the day, we need the leadership of God's Spirit in our life."

To know more about our educational approach, read this article by ABTS faculty, professor Perry Shaw: [Questions That Bring Contemporary Context to Past Personalities](#)

In This Issue | Students Study Empowering Servant Leaders - P1 | The IMES Blog: Insights into Life and Ministry in the Arab world - P2 | ABTS's Assessment Project Featured in Overseas Council Australia's Prayer Alert - P3

Would you consider supporting our new Arabic online degree program? We already have more than 40 students in the program. The numbers are increasing very rapidly because of the vast need for equipping for ministry. Our students come from Mauritania all the way to the Arabian Peninsula. \$360 would cover the cost of one course per student. Contact Partnerships Manager [Wissam al-Saliby](#) today to know how you can contribute.



The IMES Blog: Insights into Life and Ministry in the Arab world

Through weekly blog posts, ABTS's Institute of Middle East Studies (IMES) addresses a variety of topics significant to the Middle East and North Africa on its blog site, IMESLebanon.wordpress.com. We present you with the following sampling of recent posts and the opening lines of each.

[The Middle East: The Place You Love to Hate](#), by Elias Ghazal, December 17, 2015 | By now there's little doubt in anyone's mind that the Middle East is behind a lot of the problems that impact the world. Consider the following issues: the Palestinian-Israeli conflict and regional instability, the cultivation and exportation of Islamic radicalism, petrodollar recycling and fluctuations in the world's economy, enduring military authoritarianism and fledgling democracies, and most recently the Syrian war and the massive refugee crisis.

['Religious Registration': An Insult to Human Dignity and Decency](#), by Martin Accad, January 8, 2016 | Maryam was born a Muslim. Her society required her to live as a Muslim and eventually to die as a Muslim as well. Youssef was born a Christian. His society too required him to live and die as a Christian. But when they fell in love with each other, they came before a dilemma.

[Citizenship, Statelessness and the Status of Women in Lebanon](#), by Alexandra Airey, January 14, 2016 | In Lebanon, if you are a woman, you cannot pass your citizenship to your husband or children. In the case of women married to foreigners, the children of this union have a very real possibility of being left stateless. Homegrown statelessness isn't a problem unique to Lebanon, but it has especial potency because of the growing number of refugees that are present within Lebanon's borders.

[Allah, God and Wheaton College: Some Observations from Beirut](#), by Jesse Wheeler, January 28, 2016 | "Allah" has been in the news again. For readers unfamiliar with this discussion, American evangelicalism's flagship institution of higher education, Wheaton College, recently made moves to terminate Associate Professor of Political Science Larycia Hawkins in response to a statement made on Facebook concerning Christian and Muslim "worship of the same God."

[Leading the Struggle: Serving Migrant Domestic Workers in our Midst](#), by Rose Khouri, February 19, 2016 | For this week's post, I want to follow up on my most recent blog post in which I discussed my frustrations with the Lebanese (Arab) Church and what I perceived as inaction on a simultaneously visible and invisible human rights crisis perpetrated by members of its community: mistreatment of migrant and domestic workers. In the last blog post I lamented. In this post I want to move forward.

[Pushed into Deep Waters: Migrants, Refugees, and the Mission of God](#), by Robert Hamd, February 25, 2016 | A Catalytic Moment. I first learned about Sami* many years ago when a dear friend of mine came to me, pleading for my help. Sami had been languishing in a Lebanese jail for months without any due process. His crime? A lapsed residency permit. Lebanese police routinely stop African and Asian migrants, and refugee men and women demanding to see their residency papers (ikama).

[Syrian Refugees and the Church in the West: Some Practical Suggestions](#), by Martin Accad, March 4, 2016 | In recent months, I have received a number of invitations from the West to speak about the crisis in Syria, and particularly about the massive refugee migration into Europe. The question that keeps coming is: 'How should the church in the West respond to the massive refugee influx?'

[Why Do We Believe As We Do?](#) by Arthur Brown, March 11, 2016 | What do you believe? And, how do you decide what you believe? Do you believe what you believe because you read it somewhere, because someone you know and trust told it to you, or because you witnessed or experienced something that led you to draw a particular conclusion? Is it as a result of your tradition that you believe certain things? Is it out of some kind of loyalty to a particular view?

