BTS is a non-profit Alabama corporation and an independent, Reformed evangelical seminary.

500 Years
Celebrating the Reformation
1517-2017
On October 31, 1517, Martin Luther nailed his 95 theses to the Wittenberg Church door. Luther's purpose was to initiate a debate about abuses within the Roman Catholic Church. His protest drew attention to false teachings such as the sale of indulgences and the concept of purgatory. It was a public moment that launched the Protestant Reformation and began a return to biblical truth, particularly the truth that man is justified by faith in the atoning work of Christ Jesus alone. While there were others who were working to reform the Catholic Church, Luther’s act initiated lasting change in the Church, returning the people to the Scriptures as their ultimate authority. This year, we will celebrate the 500th anniversary of Luther’s declaration.

At our church, we recognize Reformation Sunday as an annual event. As a pastor, I am asked frequently why reflecting on the Reformation is important. That is a good question. The answer is that it reminds us that the contemporary Church is always reforming, both corporately and individually. We need to constantly evaluate our practices and beliefs based upon the authority of the Bible. After careful examination, if we discover inconsistencies, we conform back to the Scriptures. Luther’s reformation began in his own heart. He arrived at his conclusions about justification while carefully studying the Scriptures. His own course correction is a reminder that we need to constantly be people of the Word. We need to learn how to properly study the Bible; therefore, strong theological education is essential. Each of us needs to allow the Holy Spirit to teach us through the Word of God in order to bring about a reformation in our own hearts.

The doctrine of justification by faith alone is still needed today. There continues to be false teaching that entices our brothers and sisters to believe that we can somehow merit our own salvation or that we can participate in our justification by adding to the work of Christ. Some people believe they can connect to God in ways other than faith in Jesus. Celebrating the Reformation reminds us that we need to be on guard to preserve the precious doctrines of faith alone, in Christ alone, by grace alone, according to the Word of God alone, and for the glory of God alone. Perhaps this year your church could use this special anniversary to celebrate Luther’s protest and become acquainted with the great truths of the Reformation. I encourage you and your church leadership to enroll in a theology or church history course at BTS in order to keep the spirit of the Reformation alive.

We need to constantly evaluate our practices and beliefs based upon the authority of the Bible.
Among both academics and popular authors, the sixteenth century Protestant Reformation is one of the most widely studied and contested periods in world history. Early accounts of the Reformation often portrayed the period as either being saved by the unassailable paragons Luther and Calvin, or as dominated by those two flawed, inconsistent, and divisive devils. However, as a flood of evidence came to light supporting the many claims of widespread corruptions found among the period’s Catholic leadership, the scholarship shifted almost exclusively to favor the work of the Reformation’s leading men. The situation further changed in the mid-to-late 20th century when social historians began to undermine the role of individuals in shaping that, or any period, in world history. Among the most extreme in this camp, the idea became fashionable that Luther, Calvin, and others were simply retro-fitted figureheads that neatly symbolized the “complicated” popular demand for change in church and society. To that end, during the 1970s and 1980s, many German histories intentionally downplayed Luther or did not mention him at all. Calvin, on the other hand, was often portrayed as a cruel totalitarian leader over a Geneva that had an uncanny resemblance to Moscow and the Communist Soviet Union. This focus on social history was complemented by the work of psycho-historians, such as Erik Erikson in *Young Man Luther*, who outright challenged the sanity of leaders such as Luther. Fortunately, the past couple of decades have seen these studies give way to more balanced and nuanced histories.

