

SouthwesternNews

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

WINTER 2009 | VOLUME 67 NO. 2



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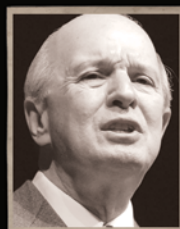
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12-14

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Contact ext. 2700 or visit
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15

Spring Classes begin, Fort Worth Campus

Fort Worth Convocation
Truett Auditorium. 10:50 a.m.

19

Martin Luther King Jr. Day
(Offices closed/No classes)

20

Spring Classes begin, Houston Campus

23-24

Certification in Biblical Counseling: Level 3
Contact ext. 2440 or visit
www.swbts.edu/bccertification

26

Houston Convocation
Havard Campus, 10 a.m.

FEBRUARY »

5-6

Day-Higginbotham Lectures
Guest: Dr. Richard Turnbull

5-7

Women's Leadership Consultation
www.swbts.edu/wlc09

10

Sixth Annual Gala Concert of Sacred Music
Bass Hall, Fort Worth. 8 p.m.
www.swbts.edu/gala

10-11

Building Healthy Churches Workshop
Contact ext. 2440 or visit
www.swbts.edu/healthychurches

20-21

Certification in Biblical Counseling: Levels 1 & 2
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27-MARCH 1

Southwestern Photojournalism Conference
www.swpjc.org

MARCH »

2-3

Expository Preaching Workshop
Contact 2440 or visit
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5-6

Drumwright Lectures
Guest: Dr. Ken Mathews

12

FOUNDER'S DAY / B.H. Carroll Luncheon

16-20

Spring Break
(Offices open/Classes dismissed)

20-21

Certification in Biblical Counseling: Levels 1 & 2
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MARCH 2-3, 2009
Expository Preaching Workshop

CONTENTS

WINTER 2009, VOLUME 67 NO. 2



FEATURES

Stories of adoption are woven throughout the fabric of human and divine history. God's compassion for orphans leaps from the pages of Scripture and demands that all Christians consider their role in the issue of adoption.

6 **Adoption: The Heart of the Gospel**
Scripture uses adoption as a metaphor for God's activity in salvation. Through Scripture and personal experience, Thomas White demonstrates that adoption, at its core, represents the heart of the Gospel.

12 **Adoption Advocates in Word and Deed**
Whether it's telling their own adoption stories or counseling couples interested in adoption, John Mark and Angie Yeats love to talk about adoption.

18 **A Call to Discipleship**
Through adoption, Mark and Jennifer Leeds overcame the devastation of four miscarriages and discovered the opportunity for spiritual growth.

22 **Modeling the Family of God**
Just as the family of God contains members from every tribe and tongue, the Owens and Nichols families model this reality in their homes.

26 **Obtained by Grace**
On the mission field in China, Art and Audrey Savage experienced the grace of God through the adoption of their son Chris.

30 **Fostering a Gospel Legacy**
Compassion for the fatherless has compelled Bruce and Denise Kendrick to foster 26 children and found a ministry that raises awareness and provides support for those who want to adopt or become foster parents.

DEPARTMENTS

- 32 » Donor Profile: *Charles and Jane Sebesta*
- 34 » Campus News
- 39 » Quick Takes
- 40 » Alumnus Profile: *Bart Barber*
- 43 » Faculty Publications
- 44 » Alumni & Faculty News
- 46 » Missionary Appointments
- 47 » Around the World

ON THE COVER
There's never a dull moment with Amber, Jason, and Jacob, who were adopted by Mark and Jennifer Leeds in October 2008.
Photo by Hope Knight



PRESIDENT'S LETTER



Everyone at the First Baptist Church of Beaumont, Texas, knew that he was coming. After all, my father was pastor of the church, and the difficulties of securing visa permission for Mohammad—a street urchin on the Via Dolorosa in Jerusalem—to leave the war-torn city and journey to America as a homeless 13-year-old was not an easy thing. The whole church had been called to prayer.

The whole affair began when my father, Thomas Armour Patterson (ThM 1932, PhD 1944), and my mother, Roberta Mae Patterson (EXThM), were making the customary journey to the Holy Land. Walking down the Via Dolorosa, a little bright-eyed Palestinian boy looked at Dad with his cowboy boots and hat and said “Hello, Texas.” This little boy was a super-salesman of the Jordanian streets and boasted flashing black eyes and a beguiling smile, which would serve him well all of his life. In an instant, he won my mother’s heart and spent the rest of the time my parents were there following them around and receiving from my mother’s purse amply rich rewards in both monetary and gastronomical varieties.

Upon their return, Mom and Dad broached the subject with the family—would we like to have an Arab brother? Dad explained that we would be poorer preacher’s kids than usual because of the extra mouth to feed. It did not matter. We thought it would be fun.

Some days later, as the junior high choir was preparing to walk in for the early morning service at church, the telephone rang in the choir room. Dorothy, the girl who would eventually become my wife, reached to answer it. I told her, “Don’t answer the phone. They’ve told us to let them get it in the office.” She answered anyway, listened for a moment, and then I heard her say, “Bring him to the First Baptist Church” and she hung up. Looking around at all of us in the choir room, she announced with excitement, “Mohammad is here.” The choir room emptied with books, Bibles, and choir robes quickly discarded. Running down the aisles of the auditorium, all the kids announced to the 1,500 parishioners gathered for the 8:30 a.m. service, “Mohammed is here!” As if on cue, they all rose and went to the long cascading steps in front of the auditorium at First Baptist Church and stood in rapt attention. About that time my father, knowing nothing of these events, entered the now virtually empty auditorium. For a fleeting moment he thought that the rapture had taken place and he had been left behind!

The taxi arrived. The door opened, and a 13-year-old Arab boy stuck his head out, looked at all the people, and in terror returned to the taxi. At that point I got there and as “big brother” (though actually two years younger) took the situation into control. Mohammad spoke very little English, but I was finally able to communicate to him that I was his brother and an instant bond formed that has not been broken even to this day.


Eventually Mohammad returned to the Holy Land. Some years later, the story of my parents’ bringing Mohammad into our family circle caused Yasser Arafat, the late President of the Palestinian Liberation Organization, to inquire why an American family who loved the Jews would adopt a Palestinian boy. This frequently appearing question led to the opportunity for me eventually to sit in one of Saddam Hussein’s palace guest houses and for nearly three hours share the Gospel with Yasser Arafat.

Adoption seems always to amaze a watching, selfish world. And what adoption amazes any more than the fact that a Holy God adopts a sinful man like me and makes me a part of the family of God! Indeed, that is exactly what happened to Mohammad. When he found himself doubly adopted, not only into a Texas family but also, after he trusted the Lord Jesus as his Savior, into the family of God. Most often, when Christian parents adopt, they actually set in motion this double adoption.

Consequently, this issue of *Southwestern News* focuses on the work of God in and through Southwestern families who have experienced the blessing of adoption. It is my joy to commend to you the miraculous testimonies herein of faculty members, alumni, and students as they have walked through the adoption process and seen the hand of God at each step along the way. Praise to our God!



David Amad, (left), Patterson’s adopted brother, pictured with Dorothy Kelley and Paige Patterson.


Paige Patterson
President
Southwestern Baptist Theological Seminary



adoption



the heart of the Gospel

by Thomas White

While waiting to check out, a gray-haired lady peeked around the side of a large beaded purse. My daughter smiled, and the game began.

The lady asked, “Where does her reddish hair come from?” I responded, “She’s adopted.” Her jovial expression faded like the clearing of an Etch-a-Sketch. Her body slowly contracted as she muttered, “Oh that’s nice. Well do you have any children of your own?” I understood what she meant, but I couldn’t resist the devilish little boy inside. I responded, “Yes, this one is ours. We thought about buying a few more but with the economy, well you know.” I smiled gently, letting her off the hook.

The extroverted stranger failed to understand that despite a lack of cellular heritage, I considered Rachel completely “my” daughter. This stranger, however, did clearly communicate societal priority on biological legacy and the popular misunderstanding of the true meaning of adoption. Unfortunately, many understand the theological concept of adoption less than they understand the cultural concept.

J. I. Packer wrote in *Knowing God*, “It is a strange fact that the truth of adoption has been little regarded in Christian history. Apart from two nineteenth-century books, now little known, there is no evangelical writing on it, nor has there been at any time since the Reformation, and any more than there was before” (228).

While a few have responded to this call for writings on the subject, the lack of attention may cause you to wonder why adoption is important. The simple answer: “Because God is interested in adoption.” Each believer in Christ has been adopted by God, and to understand the Gospel completely, you must comprehend the theology of adoption. Let me summarily elaborate on the chord of adoption woven through our biblical tapestry.

The Old Testament displays God’s passion for adoption through the concept of Father, the sonship of Israel, and adoption stories like Moses (Ex. 2:10), Genubath (1 Ki. 11:20), and Esther (Es. 2:7).

The Old Testament reveals God as Father and contains about 40 references to the “fatherless.” These references include the commands to “treat the fatherless correctly” (Ex. 22:22) and to “bring justice to the fatherless” (Isaiah 1:17). Deuteronomy 24:17-21 compares the plight of the fatherless to that of Israel while in Egyptian bondage.



The adoption metaphor also extends to the nation of Israel. Moses received instruction to tell Pharaoh, “Thus says the LORD, Israel is my firstborn son” (Ex 4:22). God used Moses, rescued through adoption, to speak of God’s adopting Israel as His firstborn son. You remember the story. Pharaoh commanded the death of all children under two, and Jochebed hid Moses in the bulrushes. Pharaoh’s daughter had mercy on this “orphaned” child and eventually reared him in the house of Pharaoh. Moses, saved through adoption, eventually led Israel, the nation adopted as God’s son, out of Egypt.

In the New Testament, four passages address the theological importance of adoption, two using the term “orphan,” and one special example of adoption.

Galatians 4:4-7; Romans 8:14-23; Ephesians 1:3-6; and Romans 9:1-4 all discuss adoption. These passages could have easily retained the well-established language of the new birth; instead the Spirit-inspired Scriptures reveal imagery of adoption describing our salvation. From these passages, I draw four conclusions.

FIRST, ADOPTION MAKES SONS OUT OF SLAVES.

From Adam's choice to emulate Eve in eating the fruit rather than following God, mankind has been enslaved to sin. Our corrupt nature leads every human to fall short of the glory of God. Galatians 4 indicates that God sent forth his Son to redeem those in bondage by the law to adoption as sons. Jesus substituted himself for mankind, making sufficient atonement for our sins. Those repenting of sins and confessing Jesus as Savior experience adoption as sons. Galatians 4:7 states, "So you are no longer a slave, but a son." Romans 8:15 states, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons ..."

Just as God adopted the slave nation of Israel to make them the children of Israel, God likewise adopts believers, making them sons with all pertaining rights and privileges—once slaves to sin, now sons of the Sovereign.

I remember my own adoption well. Most would have considered me an unwanted child. Relatively old and rebellious, my soon-to-be heavenly Father spoke to me as I sat in the second row, fourth seat from the end, during a Rodney Gage revival. That night I committed my life to Jesus and experienced first-hand the love of adoption—no longer a slave but now a son.

SECOND, ADOPTION GRANTS US THE UNDERSTANDING OF GOD AS "FATHER."

Galatians 4:6 states, "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" Romans 8:15-16 expresses that we have "received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'" Remarkably, these two texts use the Aramaic term "Abba." The question naturally arises as to why Paul did not use Greek. Perhaps the answer can be found with Jesus' prayer in the garden. Mark 14:36 records Jesus saying, "Abba, Father, all things are possible for you. Remove this cup from me."

Paul retained the Aramaic words that Jesus spoke to His Father. Imagine the startling nature of this revelation in a Jewish culture that refrained from speaking the name of their omnipotent God. The Holy Spirit indwells believers, testifying that the transcendent, holy, Creator of the Universe is also the immanent, compassionate, "Abba! Father." This was the plan from the beginning. The fall of Adam did not surprise God. In the fullness of time, God sent his Son (Gal 4:4) to redeem those He

Helpful Adoption Information



RESOURCES

GENERAL ADOPTION FACTS

- In America, more than 134,000 children are waiting for permanent homes.
- The average age of children waiting to be adopted is eight.
- More than 26,000 children turn 18 without ever being adopted.
- While cases where the birth parents change their mind about adoption are highly publicized, they occur infrequently. Once the adoption has been finalized, the biological parents have no legal tie to the child.



predestined for adoption through Jesus Christ. Adoption occurs “according to the purpose of His will, to the praise of His glorious grace” (Eph 1:5).