[Responding to Syria: Five Years On](#), by Suzie Lahoud, March 17, 2016 | I have never been able to reconcile myself to the disparities of the world. Growing up, I used to regularly travel across time and space from the raw want of the former Soviet Union to the wealthy consumerism of the United States.

[The Seduction of Binary Thinking](#), by Mike Kuhn, March 23, 2016 | "There are two kinds of people in the world..." That's the opener. Then a clever, self-appointed guru proceeds to divide the entire population of the world (7.4 billion by the way) into two distinct categories.

[Forgive us, as we Forgive: Visiting Internally Displaced Persons in Iraq](#), by Kathryn Kraft, March 31, 2016 | "Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil." The challenge in the words of this prayer have taken on a new weight for me after spending some time in the Kurdistan Region of Iraq (KRI), getting to know

Christians who are taking refuge from the so-called Islamic State, or Da'ish.

“Marhaba” or Two? Arabic to Fill the Gap, by Rabih Hasbany, April 15, 2016 | Marhaba is an Arabic word that simply means “hello” and is a commonly used greeting in the Middle East. I hear it on average 8 to 10 times a day, and especially so while spending a weekend in my family’s lovely village where everybody knows each other and greets one another constantly.

Reasonable and Peace-Sowing: How the Bible Calls us to Think and Act in Times of Fear, by Ashley al-Saliby, April 21, 2016 | As we observe this global moment, Western fears about Islam and Muslims seem to be surging again. There are political and religious leaders quick to point to anecdotes or news clips which only further incite tensions and hostility, emphasizing horror stories and brutal tragedies that can affirm our worst suspicions about a religion and its followers that still seem very foreign to us, although many Westerners have lived or worked peacefully alongside Muslim neighbors for years.

Jesus, Muslims and the Qur’an: in search for KERYGMATIC peacebuilding, by Martin Accad, May 5, 2016.

My friend Peter believes that the Qur’anic portrayal of Jesus stands in complete contradiction with the New Testament witness. He was once called Ahmad, but when he converted to Christianity after consistently watching polemical programs about Islam on satellite television, he became convinced that in order to follow Jesus he had entirely to deny his former Islāmic faith, even give up his birth name.

To receive the blog posts on your email as they get published, subscribe at IMESLebanon.wordpress.com

This year’s Middle East Consultation is now less than six weeks away. Plans are coming together well, and consultation registrations are at an all-time high. You still have time to join! [Get the updates on themes and speakers at this link!](#)

Middle East Consultation
20th -24th June 2016
Beirut - Lebanon

THE REFUGEE AND THE BODY OF CHRIST
Exploring the Impact of the Present Crisis on our Understanding of Church

ABTS's Assessment Project Featured in OCA's Prayer Alert

In March 2016, our partner Overseas Council Australia published its quarterly Prayer Alert which was dedicated to understanding the world of theological education and how it is changing. You can download it here <http://goo.gl/UmqPoF> (PDF, 4 MB) and read in pages 6, 7 and 8, about the pivotal role ABTS played in designing and piloting the seminary outcome and impact assessment project. This project is currently being implemented by over 200 seminaries globally. The outcome of the assessment project will drive curriculum revision.

prayer alert
DE WITNESSING THE COMPLEXITY OF THE MIDDLE EAST CRISIS AND THE CHALLENGE OF ENGAGING WITH IT

it all started one day in a car somewhere in australia

how to assess the impact of a bible college

PLUCKY PETER
Peter has been asked to work in a theological college in a country where the Christian population is tiny. He shares his experience in Australia, Arab.

PLUCKY PETER
Peter has been asked to work in a theological college in a country where the Christian population is tiny. He shares his experience in Australia, Arab.

The Middle East Bible Outreach is a 501(c)(3) corporation based in Atlanta, GA, that coordinates efforts among our US friends to generate awareness and much needed financial gifts and prayers to support the work of ABTS. To learn more, visit: www.mebo.org.