No doubt, the occasional academic or popular account can still be found that deifies, demonizes, or outright discounts the Reformers. But, on the whole, scholars are distancing themselves from these extreme perspectives, and we are all the better for it. This recent historiographical shift has revealed a much more complex (and edifying) narrative of the Reformation that needs to be addressed more thoroughly by modern Protestants. Fortunately, this year the Protestant world finds itself celebrating the 500th anniversary of the Reformation. The renewed interest in and fresh appreciation for this rich heritage presents us, as heirs of the Reformation, with an occasion to earnestly reconsider the familiar stories we know about the 16th century reformers and the wide-ranging influence of their work. This fall, BTS will be offering the opportunity to delve deeper into this important period in Christian history by way of the Reformation and Modern Church History course. Herein you can explore the roles of the Conciliarist movement and the Renaissance humanists, such as Erasmus and Mirandola, in shaping Luther’s, Zwingli’s, and Calvin’s calls for moral and theological reforms that strained and eventually splintered the Catholic Church. Also, you can see what exactly happened on October 31, 1517 and what it meant for Luther and the western world. You can examine the distinctives of the English Reformation and its significance in shaping North America Christianity. You can even examine the good, the bad, and the outright heretical manifestations of Protestantism that have emerged in 500 years, primarily a result of that most beneficial and bedeviling emphasis on individual Bible-reading and interpretation. All this and more awaits in a BTS class near you.
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<td>BC7501 Introduction to Biblical Counseling</td>
<td>Dr. Howard Eyrich</td>
<td>Mon 5:30-7:30pm</td>
<td>A201</td>
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<tr>
<td>OT1511 Beginning Hebrew I</td>
<td>Mr. Bruce Horsely</td>
<td>Mon 5:30-7:30pm</td>
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<tr>
<td>PT5542 Hist. &amp; Phil. Foundations of Christian Ed.</td>
<td>Dr. Dave Matthews</td>
<td>Mon 5:30-7:30pm</td>
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<td>BC7630 Marriage and Family Counseling</td>
<td>Dr. Howard Eyrich</td>
<td>Mon 7:30-9:30pm</td>
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<tr>
<td>AP8521 Introduction to Apologetics v/c</td>
<td>Dr. Matt Burford</td>
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<td>PT5523 Ministry of the Word I</td>
<td>Dr. Michael Reese</td>
<td>Tue 5:30-7:30pm</td>
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<td>PT5710 Discipleship</td>
<td>Rev. Willie Wells</td>
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<td>ST3511 Survey of Systematic Theology v/c</td>
<td>Dr. Jay Haley</td>
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<tr>
<td>BC7502 Counseling in the Local Church I</td>
<td>Dr. Lou Priolo</td>
<td>Tue 6:15-8:35pm</td>
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<td>NT2022 New Testament I (Gospels &amp; Acts)</td>
<td>Rev. George Shamblin</td>
<td>Tue 7:30-9:30pm</td>
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<td>AP8623 Apologetics in the Church</td>
<td>Rev. Clete Hux</td>
<td>Tue 7:30-9:30pm</td>
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<td>ST3529 Systematic Theology IV (Soteriology) v/c</td>
<td>Dr. Jay Haley</td>
<td>Tue 7:30-9:30pm</td>
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<tr>
<td>OT1511 Beginning Hebrew I</td>
<td>Mr. Bill Stroup</td>
<td>Wed 6:00-8:00am</td>
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<tr>
<td>OT1021 Old Testament I (Genesis -Ruth)</td>
<td>Dr. Frank Barker</td>
<td>Wed 5:30-7:30pm</td>
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<tr>
<td>HT4740 The Life and Theology of the Reformers³</td>
<td>Mr. Robbins/Dr. Reeder</td>
<td>Wed 6:30-8:30pm</td>
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<tr>
<td>PT5637 Personal Evangelism⁴</td>
<td>Dr. Barker/ Mr. Allison</td>
<td>Wed 6:30-8:30pm</td>
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<tr>
<td>BC7502 Counseling in the Local Church I</td>
<td>Dr. Howard Eyrich</td>
<td>Wed 6:30-8:30pm</td>
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<td>PT5621 Conflict Resolution in the Church v/c</td>
<td>Mr. Glenn Waddell</td>
<td>Thu 9:00-11:00am</td>
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<tr>
<td>ST3526 Systematic Theology I (Study of God)</td>
<td>Rev. Robert Alexander</td>
<td>Thu 9:00-11:00am</td>
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<tr>
<td>PT5733 Leadership Development &amp; Deployment</td>
<td>Rev. Larry Cockrell</td>
<td>Thu 5:30-7:30pm</td>
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<tr>
<td>PT5626 Ministry to Children, Youth and Families</td>
<td>Rev. John Evans</td>
<td>Thu 5:30-7:30pm</td>
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<td>HT4721 Reformation &amp; Modern Church History</td>
<td>Dr. Jim Maples</td>
<td>Thu 5:30-7:30pm</td>
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<tr>
<td>PT7802 Clinical Research Development ⁵</td>
<td>Rev. Cockrell/Dr. James</td>
<td>Thu 7:30-9:30pm</td>
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<tr>
<td>PT5527 Communication</td>
<td>Dr. Jim Maples</td>
<td>Thu 7:30-9:30pm</td>
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<tr>
<td>DM1112 Biblical Counseling &amp; Human Phys. &amp; Psych.</td>
<td>Dr. Ken Jones</td>
<td>Thu 5:00-9:00pm</td>
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<tr>
<td>NT2022 New Testament I (Gospels &amp; Acts)</td>
<td>Rev. Mike Jones</td>
<td>Fri 6:00-8:00am</td>
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<tr>
<td>LG1000 Logos Bible Software Training ⁶</td>
<td>Dr. Thad James, Jr.</td>
<td>Sat 9/23 8:30-12:30pm</td>
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<tr>
<td>DM9120 Research and Design ⁷</td>
<td>Dr. Thad James, Jr.</td>
<td>Fri 9:00-4:30pm</td>
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1. PT5523 Ministry of the Word I and PT5722 Expository Preaching are interchangeable.
2. BC7502, Also called Methodologies of Biblical Counseling is the same class as Counseling in the Local Church I. Class will be held at VBC - Valleydale Church 2324 Valleydale Rd. 35244.
3. HT4744 may be taken as an elective or as a substitute for one of the required history classes. **This class is FREE for new and returning inactive students.**
4. BTS students must register for PT5637 with the Briarwood Evangelism Ministry (lreese@briarwood.org or 205-776-5301) and with BTS.
5. PT7802 Clinical Research Development - All M.A. in Ministry and M.A. in Apologetics students seeking to graduate in Spring 2018 are required to take this class.
6. LG1000 Logos Bible Software Training will meet on Saturday 9/23. Students must have the Logos Bible Software loaded on their laptops and need to register by 9/15. There is no fee for this seminar for BTS students and graduates. This is a non-credit course.
7. DM9120 Research & Design will meet on 9/15, 10/27 and 11/17. The DMin orientation will be 8/24-8/25 and the D.min. Director will provide additional details.