One Saturday afternoon, I reclined with legs extended, typing this article on my laptop. My daughter walked up and said, “Sit in your lap, Daddy.” I laid the laptop aside and cherished a four-year-old little girl wanting to cuddle with Daddy. In a priceless moment, she snuggled her head on my shoulder with bear and blanket in hand, her blue eyes gazed upward as she said, “I love you, Daddy.” Depressing the lump in my throat, I realized that my daughter did not refer to adoption papers, call a judge, or look at a birth certificate bearing an unfamiliar name to understand that I am her “Daddy.” She simply knows. In like manner, we have neither a “new birth” certificate nor papers of spiritual adoption—unnecessary items, because we have the Holy Spirit testifying to our hearts that we are sons and God almighty is our “Abba! Father.”

THIRD, ADOPTION IMPARTS THE SPIRIT CONFIRMING OUR SALVATION.

Romans 8:14 says, “For all who are led by the Spirit of God are sons of God.” Scripture confirms that those led by the Spirit are adopted as sons, and vice versa, those adopted as sons are led by the Spirit. As part of salvation, believers receive the Spirit that confirms newly adopted sons as children of God. Romans 8:16 adds, “The Spirit himself bears witness with our spirit that we are children of God.”

The Spirit confirms entrance into the family of God, which makes us brothers and sisters in Christ. While we nonchalantly use the term “brother” for forgotten acquaintances at church or greeting total strangers, adoption in Christ signifies our new family relationship. Adoption as brothers and sisters leaves no room for economic, racial, or any other kind of prejudice.

FOURTH, ADOPTION TURNS ORPHANS INTO HEIRS.

The Greek word *orphanos* occurs only in James 1:27 and John 14:28 in the New Testament. James 1:27 stresses the importance of ministry to orphans. In John 14:18, Jesus promises not to leave the disciples as orphans but to send the Holy Spirit. The Holy Spirit calls the lost and regenerates responsive orphans into sons, and as sons, we become heirs.

The designation of heirs makes the imagery of adoption as sons, in contrast to sons and daughters, essential. In the Jewish context, sons receive the birthright and the blessing. Galatians 4:7 states, “and if a son, then an heir through God.” Through our justification by grace, a radical rags-to-riches story emerges—orphans are transformed into heirs. Our new birthright through adoption awaits us in heaven as we trade dying, sin-infected vessels for resurrected, glorious bodies.

Perhaps the greatest human example of adoption comes in the person of Joseph, the earthly father of Jesus. Luke 2:41 and other passages refer to Joseph and Mary as the parents of Jesus. Joseph, who could have put Mary away, instead responded to God’s revelation by serving as Jesus’ father.

The stories of Moses and Jesus contain similarities. Both lived when leaders commanded children age two and younger to be killed. Moses came out of Egypt, whereas Jesus fled to and came



*In the same way we also, when we were children, were enslaved to the elementary principles of the world. But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive **adoption** as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So you are no longer a slave, but a son, and if a son, then an heir through God.* ~ GALATIANS 4:3-7 (ESV)

out of Egypt. Pharaoh’s daughter “adopted” Moses. Joseph adopted Jesus. God used Moses to rescue the Israelites from slavery in Egypt, while Jesus rescued mankind from slavery in sin. The analogy breaks down, though, as Moses, a man of the law, could only look into the “Promised Land” while Joshua (Yeshua, the Old Testament name for Jesus) completed the journey across the Jordan. The law only reveals our sinfulness whereas Jesus brings us safe passage to our heavenly promised land.

Adoption should matter to us because adoption matters to God. Through adoption, we fulfill the Bible’s command to care for orphans and illustrate God’s plan of salvation. Adoption exhibits God’s concern and care for the fatherless. Adoption demonstrates true and undefiled religion. Through the planning, cost, and pain of adoption we learn more about the divine love expressed in our spiritual adoption. These reasons, and more, should cause everyone to consider adopting or supporting adoption. Those who cannot adopt can help single moms or children with absentee fathers understand the love of our “Abba! Father.”

A PERMANENT HOME.

The day for the finalization of our adoption came. Anxiously, I realized the judge could ask anything he wished. Surprisingly, the judge pontificated on the permanency of adoption. He stressed the finality of his signature, stating, “You cannot undo it. You cannot turn back the clock. After this, you cannot change your mind. Like it or not, until Rachel becomes 18 years of age, she is your responsibility. Do you understand?”

The devilish little boy emerged again. I responded, “Well that is the point of adoption isn’t it?” I quickly clarified, “Yes. I understand and gladly accept the responsibility, your Honor.”

Later that day it dawned on me that my theological understanding of adoption had affected my cultural understanding. I always understood the permanency of adoption because I understood that spiritual adoption contained eternal security. We express it as “once saved, always saved.” This past event of adoption guaranteed justification, sanctification, and glorification. True sons will persevere unto the end. Just as my spiritual adoption as a son of God will never be revoked once finalized, this judge communicated that Rachel’s adoption would not be revoked once finalized. That day through a courtroom exchange, my appreciation for the theology of adoption grew deeper. I realized more than ever that adoption is at the heart of the Gospel. **SN**

Thomas White is vice president for student services and communications and associate professor of systematic theology at Southwestern.





ADOPTION ADVOCATES IN WORD AND DEED

Story by KEITH COLLIER
Photography by JONATHAN BLAIR



Just mentioning the word adoption causes John Mark Yeats' eyes to light up. Yeats, assistant professor of church history at Southwestern, not only has four adopted children, but he and his wife Angie counsel potential adoptive parents and advocate adoption wherever they can.

The idea of adoption was a topic of discussion early on in their relationship. "Before we got married, we had laid the expectation that we could have kids on the table and surrendered it to God," says Dr. Yeats. They agreed that even if they were able to have biological children, they would adopt at least one child. At that point, the Yeatses did not know that they would experience infertility.

Having seen a few families self-destruct when faced with infertility, Dr. Yeats considers this kind of surrender "an important thing because a lot of times we think it's a right that we have kids."

Having difficulty getting pregnant early in their marriage, the Yeatses experienced feelings of inadequacy. Some wonder what is wrong that they have to adopt kids instead of having them biologically. "Many people want a sense of biological succession," says Dr. Yeats. Angie admits that she had difficulty with it as well, wanting to be able to bring the baby home from the hospital.

Angie prayed, "I'd just like to know one way or the other whether we should adopt." After a complicated tubular pregnancy that ended in surgery, doctors told them in-vitro fertilization was their only option for getting pregnant, but they did not consider this an ethical option. Through these events and continued prayer, they realized that God wanted them to adopt and began the process. Less than a year later, they brought their first daughter, Briley, home and finalized the adoption.

When they moved to Texas and Dr. Yeats joined Southwestern

as a professor a couple of years later, they felt like the Lord was leading them to adopt again. During a meeting with Hope Cottage, a Texas-based pregnancy and adoption center, Dr. Yeats asked, "Do you ever get sibling groups?"

With a stunned look in her eye, the representative said, "We never have people ask that question, and we never have sibling

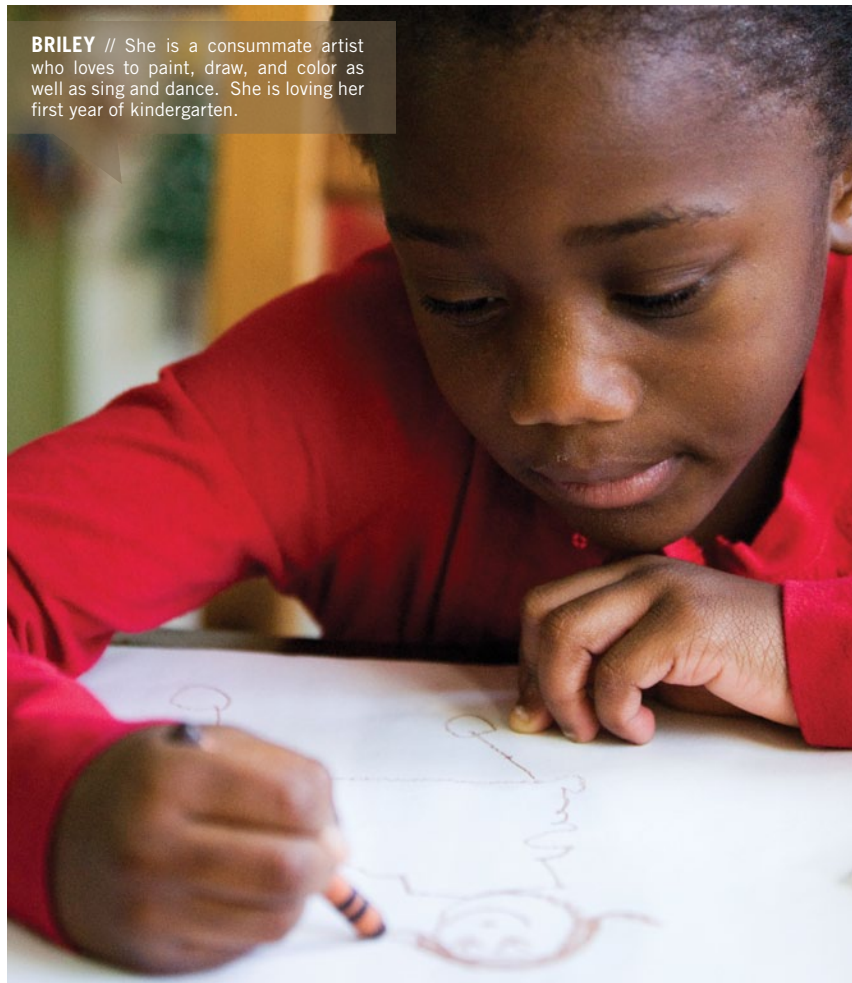


groups, but we just got our first." Six weeks later, Cadie, an infant at the time, came home with them, and then six months after that, they adopted Sean, her biological brother who was a year older.

In 2007, they received a phone call from Hope Cottage informing them that Sean and Cadie's birth mother had recently given birth to another child. Although they thought they were finished



CADIE // John Mark and Angie call her “our little mom” because she always looks out for her little brother and likes to feed and care for him. This is all after her part-time gig as a princess, as she always wants to go out in her princess dress and high-heeled princess shoes.



BRILEY // She is a consummate artist who loves to paint, draw, and color as well as sing and dance. She is loving her first year of kindergarten.



JACKSON // He is coming into his own, and the family jokingly refers to him as “tank.” He is all go and no slow, constantly exploring the world around him by taking things apart, tasting them, and seeing how big of a mess he can create.



SEAN // He is a sports king and Nintendo Wii fanatic (especially Mario Kart). He loves to wrestle and do anything outdoors that is active (scooters, bikes, catch, etc.).



“Adoption itself is a picture of the family of God. I don’t think it has anything to do with race. The family of God contains all people who are adopted by God and it reflects all nations and tribes. Every Christian family that God calls to adopt depicts this reality no matter what children God gives them.”

adopting children, they surrendered themselves in prayer again.

Dr. Yeats recalls, “The overarching issue was asking ‘Where will this child be in 15 years?’ We have a responsibility as believers on some level to bring him into a godly home.” A couple of months later, they welcomed Jackson into their home, and the adoption was finalized last June.

The Yeats family has also had to work through the challenges associated with transracial adoption, especially misperceptions from people they run into. They’ve endured all of the random questions and false assumptions, but they see them as opportunities to educate people about adoption.

Even their children have begun to notice a difference in skin color from mom and dad. “As Briley has gone to school, it is interesting to hear her talk about kids ‘with skin like mine’ and those who have ‘skin like yours,’” says Dr. Yeats.

“We have always used age-appropriate terms and concepts to reinforce positive values of their heritage. One of our kids’ favorite picture books is a book by Sandra Pinkey called *Shades of Black*. The book talks about the variances in skin color, hair textures, and the things that make each of us unique.

“We have to work to make sure that we, as parents, stay up on

aspects of a culture that is foreign to us so that our children can engage in the history and heritage of their own ethnic identity. Most of all, we pray that our kids will find their true identity in Christ, which supersedes all earthly divisions.

“We are careful to try and place our children in arenas where they have exposure to people from all over the world. We also have close friendships with families who have also adopted transracially.” The Lord has blessed the Yeats family with a church that includes several families who chose adoption. Several children in their kids’ Sunday school classes are adopted and reflect a variety of ethnicities.

“As our kids age,” says Dr. Yeats, “we will continue to expose them to more aspects of their own adoption story as well as how it works to be a part of a transracial family. We know that there will be difficulties ahead, but we work to stay prepared and surround ourselves with a community that reflects the beauty of God’s creation.

“Adoption itself is a picture of the family of God. I don’t think it has anything to do with race. The family of God contains all people who are adopted by God, and it reflects all nations and tribes. Every Christian family that God calls to adopt depicts

this reality no matter what children God gives them.”

Dr. Yeats and Angie have counseled many couples interested in adoption. They encourage the couples to prayerfully consider how God would have them be involved. “It is not for everyone, but everybody can be involved in the process. For those who do believe God is calling them to do it, it’s just a matter of starting to research and finding out what it means.”

For those who do not feel called to adopt, the Yeatses offer many ways to be involved. Doctors can be involved in the screening process. Those who work in the travel industry can support individuals preparing for international adoptions. Churches can hold baby showers and make meals for the family when they bring the child home. A common sentiment they’ve encountered is, “You’re just bringing a kid home,” to which they reply, “Yes, but it is still a huge adjustment for us.”

Another option is providing foster care to children. “Some of the unsung heroes in all of this are the foster parents,” says Dr. Yeats. Briley’s foster parents use it as a ministry and have fostered nearly 70 children.

Pastors can be a vital influence in the area of adoption. “For pastors and church leaders, one of the things I would encourage them to do to facilitate adoption is to educate themselves about what resources are in the community. You don’t have to be the resident expert, but you can get to know the agencies in the area. For pro-life people, how can we not know where these places are?”

Dr. Yeats says churches can promote Sanctity of Life Sunday in January; and as pastors talk about abortion, they can present adoption as the alternative. Pastors can also promote National Adoption Month each November. In addition to these days, the

Yeatses encourage pastors to lead their churches in celebrating when a family in the church adopts and to include adopted children in child dedications, even if they are older.

“The church has got to be involved in the process,” says Dr. Yeats. “This is what we’re supposed to do.”

“The gay and lesbian community is very active in promoting adoption. They want to adopt children. Where’s the church been? We’ve been asleep at the wheel. We have so many kids in Texas who need a home, and we need people who are believers to be foster parents and adoptive parents.”

Dr. Yeats advocates adoption wherever possible. In 2007, he presented a paper at Southwestern’s 2007 Family Conference on the biblical model of adoption. In an interview with the Ethics and Religious Liberties Commission of the Southern Baptist Convention, he posited the question: “What if the church in America would wake up and realize that our walk doesn’t equal our talk in relation to pro-life issues?” Yeats asked. “What if 5,000 godly couples in D-FW raised their hand and said they believed God was calling them to adopt? What if those same godly couples raised those 5,000 kids, and they became Christians who in turn raised godly families with godly children? Do you catch the impact here?”

By their actions and words, adoption is a centerpiece in the Yeats family’s life and theology. They pray for many more to embrace the opportunity to reflect the family of God and change a life for the sake of the Gospel.


To listen to the audio of the Family Conference message online, www.swbts.edu/yeatsaudio. To read the paper that the message was given from, visit www.swbts.edu/yeatspaper. **SM**

With each adoption in Texas, the Yeats family was blessed by the seminary’s adoption assistance program for career employees. The program covers up to \$3,500 toward eligible adoption expenses, including fees, court costs, and travel expenses.



A Call to

MARK AND JENNIFER LEEDS ALWAYS WANTED A BIG FAMILY. Both grew up with three siblings each and wanted the same dynamics in their own home. After four miscarriages, they were understandably devastated by their losses. // Relying on God through the loss of each baby, they believed He must have a greater plan than they could conceive on their own. While they have experienced much grief since 2000 when they first started trying to have children, they cannot imagine how life could be any better than it is now.



Discipleship

Story by MICHELLE MYERS
Photography by HOPE KNIGHT



Jacob



Mark, who is assistant professor of systematic theology and registrar at Southwestern, and Jennifer believe God used this time to grow them spiritually. “Instead of relying on what we knew, we had to step out on faith,” Dr. Leeds says. “Yes, it was hard, but in retrospect, I can see now that this time in my life is one of the clearest examples of how God really does cause all things to work together for good.” Trusting Romans 8:28 transformed their heartache into hope.

The Leedses sought the wisdom from fellow faculty member John Mark Yeats and his wife, Angie. The Yeatses were excited to help and invited the Leedses into their home.

They were encouraged by what they learned through their conversation. While they always felt God had called them to be parents, they were now armed with the reality that there are thousands of children within the Dallas-Fort Worth metroplex waiting for a loving family. They were also able to experience firsthand how adoptive families interact in the home.

After searching for an adoption agency, they found Arrow Child and Family Ministries. Arrow offers many programs to hopeful parents including foster care, foster-to-adopt, and straight adopt options. The Leedses decided on straight adoption. “After the miscarriages, we didn’t want to take a chance on losing them. We wanted to invest in children, knowing they were our kids,” Jennifer explains.

The Leedses began a process of routine screenings and background checks. They began training to prepare themselves for the issues their adopted children might face, such as dealing with previous forms of abuse, current physical limitations, and behavior problems. They were also trained in CPR and first aid.

After completing their training seminars and paperwork, an agent came to spend an entire day at their house to complete a home study, a report consisting of the adopting parents as individuals, as a couple, and how conducive their home is for children.

“That’s another place faith comes in,” Jennifer observes. “You have to know God is in control ... to rely on someone else’s objective opinion of you and your home in a day’s time to decide whether or not you are granted permission to adopt.”

Their opportunity finally came. The CPS (Child Protective Services) caseworker moved slowly, but the end result was worth the wait.

“We finally had a sleepover at our house after several weeks. While many parents have one or two visits with the children and then get them, because of the initial issue with the family that perhaps moved too quickly, it took over a month for them to come and stay with us permanently,” Dr. Leeds shares.

Seven-year-old Amber, five-year-old Jason, and three-year-old Jacob moved into the Leedses’ home in October 2008. Jason and Jacob are brothers, and Amber is their half-sister.



Jason and Amber

Helpful Adoption Information



RESOURCES

DOMESTIC ADOPTION PROCESS

- Research your options. Decide what type of adoption to pursue and what kinds of financial assistance are available.
- Find an adoption agency. It is important to find someone with whom you feel comfortable and whom you can trust to answer your questions.
- Fill out the agency's required information packet about your family to begin the home study process.
- File a petition to adopt and finalize the adoption.

Adoption is not always easy, but the physical and emotional cost helps the Leedses relate more to what it cost God in adopting us as sons. Jennifer laughs as she explains that they still have moments where their children will test everything they do. They would get out of bed 25 to 30 times a night during the first few weeks, and Dr. Leeds and Jennifer would patiently take them back to their rooms. They would also throw tantrums and break house rules.

Similar to immature believers who test God, children often do the same thing. "They are constantly testing you in every way they can," Dr. Leeds says. "Our children often tested us, wondering 'What's Daddy going to do if I do this? And what's Mommy going to do if I do the exact same thing?' Just like all parents, you need to be consistent between one another as far as what you discipline your children for and what consequences you give to certain behaviors."

The Leedses modeled the balance of God's love and God's holiness by providing unwavering boundaries, rewards, and consequences. To make it easier for the children to remember, they set three short rules based on Scripture. From Ephesians 6:1, the children learned, "Obey your parents." From Matthew 22:39, they memorized, "Love your neighbor." From Romans 9:1, they learned to "speak the truth."

As with our spiritual growth, the children have moved beyond those early difficult weeks. Both parents cannot express the joy that stems from watching the spiritual development in their children.

Before they were adopted, the children did not even know the real meaning of Christmas. Now, they are able to quote some Scripture from memory, and they recognize when they do something wrong. Dr. Leeds and Jennifer are praying for their children to make public professions of faith. They are encouraged as they begin to detect specific spiritual sensitivities each child possesses.

The Leedses feel that adoption is biblical. "We are called by God to adopt in that we are supposed to take care of the orphans," Jennifer says. "It's a ministry. You have the opportunity to take these kids and help grow them into a loving relationship with Christ that they may not get otherwise. It's a big opportunity."

Despite the challenges associated with adoption, the Leedses believe the chance to help children experience a Christian home is worth the risk. "There aren't too many things that you do as a believer that don't involve risk," Dr. Leeds says.

However, rather than risk, adoption's focus should be redemption. Every Christian has been adopted by the Father, and the price He paid was greater than anyone could imagine. For both the parents and the children, adoption provides an atmosphere for life change and spiritual growth. **SN**

MODELING THE FAMILY OF GOD



STORY BY MICHELLE MYERS

Dean Nichols, campus chaplain, and Waylan Owens, associate professor of pastoral ministry, have many things in common. Both came to Southwestern Seminary by way of Alaska, where they served as senior pastors of Southern Baptist churches. Their wives both committed to homeschooling their children, and their families are comprised of both adopted and biological children. While it's uncommon enough to both be fathers of adopted children, God's hand is evident even in the smallest details.

The Owenses sought adoption within the United States first, but every door closed. They even lost an adoption just 12 hours before it was supposed to be finalized. The Lord led them in the direction of international adoption and opened the door for them to adopt from China.

While overseas getting their son, Joshua, the agency gave Betsy pictures of nine Chinese children who needed a home. At a retreat for pastors' wives, Betsy showed these pictures to Nichols' wife, Mary. The picture of one little girl, Jessica, captured her heart.

At Betsy's suggestion, Mary put the picture of Jessica in her Bible and began to pray for her. Though they already had five children, Dean and Mary knew God was leading them to adopt Jessica. Because of the relations with China at the time, the adoption had to be put on hold indefinitely. Around the same time, the Nicholoses' became foster parents in Alaska at the request of a troubled teenage girl in their church.

After this teen moved out, she called Dean because a mother next door to her had abandoned her two sons. Dean told the teen to call the state troopers. That night, the very same little boys, Mikey and Tony, came to live with the Nichols family in foster care. The Nicholoses' sixth child, Joel, was elated to welcome the two boys his age into their home.

While their family quickly expanded from eight to 10 members, they were not finished growing yet. They received a phone call from a family who had recently adopted from China. Jessica, the same child they tried to adopt three years before, was still available for adoption from the very same orphanage where the Owenses received Joshua. This time, the adoption was approved.

At the age of seven, Jessica, who had never had a family of her own, now had a mom, a dad, six brothers, and two sisters. A few weeks after Jessica came home, the Nicholoses requested to adopt Mikey and Tony. Providentially, protective services decided the boys needed a permanent home.

With nine children, the Nichols family is a true testimony that children are a blessing. Mary says, "The problem today is that too many parents think of children as liabilities. If you raise them to be assets, you will be unbelievably blessed." Thanks to godly par-

enting, the Nicholoses witnessed the positive influence their older children had on their younger children.

The Owenses could not agree more. After adopting Joshua, they went on to adopt two daughters from China, Grace and Mary. Their son, Blayne, now a student in the College at Southwestern, has been a great advantage to the Owens family by being a Christ-like example to his brother and sisters.

Dr. Owens also notes the importance of learning everything possible from godly parents. "Find those who are raising godly children, whether natural or adopted, and learn everything you can from them."

The Nicholoses encourage those who are interested in adoption to try foster care. Foster care blessed their family through the addition of Tony and Mikey, and it also provided for them financially. As with most states, the state of Alaska provided financial assistance for the added expenses associated with foster care.

Betsy Owens has also seen how homeschooling has not only strengthened her relationship with her children but also how it has affected how the kids interact with one another. Grace and Mary, who are only 13 months apart in age, should be strangers. Through adoption, not only are they sisters, but they are best friends.

Dr. Owens acknowledges how adopting children has significantly enhanced his preaching of God's spiritual adoption of new believers into His family. As he expresses the joy he felt when he took his children into his arms for the first time, those listening get a genuine glance at how God must feel when believers make Jesus Christ the Lord of their life.

Jessica Nichols, now 17, sometimes wonders about her natural parents, but she never questions God's plan. "God has an amazing plan for all of our lives," she says, "But He has a special plan for me. I was taken away from my natural family and taken all the way to America to grow up. I don't know exactly what God has planned for me, but whatever He wants me to do, I'll do."

These simple words from a young lady who spent the first seven years of her life in an orphanage amplify the ministry adoption provides for giving children the chance to know their Creator. By parents responding in obedience to God's leading, six children who may have never heard the Gospel otherwise now have personal relationships with Jesus Christ.