v/c class is also available via video-conferencing; please contact the seminary office for details 205-776-5356

Old Testament I-III, New Testament I-II, and Systematic Theology I-VI do not have to be taken in any particular order.
Calhoun County:
Anniston Bible Church- 3230 Coleman Rd. Anniston, AL. 36207
Extension Coordinator: Dennis Bradford- 202-821-7409/anniston@bts.education
OT1021 Old Testament I (Genesis-Deuteronomy) Dr. Stephen Schrader Mon 5:30-7:30pm
PT5527 Communication Rev. Bob St. John Mon 7:30-9:30pm
HT4744 Christian Bio: The Life & Theology of Luther 8 Rev. Bob St. John Tue 5:30-7:30pm
8. HT4744 may be taken as an elective or as a substitute for one of the required history classes.

Demopolis:
Christian Chapel Baptist Church- 500 W Decatur St. and First Presbyterian Church in Eutaw
Contact the BTS Office: 205-776-5356/BTSAdmin@briarwood.org
PT5527 Communication Rev. Major Burrell Tue 5:30-7:30pm CCBC
ST3526 Systematic Theology I (Study of God) Rev. Jim Richwine Tue 5:30-7:30pm FPCE
HT4721 Reformation and Modern Church History Rev. Major Burrell Tue 7:30-9:30pm CCBC
OT1023 Old Testament III (Prophets & Wisdom Books) Rev. Fred Moore Thu 5:30-7:30pm CCBC
HT4742 Baptist Church History Rev. Fred Moore Thu 7:30-9:30pm CCBC

Dothan:
Westwood Presbyterian Church- 5480 W. Main and Dothan Community Church- 4390 Westgate
Extension Coordinator: Angela Smith- 334-797-8572/dothan@bts.education
OT1023 Old Testament III (Prophets & Wisdom Books) Rev. David Temples Tue 5:30-7:30pm WPC
BC7501 Introduction to Biblical Counseling Rev. Lynn Miley Thu 5:30-7:30pm WPC
PT5621 Conflict Resolution in the Church Dr. Charles Lewis Thu 7:30-9:30pm DCC

Huntsville:
Connections Presbyterian Church in Madison, AL and Grace Fellowship Presbyterian Church in Albertville, AL
Extension Coordinator: Matt Ligon -256-509-5822/huntsville@bts.education
PT5523 Ministry of the Word I Rev. Jackie Gaston Mon 5:30-7:30pm GFPC
PT5527 Communication Dr. Blair Waddell Mon 6:30-8:30pm CPC
NT2521 Advanced Greek Dr. Chris Bolt Thu 5:30-7:30pm CPC
AP8521 Introduction to Apologetics Dr. Chris Bolt Thu 7:30-9:30pm CPC