International adoption is a practical way to take the love of God and the message of Jesus Christ to a lost world, one child at a time. Only time will tell how the Lord may use these children to reach their birth countries with the Gospel. Just as the family of God contains members from every tribe and tongue, the Owens and Nichols families model this reality in their homes. **SM**



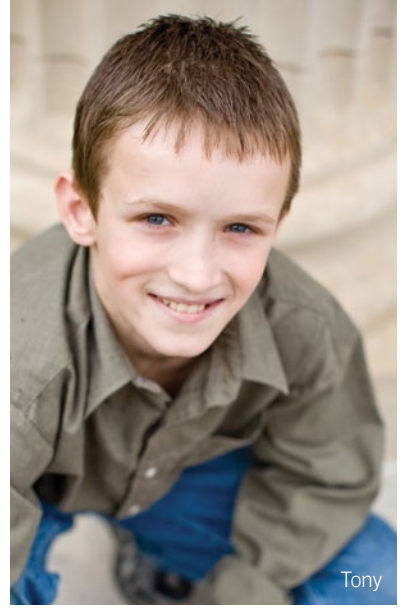
Jeremiah



Bradley & Brittany Shook



Josh



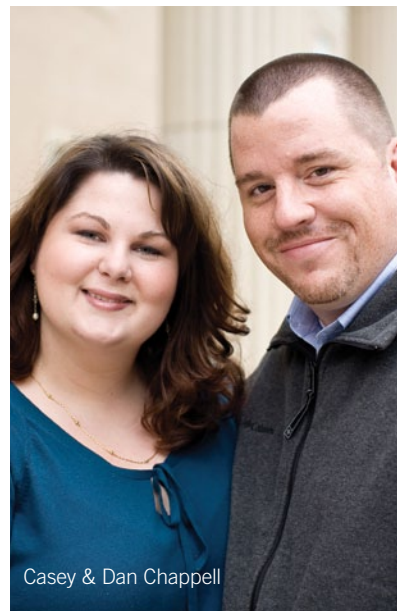
Tony



Mikey



Joel



Casey & Dan Chappell



Blayne



The Owens Family



Grace



Obtained by

Grace

Story by BENJAMIN HAWKINS
Photography by HOPE KNIGHT

The apostle Paul reminded believers in Corinth that God's "grace is sufficient" and that His "strength is made perfect in weakness" (2 Cor. 12:9). Few images portray the grace of God amid weakness like the story of five-year-old Christopher Savage. Born in the Yunnan province of China, Christopher had little chance of survival. He was born with a cleft lip, a sign of evil among the tribe to which he belonged. For genetic and dietary reasons, this health problem often occurs in the area, and children are frequently abandoned. If so, they either die in abandonment, or they are handed over to the civil authorities. They then deliver these babies to a hospital, where they all too often die because of neglect.

Apart from God's grace, Christopher's future might have been the same. In a way reminiscent of the way Moses' mother saved his life despite Pharaoh's decree (Exod. 2), Christopher's birth mother attempted to save his life. Instead of placing him among the "bulrushes," however, she had him placed in a garden behind the home of a medical missionary. With him, she left a baby rattle, and a blanket, bag, and hat that identified his tribe.

While Christopher's cleft lip was a sign of evil to his tribe, it is a "sign of blessing" for Art Savage, associate director of Southwestern's World Missions Center, and his wife, Audrey.

They still have the items Christopher's mother left with him, believing them to show how much she cared for her child, even though social customs did not allow her to keep him.

Unable to have children biologically, Art and Audrey Savage desired to adopt even when Art was a seminary student at Southeastern Baptist Theological Seminary, but they put their plans on hold when they first went overseas in 2001. While serving in China in 2003, they heard the story of Christopher's abandonment.

Art and Audrey were unable to take Christopher into their home as a foster child until he was confirmed to be HIV negative six months after his birth. During that time, he stayed with a missionary couple, who named him Christopher. They appropriately gave him his Chinese name, En De, which means "obtained by grace." Art and Audrey knew from the start that children being adopted by their foster parents in China is rare, but they trusted that God had led them to take this first step. They knew they would need His grace to take them further in the process.

Several difficulties arose throughout the adoption process, but ministry opportunities overshadowed them. When Art and Audrey finally went to pick up Christopher, the missionaries

who had been caring for him held a going-away party for him. “Before we left, all the missionaries and local national believers who knew (Christopher’s) story came over to their house,” Art recalls. “Communist party officials came over to see this, and they had never seen so much love expressed. ... The last thing we did after the baby shower was to pray for Christopher. And several of his people group who were believers came and put their hands on him and prayed for him,” an act of love that brought the two Communist officials to tears.

Even believers in the Chinese culture have difficulty understanding why a person would love and care for someone else’s baby, Art explains. In fact, Art and Audrey made it a point to use their own experience as an opportunity to encourage Chinese believers to care for orphans.

Immediately before they were due to fly back to their home with Christopher, Art and Audrey went to a lawyer’s office to get some paperwork signed, making them officially his foster parents. Two hours before their flight was set to leave, the lawyer informed them that it would not be possible for them to

Helpful Adoption Information

RESOURCES

INTERNATIONAL ADOPTION PROCESS

- Select an agency with which to work.
- Complete and submit the adoption application.
- Decide on a country from which to adopt and get your passport.
- Begin collecting legal documents needed, including marriage license, birth certificates, medical exam reports, financial statements, reference letters, fingerprints, etc.
- Initiate your home study and complete the needed paperwork.
- Commit to adopting a child and plan the trip to pick up your child.
- Bring your child home, and continue to incorporate your child’s heritage.
- Consider re-adoption once in the United States if the country does not have the child’s original birth certificate.



take the baby. As the door seemed to be closing on their dream to take Christopher home, they knelt down and prayed, asking God to solve their problem. A few minutes later, they were informed that the lawyer had been on the phone and was able to allow the Savages to take Christopher.

Thrilled by the Lord's sovereignty, they took Christopher home and became "overnight parents." As Christopher grew up in their home for the next year, coming to know them as Mommy and Daddy, Art and Audrey intently tried to finalize his adoption. But their hope would not be achieved without further trials. Art discovered that he had cancer and would have to go to Hong Kong for five months in order to get treatment. Chris-

topher, however, was restricted from traveling out of the area except for medical purposes, so it seemed as if Audrey would have to care for him on her own for the time being. Fortunately, they were able to get Christopher to Hong Kong on the grounds of having surgery to heal his cleft lip.

Even now, the Savages do not know how many people were involved in making it possible for Christopher to move to Hong Kong. In order to do so, for example, some people traveled by bus to hand deliver the necessary paperwork. Audrey recalls with gratitude the joy of joining Art in Hong Kong a month after he left.

While in Hong Kong, however, they received a heart-wrenching phone call from the adoption agency in the United States. The agency would not be able to finalize Christopher's adoption. Speaking with the adoption agent, Art said that God had led them thus far and that they just needed to "give God a chance to work."



“God must love Christopher very much to have put him in two loving families, and He must have a great plan for Christopher’s life.”

“We were Christopher’s parents,” Art says. “He already had been in our home for about a year. We were the only parents he knew. ... I remember saying, ‘There is no way we are just going to return Christopher and pick up another child. ... The only way he’ll ever get returned is when the police come to pick him up.’”

God once again made a way through seemingly impassable obstacles, and—with the help of the American adoption agency—Art and Audrey were finally able to claim Christopher as legally their own child. Today, they feel as if he was their own child by birth, as they believe it should be that way. “No couple should plan to adopt,” Art says, “with the idea that the adopted child would be in some way less or different from their biological kids.”

Audrey says, “God must love Christopher very much to have put him in two loving families, and He must have a great plan for Christopher’s life.” Christopher, who was obtained by grace through miraculous means, will be kept by grace to accomplish God’s purpose for his life. **SN**



Fostering a Gospel Legacy

Story By Benjamin Hawkins // Photography by Jonathan Blair

For Master of Divinity student Bruce Kendrick and his wife, Denise, ministry to orphans began as a matter of “pure obedience,” but years of experience as foster parents have taught them the value of caring for these children.

“We had a baby who came to us from the hospital at 11 days old, born two months premature. She was less than four pounds,” Denise recalls. “We fed her every two hours around the clock for a month and watched her really begin to grow and blossom.”

When the baby was six weeks old, however, Denise noticed that she looked especially sick, so she took her to the emergency room. After doctors gave the

baby five spinal taps, they diagnosed her with Respiratory Syncytial Virus (RSV), which constricted her breathing and brought her close to death. During the baby’s 11-day stay at the hospital, Bruce and Denise never left her side, exchanging 12-hour shifts to ensure that she was never alone.

“One night while I prayed over her, this tiny person God had placed in our care, I realized we were the only ones there for her,” Denise said. “I was thankful God had placed us there to hold this tiny angel’s hand. She came home, and was healthy for the remaining months she stayed with us. It really made us realize how fragile and precious each child who comes through our home is.”

The Kendricks first realized that God was calling them to live out the Gospel through foster care during a youth retreat with the First Baptist Church of Frisco, Texas, where Bruce served as youth minister. Once they reached the minimum age requirement for this work, 22, they applied to become foster parents and were readily welcomed into the foster-care system and trained. Today, they have three biological children: two daughters, Macy and Kate, who are six and four, and one son, Shepherd, who is two. They are also in the process of adopting a 16-year-old boy. Over the past five years, the Kendricks have helped initiate an orphan ministry in their church and have taken 26 foster

children, ranging from infants to adolescents, into their home.

To the Kendricks, working with orphans and neglected children came to them as an outgrowth of the Christian life. “Being a Christian,” Bruce says, “is serving and being selfless,” even if this brings pain to one’s life—like the heartache of letting a foster child go after investing in him for months. Through the past several years, however, God has moved them beyond “pure obedience” and has given them a growing passion for ministry to orphans.

Of course, no matter how many years of experience they have, foster parents—like natural parents—must sometimes be motivated more by “pure obedience” rather than a passionate desire to serve. “It is not always a joyful task to care for neglected and abused children,” Denise says. “I am continually reminding myself that they are behaving how they have been raised to behave, and that most of their negative behavior is a cry for help or an act of fear. Throwing your whole heart into parenting these children and watching each one learn and flourish is what keeps us going. The one day out of 100, when a child triumphs over their past, makes it all worthwhile.”

Reflecting on the past several years, Denise says life has been “full”—busy but not necessarily chaotic. “It is an odd but beautiful balance between giving your whole heart to a child and knowing you may never see the fruits of your labor,” she said. Bruce agrees that such a life requires flexibility and believes God has used this ministry to bring them an abundant life, as Jesus promised.

According to Bruce, God has also given their foster children more abundant lives, and he recalls how one child grabbed hold of eternal life. Last year, two brothers were staying with the Ken-

dricks, and they attended Vacation Bible School at the church where Bruce serves as a minister to students, Rheas Mill Baptist of McKinney, Texas. After Bible school one day, the younger brother said he wanted to be on “God’s team” and asked what that meant. This gave Bruce and Denise an opportunity to lead this child to faith in Christ. After relating the story, Bruce said, “As much as this (ministry) is about taking care of orphans and the practical application of God’s truth, it is solely centered around the Gospel.”

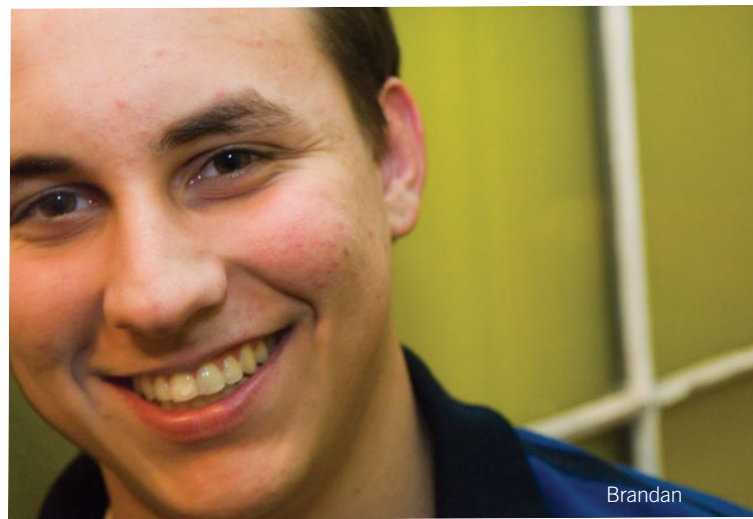
Two years ago, a member of their church approached Bruce and Denise and asked them to help her initiate an orphan ministry within the church. They agreed, and this year expanded the ministry to cover a larger region of North Texas, from the Dallas-Fort Worth metroplex to the Red River, Oklahoma’s southernmost border with Texas. The ministry, called “Embrace Texas,” raises awareness and provides resources and support for those who want to adopt or become foster parents as well as for churches that desire to minister to orphans. For more information on this ministry, visit www.embracetexas.org.

Most recently, Bruce and Denise are in the process of adopting Brandan, 16, who they hope will be officially part of their family after he completes the standard six-month trial period of living in their home. In April 2008, the Kendricks began to look on the Texas Adoption Resource Exchange, a Web site that profiles hundreds of children who are immediately adoptable. With the help of the adoption agencies that have guided

them as foster parents, they were introduced to Brandan. Denise recalls that when they met Brandan for the first time, her “heart skipped a beat,” and she knew he was theirs.

Now living with the Kendricks, Brandan has taken up the role of being a big brother to their other three children. “He fell into being a big brother immediately,” Bruce says. “While we don’t ask him to care for them or babysit, he is always quick to help buckle someone up, tie shoes, and hold hands. Our younger children love to cheer for him at freshman football games and look up to him.”

Their church family has supported them throughout the adoption process. “We had several visits with Brandan before he met our other children,” Bruce says, adding, “Members of our church



Brandan

cared for our children so we could focus on getting to know him. After he came to live with us, several families delivered meals for us.” Both adults and members of the church’s youth group have embraced him. This encouragement and support, Bruce says, is exemplary of how believers can support those in their churches who are adopting. **SN**

INVESTING IN FUTURE

Generations



Unable to have biological children, Charles and Jane Sebesta's decision to adopt seemed natural. "It wasn't a hard choice at all," says Jane. Having cousins who had adopted and parents who were supportive of the process, she says, "It didn't bother us, the fact that we wanted to adopt children because we couldn't have any (on our own)."

They began the adoption process with Buckner Children's Home in Dallas, Texas. "We just placed it in God's hands because we couldn't do anything else about it," says Jane. Charles, who was district attorney in Burleson County, was familiar with the legal process associated with adoption, so they were able to move through it with relative ease.

They adopted their first child, Pamela, as an infant. Recalling their excitement, Jane says, "When they put her in my arms, she just had these big blue eyes, she just looked at us, and it was perfect."

Two years later, through a providential set of circumstances, Charles and Jane found themselves in the sanctuary of First Baptist Church in Temple, Texas, to pick up their second child, David. They had arranged to meet the adoption agency at the church, which was an hour from their home in Caldwell, Texas, because they were unable to be at the hospital in Dallas on the day he was born. Recognizing God as the provider of children, it seemed only fitting that the Sebestas brought David into their home after meeting him in the Lord's house.

With each child, Charles and Jane felt an instant connection from the moment they held them. "When they placed those babies in our arms, they became our babies, and we raised them as such," says Jane. From the beginning, they openly shared their adoption stories with Pamela and David, but they never considered them anything but their children.

Charles was extremely grateful to have these gifts from God. Realizing that no one wants anything bad to happen to their children, he went the extra step to take care of them. "I may have been overprotective early on," he jokes.

Charles considers adoption a win-win situation for both the birth mother and the adoptive parents. Growing up, he remembers the stigma associated with young girls becoming pregnant outside of wedlock. While not condoning this behavior, Charles is thankful that his children's birth mothers chose adoption.

"The one thing we've come to appreciate is that there are two girls out there who got pregnant; they had other options, but they had enough family

support and understanding and love for the child to realize that child would be better off with someone else."

Over the years, Charles has used his legal background to help several families with the adoption process. When one family he helped offered to pay him for his services, he asked them simply to send him a Christmas card each year with a picture of the daughter they adopted. The family has been faithful to send a photo of the now eight-year-old girl every year, which gives him great joy.

With their children now grown, the Sebestas see how God has used their love and faithfulness to provide a legacy for the next generation. Seeing their children have children of their own has become one of the most rewarding experiences of their lives.

"People always said how much fun it is to have grandchildren," says Jane, "but people never explained to me how much fun it is to watch your children with their children." Pamela has two daughters under the age of three, and David has twin two-year-old girls.

Not only have the Sebestas invested in their own family, but their generous spirit has also overflowed to Southwestern Seminary. They have been members of the Southwestern Advisory Council for more than 20 years, and Charles once served as its chairman.

By partnering with Southwestern on a variety of efforts, including building projects and endowed scholarships for music and missions, the Sebestas are providing the next generation of men and women with the tools they need to bring the saving Gospel of Jesus Christ to a lost world. Southwestern is grateful to Charles and Jane Sebesta for their ongoing investment in Kingdom work both in their home and in the seminary.



By Keith Collier and Michelle Myers

Trustees praise Patterson for first five years of service

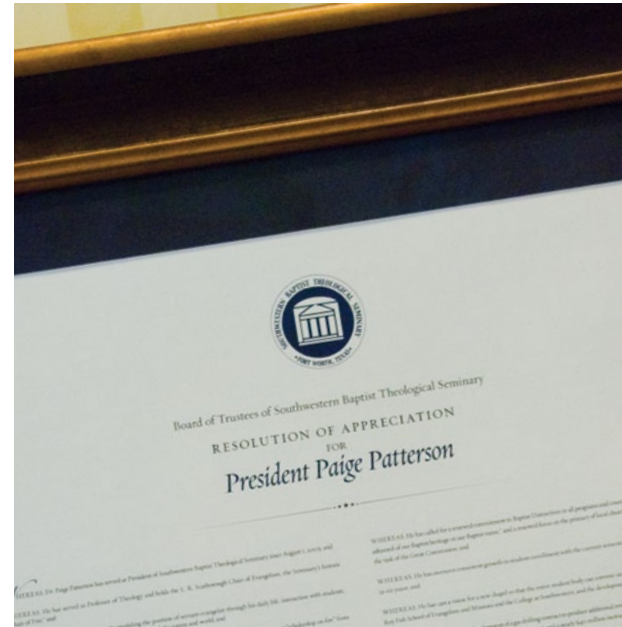
The Board of Trustees of Southwestern Seminary presented President Paige Patterson with a resolution of appreciation for his first five years of service to the institution during a chapel service, Oct. 22. Trustees were in Fort Worth for the board's fall meeting and approved the resolution earlier in the morning.

Board chairman John Mark Caton, senior pastor of Cottonwood Creek Baptist Church in Allen, Texas, introduced the resolution by saying, "Dr. Patterson, this by no means expresses all that you've done or comes close to scratching the surface of all that you've done for this seminary and for us as trustees and for Southern Baptists as a whole, but we just want to, in a small way, let you know today how much we love you and appreciate you with this resolution of appreciation."

Amid the growth of Southwestern's student population, trustees also approved a study to explore the timing and appropriate

planning of improvements in student housing during their fall meeting, Oct. 21-22. The seminary reported continued increases in enrollment numbers over previous years. Preliminary numbers indicate that overall and new student enrollment for fall 2008 is up over fall 2007. Official enrollment for the 2007-08 academic year was 3,581 students. Additionally, trustees elected five new faculty members and recognized recipients of the L.R. Scarborough Awards.

Trustees elected Dongsun Cho as assistant professor of historical theology in the School of Theology; Jason Duesing as assistant professor of historical theology in the School of Theology; Michael Keas as assistant professor of history and philosophy of science in the College at Southwestern; Mark Leeds as assistant professor of systematic theology in the School of Theology; and Thomas White as associate professor of systematic theology in the School of Theology.



Resolution of Appreciation given by the Board of Trustees.

Jared Vineyard

Jared Vineyard has always been fascinated with the military. He graduated from West Point in 2002, began working as an officer in the field artillery, married his wife, Amanda, and moved to his first station of duty in Germany. In April 2003, he was deployed to Iraq. A week before he was scheduled to go home, Vineyard's contract was extended indefinitely.

On April 29, 2004, Vineyard and his men were performing safety checks on vehicles. About 10 a.m., they were working so far ahead

of the engineers that Vineyard split the platoon in half, taking half of his men to a nearby country road. A vehicle began to turn toward them, and Vineyard had an unsettled feeling.

The next thing he knew, Vineyard was "in the middle of a fireball." The blast picked him off the ground, and he felt like he was hit with a baseball bat. As the smoke began to lift, he could see that most of the men he had just been with were gone.

As help arrived and the details began to unravel, Vineyard learned that the car he saw briefly was carrying 500 pounds of artillery shells, TNT, and dynamite. The "baseball bat" he felt was actually a piece of metal, but his helmet took the worst of the blow. With a gash on his head and a busted eardrum, Vineyard knew it was a miracle that God had spared his life. He had only been 15 feet away from the car.

Vineyard was certain April 29 would annually be a solemn day. God had other plans. On April 29, 2005, Amanda went into labor. Their son, Jacob, was born within a few hours. God turned a day he thought would be filled with sadness into "a day of happiness."

In a final stream of miracles, Vineyard began applying to the Army's chaplaincy

"It doesn't matter what situation in life, if you're in downtown Fort Worth, or if you're in downtown Baghdad, God is all ... if you put Him first, He is going to take care of the rest."

program. What should have been a long shot was approved in three months. Vineyard was allowed out of his contract with the Army three years early.

Paige Patterson, seminary president, sets Southwestern Baptist Theological Seminary apart by training "Special Operations Forces." Seeming to be a natural fit, Vineyard enrolled at Southwestern. He will graduate with a Master of Divinity this December.

Vineyard says, "It doesn't matter what situation in life, if you're in downtown Fort Worth, or if you're in downtown Baghdad, God is all ... if you put Him first, He is going to take care of the rest."



To see the video interview of Jared, visit www.swbts.edu/jaredvineyard.

Conference discusses doctrine of the church within a Baptist context

Professors addressed historical and contemporary Baptist views on the doctrine of the church to record crowds during Southwestern's fourth annual Baptist Distinctives Series. Conference registration exceeded previous years, boasting more than 300 participants, as scholars set out to elaborate on the *Baptist Faith and Message 2000* article on the church.

Malcolm Yarnell, associate professor of systematic theology at Southwestern, opened the conference with a lecture titled "Upon This Rock I Will Build My Church: A Theological Exposition of Matthew 16:13-20." Yarnell said the interpretation of Jesus' words to Peter in this passage have too often emphasized the office of Peter rather than the object of Peter's confession.

"Although the rock upon which the church is built is not Peter personally or officially, the rock certainly has to do with Peter, specifically with his confession of the divine revelation, which itself points to Jesus Christ," Yarnell said.

James Leo Garrett, distinguished professor of theology emeritus at Southwestern, began the second day of the conference with a lecture addressing congregationalism. Garrett argued that, while congregational polity has never been a Baptist distinctive, it is a Baptist doctrine.

"Baptists have for four centuries claimed to be practitioners of congregational polity, ... that form of church government in which final human authority rests with the local or particular congregation when it gathers for decision making," Garret said, adding, "Internally, it means the affirmation that every member of the congregation has a voice in its affairs and in its decisions, and hence the term, democracy."

Thomas White, vice president of student services and communications and associate professor of systematic theology, focused on a right understanding of the local and universal church. Of the 109 times the word *ecclesia* is used to refer to the Christian church in the



Malcolm Yarnell sets the tone for this year's Baptist Distinctives Conference.


New Testament, it almost always refers to the local church.

White warned against a growing tendency to value the universal church over the local church.

He said the growth of multi-site churches, multiple worship services with different styles of music, and separate buildings for different age groups, often replace the biblical imperatives for churches to suffer and rejoice together with consumerism and customization.

When it comes to building meaningful church membership within the church, Southwestern president Paige Patterson believes that an imbalance has occurred. During the final lecture of the conference, Patterson said, "Repairing and restoring the caboose doesn't help if the engine is broken." Churches today have a tendency to focus solely on church discipline, the

caboose, and neglect the two ordinances of the church, the engine. He cautioned his audience against saying that the ordinances are merely symbols of Christian truths, warning that they are much more than that. Citing the biblical concept of distinguishing between what is common and what is holy, Patterson posited that the ordinances of baptism and the Lord's Supper also display the three phases of sanctification: positional, progressive, and ultimate.

To listen to these and other conference presentations online, visit www.swbts.edu/conferenceaudio. 



Graduating students received a Bible to aid them in ministry.

Pattersons minister in India

The president and first lady of Southwestern Seminary traveled to India in late October, participating in a conference of 550 native pastors and lay leaders during their stay.

Davis Mathews, a Master of Arts in Missiology student from India, expressed gratitude that the Pattersons contributed to the training of native church leaders in India. He is the son of Cherian Mathews, who began what is now Alpha International Ministries in 1965. Davis also served with the ministry for nearly 10 years before coming to Southwestern in 2004.