Montgomery:
Young Meadows Presbyterian Church -5780 Vaughn Rd and Trinity Presbyterian Church- 1728 Hull St.
Extension Coordinator: Lydia Picket- 334-284-5056/montgomery@bts.education
PT5531 Christian Workers Pers. Life & Spiritual Formation Rev. Billy Reinhardt Mon 5:30-7:30pm YMPC
ST3527 Systematic Theology II (Man-Anthropology) Rev. Lee Bloodworth Mon 5:30-7:30pm YMPC
AP8521 Introduction to Apologetics Rev. Billy Reinhardt Mon 7:30-9:30pm YMPC
PT5602 Biblical Principles of Christian Education Rev. Brannon BowmanTue 5:30-7:30pm YMPC
HT4721 Reformation & Modern Church History Dr. Harrison Taylor Tue 5:30-7:30pm TPC
PT5527 Communication Dr. Josh Carmichael Thu 5:30-7:30pm YMPC
OT1021 Old Testament I (Genesis-Ruth) Dr. Josh Carmichael Thu 7:30-9:30pm YMPC

Tuscaloosa:
Riverwood Presbyterian Church- 501 Rice Valley Rd. N. 35406
Contact the BTS Office: 205-776-5356/BTSAdmin@briarwood.org
PT5527 Communication Dr. L. Simba Lombo Mon 5:30-7:30pm
OT1021 Old Testament I (Genesis - Ruth) Dr. Bill Thetford Tue 5:30-7:30pm
BC7501 Introduction to Biblical Counseling Rev. Shamus Drake Thu 5:30-7:30pm
When I was a young boy, my Grandfather seemed, in my eyes, larger than life. He lived in rural Georgia, and I can still vividly recall the times I got to spend with him, my grandmother, my many cousins, and the numerous dogs that would lay around in the shade of his back porch. He had a catfish pond, grew muscadines and scuppernongs, and had numerous fruit trees and a large lush garden next to his old barn. He got his water from the old well located underneath the massive oak trees of his back yard, and at the time, I thought it was the most refreshing drink to ever enter my mouth. Learning the art of country living was a fabulous legacy my grandfather left me. However, the most important influence that he had on me was hearing him preach God’s Word. He was a bi-vocational pastor, and one particular time, after hearing him preach, I walked away thinking: “That’s exactly what I want to do when I grow up”.

My youth was spent in Church around God’s people. My mother and father modeled for me what it looked like to be committed to the Church and to be an active and faithful member of Christ’s Body. My childhood pastor was a man who shepherded God’s flock with skillful hands and integrity of heart. Because of these early examples, I grew up with a love for Christ’s Church and a desire to serve Her.
Why the Church Needs Historical Theology

Bob St. John

Any boy scout with basic land navigation skills can tell you that you need to know two things to avoid being lost in the wilderness — position and direction. American evangelicalism has lost its way, primarily because contemporary church leaders have compromised the doctrine of the gospel and cut their ties with historic Christianity. Historical theology provides a map on which we place the compass of the gospel to discover where we are and where we are going.

Human autonomy dominates the contemporary Church and transforms Christ into the sanctifier of all our narcissistic desires. Jesus is the therapist, the life-coach, and the wish-granter of whatever makes me happy. This emphasis on self renders the history of the church irrelevant. These losses leave our congregations in the wilderness without compass or map.

David Wells observes that the church must reflect on the past to rid itself of the pretensions of being the most important moment in history: “It is through this kind of reflective work that the spiritual riches of the past are gathered and the present is revitalized,” (Wells, No Place for Truth, p. 100).

Historical theology does not look romantically at the past. It is naïve to seek to return to a golden age of church history. We know that only God is great. Church history is the story of providence — God’s working by which He advances His kingdom. And the story of God’s working in other generations is extremely relevant to our own.

Historical theology provides a practical criterion for interpreting the landscape of religious and cultural phenomena. As Solomon said, “There is nothing new under the sun.” The church faced the challenge of heresy, apostasy, persecution, and worldliness for two thousand years, and their spiritual battle informs our own. Congregations within the culture of secularism, weakened by an ignorance of the past, waver between conviction and doubt. The evangelical age is an age of uncertainty. Pastors and their churches minister on the precipice between orthodoxy and unbelief. We need to hear the stories of God’s preservation of the faith of His people under every kind of assault. Christian history strengthens our confidence in God’s sustaining power and affirms the faith once for all delivered to the saints.

Christian history reminds us that we are not alone in our struggle to live for Christ. It keeps us from running away from suffering, from surrendering to the world’s pressure to conform, and from believing the popular lie, “Hard is bad and easy is good.” Knowing the stories of the flawed and fragile lives of the saints makes us aware that we too persevere by the grace of God. If God sustained John and Mary Owen in the death of eleven children, if Pastor Charles Simeon endured systematic opposition from unbelieving members, and if the elderly Polycarp and the young Perpetua stood the test of martyrdom, then we too can trust God to strengthen us amid our sufferings.
Extension Campuses in 6 Alabama Cities
Scholarships Available
Free Course for New and Returning Inactive students this Fall
(see schedule for details)