The annual conference, which occurs during one of India's festival seasons, is a great encouragement to church leaders who

face persecution and hardship for their faith. Often, this conference is their only opportunity to be refreshed and prepared for another year of ministry.

During this year's conference, President Paige Patterson presented a series of sermons on the "Last Things." First lady Dorothy Patterson spoke to pastors' wives and other women about issues regarding the family.

The Pattersons also participated in a commissioning service for 150 students from the ministry's Bible school, which prepares native believers to plant and pastor churches. During the service, graduates received a copy of the Bible and a bicycle, which will help them travel farther and faster as they share the message of the Gospel.

Students rally to bring relief to flooded community

In an amazing display of sacrificial service, 23 students from Southwestern set aside their books and volunteered their time and energy to aid in disaster relief efforts in Southeast Texas, Oct. 3-5. The group helped "mud-out" crews tear out flooring, drywall, and other items from houses in Bridge City, Texas, which were flooded during Hurricane Ike in September.

Students like Kresta Cain, who is working on her Master of Divinity at Southwestern, recognized the overwhelming need for relief. "There's so many that need the help," Cain said. "Sometimes it's just a husband and a wife or maybe just a single mom. How are they going to get all of it cleaned up by themselves? They really need the help."

Linda Dupuis, whose house was worked on by Southwesterners, was grateful for the help. "The things we thought were so dear to us, now they're out on the front yard," she said. "Good people like y'all have pulled us through it, and we can't tell you how much we appreciate it."

Dupuis and her husband had already paid more than \$1,600 to have carpet, furniture and part of the drywall taken out of their home, but they could not afford to continue to pay workers to finish cleaning out the house.

Overwhelmed by the thought of completing the work themselves, Dupuis expressed gratitude for the progress the students made, saying, "It was unbelievable what transpired, and how much it lifted us. We can see a little light at the end of the tunnel."

The group from Southwestern was housed for the weekend by First Baptist Church in Vidor, Texas, the headquarters for Southern Baptist Disaster Relief in the area.

Pastor Terry Wright, an alumnus of Southwestern, shared how God was using the efforts to soften those who were previously hardened to the Gospel.

"I believe it is the Lord's desire for the church and for His people to respond where He's at work," Wright said. "Just since the hurricane, we have had close to 30 people saved in the disaster zone."

Southwestern made three additional trips to the region before Thanksgiving. During a chapel offering, Oct. 9, students gave out of their poverty and collected more than \$1,800. The money was used to cover trip-related expenses, with the remainder donated to disaster relief efforts in the area.

To view a video of the trip, visit www.swbts.edu/ikerelief.





The new chapel Steinway piano serves as the first step in Southwestern becoming set apart as an all-Steinway school.

New piano dedicated for Gospel service

During a chapel service, Sept. 18, Southwestern Baptist Theological Seminary showcased the newest addition to its School of Church Music and seminary chapel: a Steinway Concert Grand Piano Model D. The top-of-the-line piano, donated by friends of the seminary who wish to remain anonymous, replaces a piano that has served the institution well but “had three legs in the grave and the fourth on a banana peel,” remarked president Paige Patterson.

“It’s a pretty special thing that someone could recognize the importance of having a good tool that can help in the musical ventures of what we’re doing here at Southwestern,” said Stephen Johnson, dean of the School of Church Music. Music School faculty chose the piano with the seminary’s future chapel in mind. Noting that Steinway pianos are expected to last for more than 100 years and are the only pianos that do not lose their value, Johnson says this generous gift to the institution will be an investment that pays spiritual dividends for the next century.

“If you have a good tool,” Johnson says, “it can really affect change in the lives of the students and can really inspire people on many different levels. When you have donors who understand that, about the power of music and the importance of having good tools and what that does for the Gospel, it’s a tremendously special thing.”

As part of a prayer of dedication during the chapel service, Patterson prayed, “Thank you God for giving us men and women in our School of Church Music who are not committed merely to the arts but to the arts for Christ’s sake ... for the cause of training young men and women to go to the ends of the earth to be a part of the worship of the churches wherever God’s Word is proclaimed and to proclaim that Word through music.”

The piano will be used for a variety of purposes, including chapel services, school programs and musical performances in Truett Auditorium.

Master’s students receive degrees at Bonn extension

President Paige Patterson and Executive Vice President and Provost Craig Blaising awarded three students with their master’s degrees at Southwestern Seminary’s extension center in Bonn, Germany, Oct. 3. The commencement service was celebrated in conjunction with a missionary commissioning and with the 15th anniversary of the founding of the Bibelseminar, Bonn (BSB).

Edward Pauley, vice provost for academic programs and professor of philosophy, also attended the commencement service in Bonn. He was impressed by the devotion of the students at BSB: “They were very serious about their calling to ministry and particularly to missions.”

“I see the Bibelseminar, Bonn, as being a great center for the growth of evangelicalism, in general, and conservative Baptist life, in particular, in Germany because of the fact of its strong evangelical stance on Scripture,” Pauley added. “It is a lively movement, and when you consider that the Reformation

began in Germany, it is fitting that there might be a spark of revival that would begin there as well, out of a German institution like this, along with the churches.”

Earlier this year, BSB helped organize a preaching conference in Lemgo. “In cooperation with the Southern Baptists, we wanted to support and encourage preachers in their ministry to preach the word faithfully,” said Heinrich Derksen, director of the Master of Arts in Theology program at BSB. “It takes courage to go against the cultural trends and preach the inerrant Word of God.”

In addition to the preaching conference, a women’s conference was held and included Mrs. Dorothy Patterson as a keynote speaker.

The BSB was established to train pastors and missionaries for these new churches, offering an undergraduate education in biblical studies. Southwestern Seminary partnered with the BSB to implement a program for post-graduate studies in the fall of 2005.

Music school begins new Christmas tradition

Southwestern Seminary's Master Chorale and the Fort Worth Symphony Orchestra presented the Festival of Christmas, Nov. 14.

"The Festival of Christmas marks a new tradition of celebrating the birth of Christ within the Southwestern community and the community of Fort Worth," Stephen Johnson, dean of the School of Church Music, said.

David Thye, professor of church music and Robert L. Burton Chair of Conducting, conducted the Festival of Christmas. The performance, held in the seminary's Truett Auditorium, highlighted Poulenc's *Gloria*, Hayes' *Magnificat* and Christmas carols beloved by all. The Festival of Christmas also featured the well-known soprano Sharla Nafziger.



The Festival of Christmas featured more than 200 vocalists and instrumentalists.

San Antonio advocate passes away

Bill Marshall, a great Southern Baptist educator and supporter of Southwestern Baptist Theological Seminary, passed away Oct. 23. Marshall served in the local church and denominational life as a Sunday school teacher, deacon, and member of executive boards of the Baptist General Convention of Texas and the San Antonio Baptist Association.

Marshall became the director of the seminary's San Antonio Extension Center in the mid-1980s. Rudy Gonzalez, dean of the William R. Marshall Center for Theological Studies, said Marshall considered the naming of the center "an honor he did not deserve. ... Bill Marshall was a gentle man who loved the Lord and loved all people."

A native of San Antonio, he was passionate about advancing theological education, especially for Hispanic pastors. He was able to advance the education of many South Texas preachers who could not afford to be trained in Fort Worth. The partnership he developed with Hispanic Baptist Theological School turned a school that only offered undergraduate degrees into a seminary with master's level education.

Marshall's dynamic personality and passion for the Lord drew the highest numbers of recruiting and graduating students to date. Though he retired in 2000, he continued to recruit students to Southwestern Seminary's extension center in his hometown.

Centennial evangelism challenge ends

As part of the centennial celebration, Southwestern Seminary professors and students participated in 100 Days of Evangelism. The first 50 days were initiated by the professors in the spring, and students joined the faculty efforts this fall. Venues included the Texas Motor Speedway, local malls and parks, and the seminary's own Gospel Pathway.

Philip Calvert, assistant professor of history for the College at Southwestern, and three church congregations in Burleson came together, Oct. 3-5, to share the Gospel door-to-door in the community. Watching students and churches come together for a common purpose impacted many participants. One participant said, "To have a group . . . gather for Kingdom work, without regard for who

gets the credit or increase, was refreshing and encouraging."

On Korean Student Day, Oct. 9, about 40 guests joined Southwesterners during a Bulgogi picnic. Doctoral students Heung Chan Kim and Woojoon Kim delivered the Gospel in Spanish and English, leading eight guests from the surrounding community to profess faith in Christ.

The last day of the campus-led initiative ended Nov. 11, but it is never too late to share your faith. David Mills, assistant professor of evangelism, says, "The Holy Spirit prepares lost people even now. God loves them and will save them now. It is impossible for us to witness to the wrong person."



(left) Onlookers watch a Taekwondo demonstration during the Bulgogi picnic. (right) Jim Wicker, associate professor of New Testament, performs an illusion during the picnic.

New Web site serves as hub for campus communication

The Office of Communications has created a central location for students, faculty, and staff to get up-to-date news about campus activities at Southwestern Seminary. The new Web site, found at www.swbts.edu/campusnews, serves as a hub for campus communication and includes news stories, online versions of *Southwestern News* magazine, photo galleries, and a video vault.

BREAS conference upholds disciple-making

Southwestern Seminary hosted the 2008 Baptist Religious Education Association of the Southwest (BREAS) conference, Oct. 27-28.

The conference featured Bill Hull, author of *The Disciple-Making Church*; Eric Geiger, co-author of *Simple Church*; Bruce Raley, national education ministry leader for LifeWay; and Bob Roberts, pastor of NorthWood Church in Keller, Texas.

Chris Shirley, Southwestern's faculty liaison for the program planning team, said each speaker contributed a unique perspective on making disciples. "These ideas were relevant to our students because they will be the ones who will be on the front line in the local church, equipping the saints to make disciples."

Havard campus in Houston spared from Ike's destruction

After a thorough assessment of Southwestern's Houston campus, administrators felt blessed that God spared the facilities from extensive damage by Hurricane Ike. Although some flooding was found in the sanctuary and choir room used by Park

Place Baptist Church, which resides on the seminary campus, facilities used for the theological school were unharmed.

Dr. Mack Jones, adjunct professor at the Havard School and pastor of Wooster Baptist Church in Baytown, Texas, led disaster relief

Student Theological Fellowship hosts forum on homosexuality

A couple of days after the homosexual activist group Soul Force visited campus, the Student Theological Fellowship hosted a forum on the issue of homosexuality, Oct 30.

According to Zach Bowden, M.Div. student and president of the Student Theological Fellowship, the purpose of the forum is closely related to the goals of the fellowship. "I would

like to see the theological fellowship essentially show that theology matters for all facets of life," Bowden said. The forum raised questions concerning the biblical stance on homosexuality and the significance of this issue within the political sphere and within the church.

The forum featured three scholars from Southwestern: Craig Mitchell, assistant

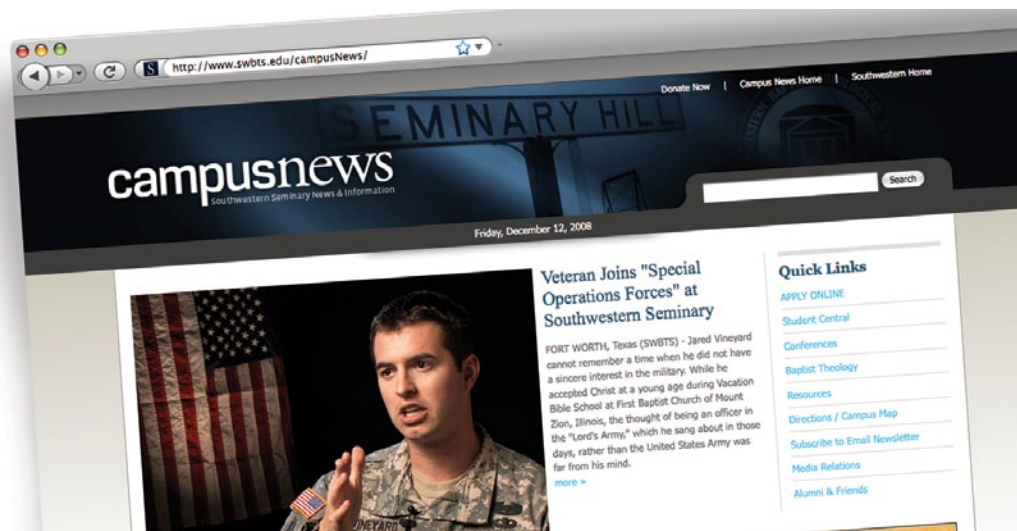
classrooms, and roundtable discussions throughout the week.

Charles Lyons, pastor of Armitage Baptist Church in Chicago, challenged students in his chapel message to reject selfish ministry aspirations. Nathan Lino, pastor of Northeast Houston Baptist Church in Humble, Texas, charged future church planters to "tell them about Jesus, teach the Word of God and pray." Rick Chase, pastor of Gateway Baptist Church in British Columbia, Canada, emphasized the need for Southern Baptist Churches in Canada. Chase said, "When you stand before God, He's not going to reward you for your success but for your faithfulness."

efforts in his community. Wooster Baptist Church opened its doors as a point of distribution for FEMA operations in Baytown, which experienced widespread destruction from the hurricane.

professor of ethics; Adam Groza, a Ph.D. student and director of admissions; and John Taylor, assistant professor of New Testament.

"The one thing we have to show to individual homosexuals is the love of Christ," Mitchell said. We should help them to change their lives so that they can overcome this sin by the power of Christ."



IMB/NAMB emphasis weeks

This fall, Southwestern Seminary celebrated its Global Missions Week and North American Church Planting Week.

The international focus commenced as students pitched their tents and spent the night praying for missionaries worldwide. Chapel speakers throughout the week included Art Savage, associate director of Southwestern's World Missions Center; Keith Eitel, dean of the Roy Fish School of Evangelism and Missions; and Michael Hamlet, senior pastor at the First Baptist Church of North Spartanburg, S.C.

The North American focus included church planters speaking in chapel,

As Miraculous
as Childbirth



It is often said that a picture is worth a thousand words, and for Southwestern alumnus Bart Barber one photograph captures the essence of life. It is a photo of Bart sitting in the children's wing of First Baptist Church of Farmersville, Texas, where he serves as pastor. He is ready to preach, prepared with suit and tie and with a microphone around his ear. Nestled in his arms is his daughter, Sarah.

"That's my little girl in my arms," he says. "She was sad that day when I walked by the nursery, so I stopped in to console her and we had a brief rock. I was singing an old hymn to Sarah while she burrowed up into my chest." For Barber, this photo reveals the priorities of life: God, family, ministry, church.

God began to bring together a family for Bart and his wife, Tracy, in 2003, during Bart's last semester of Ph.D. seminars at Southwestern. Their first-born son, Jim, came into their lives through a slough of last-minute trials.

Jim, now five years old, was not the first baby they had tried to adopt. The door had been closed on earlier attempts. On one occasion, the birth mother decided to keep the baby only an hour before the adoption would have been irreversible.

So it is understandable that Bart and Tracy were fearful when they returned home after a weekend away to find five phone messages from Dr. Shirolyn Moffett, the physician who delivered Jim at the hospital.

Provisionally, Moffett had not moved onto other prospect families but waited for the Barbers' return phone call to report that an adoptable baby boy was on

the way, if they were willing to take him into their home.

They were thrilled, but in the rush of preparations over the following two days, they did not hear reports of the massive ice storm that would make it difficult for them to get to their soon-to-be baby boy in Arkansas.

As freezing rain and sleet came down—making roads impassable and grounding planes—Bart and Tracy could only come up with one solution to their predicament: Joe Nerwich, a close friend, member of their church, and pilot who owned a plane that could take them through the storm. Of course, they met difficulties even then, and received news of Jim's birth while sitting in a hangar, waiting for the airplane to thaw enough to take flight.

Despite their difficulties, Nerwich and the Barbers took flight that morning and arrived at the hospital that evening. They rushed to the room where they knew the baby and birth mother were.

When they arrived, however, the room was empty, and their fears might have arisen had not three nurses walked up behind them, introducing them to their newborn baby. The nurses led them to a room where they could have some time alone.

"Tracy unwrapped Jim and we got our first look at his tiny hands and feet," Bart recalls. "She sat and rocked him for an hour before conceding to let anyone else (including his Dad) enjoy the privilege."

On March 11, 2003, the Barber's finalized the adoption in an Arkansas courthouse. "After we adopted Jim," Bart says, "we immersed ourselves into all the joys of parenthood. Our

chubby, bald, effervescent little boy certainly filled our house, our family, and our church with energy and happiness. We felt like we had hit the 'adoption jackpot' by being blessed with this wonderful son, especially after having been through the difficulties of adoptions-gone-bust."

When Jim was nearly three years old, the Barbers once again entered into the adoption process. While they did not have to overcome natural obstacles this time, they again had to experience the "thrill-ride experience" of finding a child to adopt, which led them to several dead ends. Speaking with a friend in the summer of 2006, Bart commented on the difficulty and discouragement that comes with the process.

"But when we get discouraged," he added, "we always remember what happened with Jim. We had no indication that Jim existed until we got that telephone call from Dr. Moffett, and then four days later, we had a baby. So at those moments when we're feeling down, we just remind ourselves how powerful God is."

A week later, Bart and Tracy received news of a mother who was looking for someone to adopt a baby girl she would soon deliver. Four hours later, Sarah was part of the Barber family.

"God is the maker of families," Bart says. Adoption is just as miraculous as childbirth, especially given the waiting, the closed doors and the unexpected difficulties that can arise in the process. Bart and Tracy firmly believe that God intended for them to raise Jim and Sarah, so that He might fulfill His purposes in their lives.

Bart and Tracy created a family Web site, www.bartandtracy.com, to encourage others interested in adoption.



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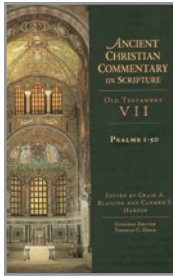
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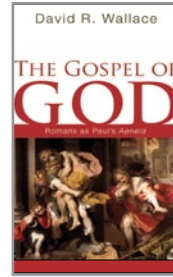
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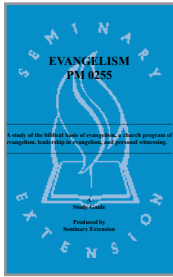




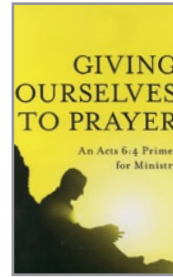
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**ANCIENT CHRISTIAN COMMENTARY
 ON SCRIPTURE: OLD TESTAMENT VII,
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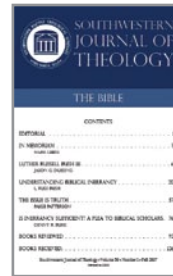
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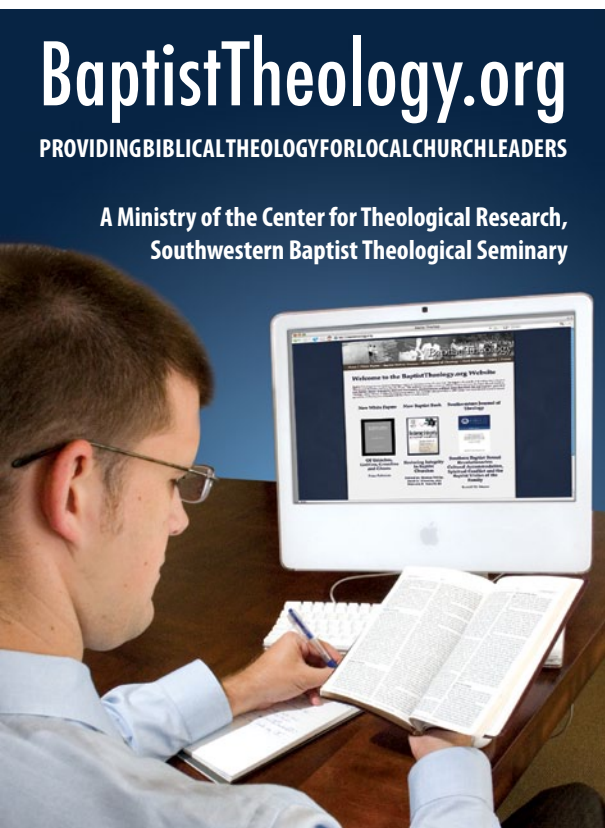
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 PrayerShop Publishing, 2008.



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 ISSUE THEME: MISSIOLOGY
 VOLUME 49, NUMBER 2**



MALCOLM B. YARNELL, MARK LEEDS,
 JASON G. DUESING, PAIGE PATTERSON
**SOUTHWESTERN JOURNAL OF THEOLOGY
 ISSUE THEME: THE BIBLE
 VOLUME 50, NUMBER 1**



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Two editions of Journal of Theology released

Southwestern sent two recent editions of the Southwestern Journal of Theology to press this fall.

In the opening to the first of these journals, devoted to missiology, editor Malcolm B. Yarnell III writes, "The churches that embrace the Great Commission of Jesus Christ must repeatedly return to the source of their message and power in order to reclaim their first principles. The tendency is to drift away from the biblical foundation upon which missionary efforts have been and must be built."

In his article, "Will We Correct The Edinburgh Error? Future Mission in Historical Perspective," David J. Hesselgrave, professor emeritus of mission at Trinity Evangelical Divinity School, identifies the negative impact

of the 1910 World Missionary Conference in Edinburgh and calls evangelical Christians to abandon the ecumenism espoused by this conference and succeeding movements.

The second journal addresses the topic of biblical inerrancy and is dedicated to the memory of L. Rush Bush III, two-time graduate of Southwestern Seminary and professor of philosophy of religion at the seminary from 1973-89. He also served as distinguished professor of philosophy of religion, director of the L. Russ Bush Center for Faith and Culture, and academic vice president and dean of faculty emeritus at Southeastern Baptist Theological Seminary until his passing on Jan. 22, 2008.

By Keith Collier and Michelle Myers

Chair of Biblical Counseling inaugurated and installed

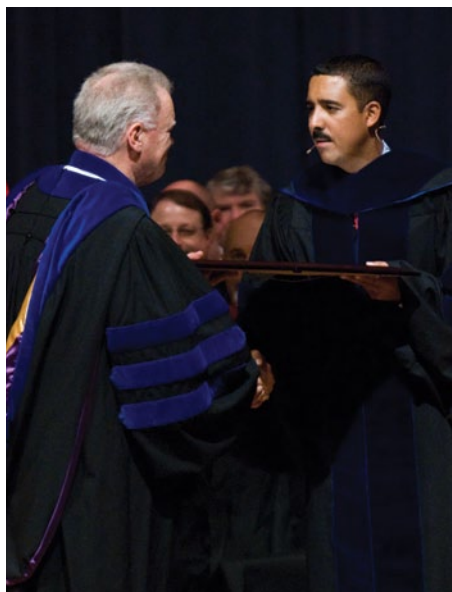
With faculty in full regalia, Southwestern inaugurated the Hope for the Heart Chair of Biblical Counseling and installed Elias Moitinho, assistant professor of psychology and counseling, into the chair during a chapel service, Nov. 12.

Moitinho preached the chapel message on being an effective spiritual leader. "Leadership is influence," he said. "God has called you to influence people." Moitinho emphasized the need to be a God-centered, Christ-exalting, biblically based and transformation-focused leader.

June Hunt, CEO and founder of Hope for the Heart Ministries, said the chapel message "is exactly what we are about at our ministry." The organization endowed the Chair of Biblical Counseling to aid Southwestern in training men and women to provide the healing Word to a hurting world. Hunt explained the evangelistic opportunities presented in counseling sessions and said, "This is, in many places throughout the world, how we will reach people for Christ."

Hope For the Heart is a biblical counseling ministry that features the award-winning radio broadcast by the same name heard daily in 26 different countries. Hunt is the author of *Counseling Through the Bible* and *Biblical Counseling Keys*, the foundational book for the Biblical Counseling Institute for Hope at the Criswell College, where Hunt earned her master's degree in counseling.

Moitinho has taught at Southwestern Seminary since 2001 and has taught courses at seminaries in Cuba, Mexico, and Spain. He earned his Ph.D. in Psychology and Counseling (2000), M.A.M.F.C. (1995) and M.A.R.E. (1995) from Southwestern and his Bachelor of Theology degree from South Brazil Baptist Theological Seminary in Rio de Janeiro, Brazil, in 1988. Moitinho has served as a pastor in Texas and Brazil and was a church planter in Niterio, Rio de Janeiro, and Sao Paulo, Brazil.



(left) Dr. Patterson congratulates Dr. Moitinho. (right) Dr. Moitinho preaches on the Word of God being the foundation for ministry.



Acting deans named

Southwestern named Lee Williams as acting dean of the College at Southwestern (CSW) and Wes Black as acting dean of the School of Educational Ministries this fall.

Williams, associate professor of history in the college, took over for Emir Caner, the college's first dean who accepted the presidency of Truett-McConnell College in Cleveland, Ga., during the summer.

Williams, who has more than 20 years of experience with higher education, helped develop the History of Ideas concentration within the Bachelor of Humanities degree at CSW. His background also includes building a program for English majors at Henan University of Science and Technology in Luyong, China, creating a distance education program from scratch at New Hampshire College (now the University of Southern New Hampshire), and co-founding the Northeastern Biblical Studies Center, an online program for pastors.

Black took over the School of Educational Ministries after the retirement of previous dean Robert Welch. Black has served at Southwestern Seminary as a professor of student ministry since 1983 and as the associate



Lee Williams



Wes Black

dean for the research doctoral program since 2004.

In addition to 25 years of experience as a professor on this campus, Black was also a student at Southwestern, earning both a Master of Arts in Religious Education and a Ph.D. in Education. In addition to learning from the example of the deans he worked for, his role as associate dean has helped him develop the skills needed to fill this role. He also feels his experience in interim positions in churches will help him continue "a work that someone else started, while moving forward with new tasks and changes that lie ahead."



Lyndel Vaught

Missions-minded music professor passes away

Lyndel Vaught, professor of church music at Southwestern Baptist Theological Seminary, passed away Sept. 10 of cancer. His devotion to the Lord and confidence in the faith endured to the end.

Vaught's wealth of knowledge came from a broad range of life experience. He studied music, served in the Navy, and worked at the Pentagon. Still, music remained his passion. He led worship for a small church while he was serving in the military.

He began leading a senior adult choir and became energized by their desire for the Lord. His book, *Senior Adult Choir Ministry—Age Is No Excuse*, is the only book still in print

that deals with this topic. While many people would think working with senior adults would be dull in comparison to the fast-paced life in Washington, D.C., Vaught could not disagree more. He once said if he were given another lifetime to work, he would spend the entire time in senior adult music ministry.

In recent years, Vaught combined his passions for worship, education, and technology to teach online worship courses for Southwestern's School of Church Music. Vaught was greatly loved by the Southwestern Seminary family of professors, staff, and students.

From rocket scientist to biblical ethicist

It doesn't take a rocket scientist to publish articles on ethics in what could be one of the most popular study Bibles of the year, but sometimes it helps. Former rocket scientist Craig Mitchell, assistant professor of ethics at Southwestern Baptist Theological Seminary, contributed five articles to Crossway's *ESV Study Bible*.

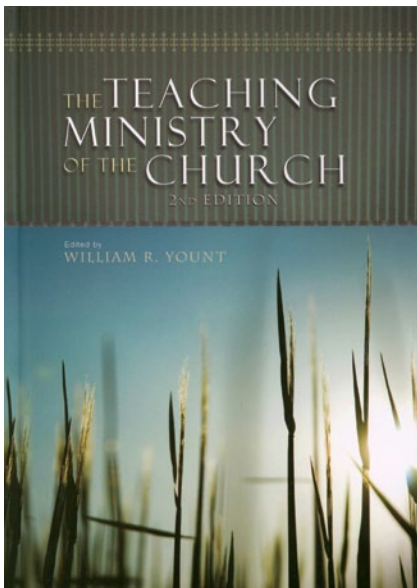
Mitchell, who tested and developed ballistic missile systems, aircraft, and spacecraft before surrendering to vocational ministry in 1994, collaborated with three well-known scholars to write articles on Christian ethics for the study Bible: Wayne Grudem, research professor of Bible and theology at Phoenix Seminary; Daniel R. Heimbach, professor of Christian ethics at

Southeastern Baptist Theological Seminary; and C. Ben Mitchell, associate professor of bioethics and contemporary culture at Trinity International University. Mitchell contributed articles on "Government," "War," "Racial Discrimination," "Stewardship," and "Biblical Ethics."

"The fact that the *ESV Study Bible* has a section on Christian ethics reflects their commitment to be the most comprehensive and the most useful tool available for people who desire to learn more about how the Bible should influence their life and thinking," Mitchell said. "The topics that this section includes are the kinds of things that many Christians wonder about and would like to have a better grasp of."



Craig Mitchell



'The Teaching Ministry of the Church'

Thirteen of Southwestern's School of Educational Ministries professors worked together to write the second edition of *The Teaching Ministry of the Church*, edited by William Yount, professor of foundations of education. According to Yount, there is no other School of Educational Ministries that "has the focus, the academic credentials, and the practical experience that resides at Southwestern."

From ministry experience ranging from the mission field to the classroom, professors offer principles that change lives through biblical discipleship. After laying out a theology of teaching ministry in the local church,

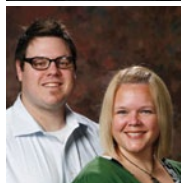
the book focuses on practical recommendations for spiritual growth. Eighty percent of the information in the text is new and written by new authors.

Johnny Derouen, contributing author and associate professor of student ministry, says, "Working on this project allowed me to see more clearly that the passing on of biblical truths is a lifelong process. It involves equipping people to walk with God for a lifetime, with the process beginning at birth and moving throughout the lifespan. Each area of life requires a unique understanding of that area in order for one to pass on God's word more effectively."

NAMB & IMB APPOINTMENTS



KERMIT (MRE, 1980) & HENRIETTA MORRIS
South Carolina



DANIEL & AMY D. (MDIV, 2000) DUNCAN
Hawaii

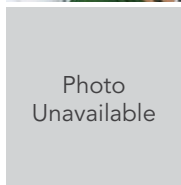
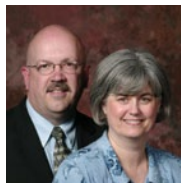


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**MARK (MAMISS, IN PROGRESS)
& RACHEL MCCLURE**
Arizona



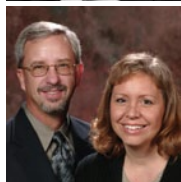
BEVAN D. MCWHIRTER (MDIV, 1980)
Oregon



**KENNETH "KEN" (MARE, 1986)
& BRENDA BECKNER**
Kansas



DELTON (MDIV, 1980) & EMILY BEALL
West Virginia



**JAMES E. "EDDIE" (MDIV, 1990)
& TERRI HANCOCK**
Nevada



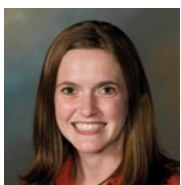
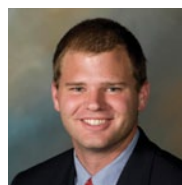
**KEN (SPTH)
& JANET BROWND**
Central & Eastern
Europe



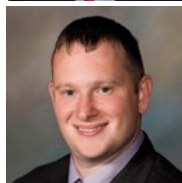
**CHRIS (MARE, 1995) &
CHRISTINA (MAMFC, IN
PROGRESS) ELLEDGE**
Western Europe



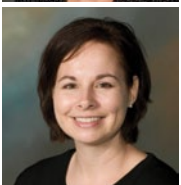
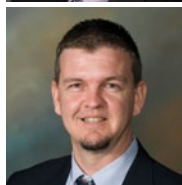
**ROSS (MDIV, IN PROGRESS)
& DENA (MACE, IN PROGRESS)
FRIERSON**
Central & Eastern Europe



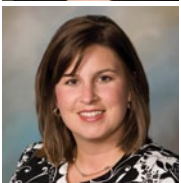
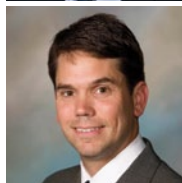
**MICHAEL (MAMISS, IN PROGRESS)
& CRISTI (MACC, IN PROGRESS)
GERECKE**
Western Europe



**CHUCK (MAMFC, 2007)
& CARA (MAMFC, IN PROGRESS)
HURLEY**
South America



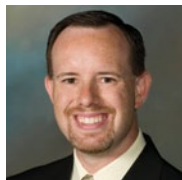
**MIKE (MAMISS, IN PROGRESS)
& MEGAN LEE**
Middle America &
Caribbean



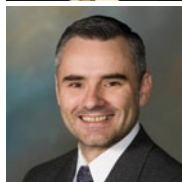
**SHANNON (MAMISS, IN PROGRESS)
& CARRIE LEWIS**
Central, Eastern &
Southern Africa



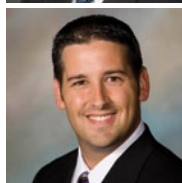
**TOMMY (SPTH)
& CYNDI MORREAU**
Central, Eastern &
Southern Africa



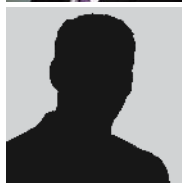
**MATT (MDIV, IN PROGRESS)
& CHRISTINA (CERTIFICATE,
IN PROGRESS) PARSLEY**
Pacific Rim



**BOBBY (MDIV, IN PROGRESS)
& RUTH (MDIV, IN PROGRESS)
PAUL**
South America



**BRANDON (MDIV, IN PROGRESS)
& TORIE WARNER**
Central, Eastern &
Southern Africa



Additionally, 13 Southwestern alumni were appointed by the IMB to serve in secure locations around the world. As such, their identities, assignments, and locations have been withheld.

1950

Bruce A. Russell (BD 1955, MRG 1955, MDiv 1973) to Green Pond Baptist Church, Woodruff, S.C., as interim pastor.

1970

Mark Bumpus (MDiv 1978, DMin 1985) to First Baptist Church, San Angelo, San Angelo, Texas, as pastor.

Robert T. McEachern (MDiv 1971) to Fair Havens Church, Chesterfield, Va., as pastor.

1980

Tim Crawford (MDiv 1984) to the University of Mary Hardin-Baylor, Belton, Texas, as Dean of Christian Studies.

David L. Lowrie, Jr. (MDiv 1986, DMin 2005) elected president of the General Baptist of Texas Convention during its fall meeting, Nov. 10, 2008.

Carolyn Gordon (MDiv 1987, MAComm 1987, MRE 1988) to Fuller Theological Seminary, Pasadena, Calif., as associate professor of communications.

Chuck Sturgeon (ExTh1986) to First Baptist Church, Coolidge, Texas, as pastor.

Boon Vongsurith (MRE 1989) to First Baptist Church, Amarillo, Texas.

James C. Webb (MDiv 1980, DMin 1987) to First Baptist Church, Brookshire, Texas, as pastor.

1990

R. Andrew Clark (MM 1995) to Texarkana Symphony Orchestra, Texarkana, Texas, as executive director.

Jerry Tanner (MDivBL 1993) retired, living in Sublime, Texas.

Tony Wishert (MDiv 1990) to First Baptist Church, Ganado, Texas, as pastor.

2000

Chad Barnes (DipTh 2000) to Dogwood Hills Baptist Church, Woodville, Texas, as pastor.

Chet Hensley Jr. (MDiv 2004) to First Baptist Church, St. Augustine, Texas, as pastor.

Will Bishop (MM 2008) to Briar Hill Baptist Church, Florence, Miss., as associate pastor of worship and music ministries.

Births

Joshua Campbell, Aug. 9, 2008, to **Christy Gadman (MACE 2001)** and **Jason Gadman (MACE 2000)**.

Leslie Reese Higginbotham, Sept. 17, 2008, to **Amy Higginbotham (MACE 2003)** and James S. Higginbotham.

Sarah Avery Christman, October 29, 2008, to **Susan Heiden Christman (MRE 94)** and Doug Christman.

Memorials

1930

Dorothy Ann Ward (Ex-1936).

1940

Lela Mae Garrett Schoppe (ExRe 1947).

1950

Billy Gene Arnold (BD 1952).

C. W. Brister (ThD 1957, PhD 1974).

William Milas Irwin Jr. (ExTh 1952).

Howard Parshall (BD 1952, MRE 1953).

Alonzo "Jack" Mills (EXTH 1956).

Harold D. Scarbrough (BD 1957).

Harold Dean Vernon (MRE 1958).

1960

Donnie Hughes (ExRE 1960).

Samuel Orta (BD 1965, MDiv 1973).

Roland Travis Skaggs (BD 1960).

Larry Shotwell (MRE 1965).

1970

Bobby Phillips (DipTh 1970).

Eldon Dale Witt (MDiv 1978).

*In the Summer Edition of *Southwestern News*, it was reported that **Clifford D. Wheeler (ADiv 1986, ExRE 1991)** had passed away. To the joy of those who know him, this was a mistake. Mr. Wheeler has recently retired and is living in Springtown, Texas. Please forgive this oversight.

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speaker



AARON IVEY
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