

SouthwesternNews

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

WINTER 2011 | VOLUME 69 NO. 2

BIBLICAL MANHOOD

MOVING TOWARD MATURITY



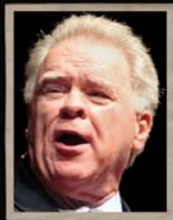


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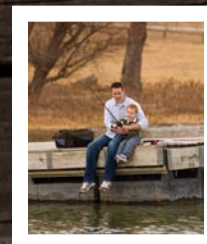


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CALENDAR

Unless otherwise noted, call 817.923.1921 and enter the extension indicated.

JANUARY »

13

Fort Worth Campus
Spring Classes Begin

14

Spring Kickoff
Pizza/Dodgeball night for students and families

17

Martin Luther King Jr. Day
Offices closed / Classes dismissed

18

Houston & Extension Campuses
Spring Classes Begin

20

Radical Reformation Day Chapel
Truett Auditorium



JANUARY 14, 2011
Spring Kickoff

FEBRUARY »

7-11

Global Missions Week

14-18

Black Heritage Week

24

8th Annual Gala Concert of Sacred Music
Truett Auditorium, 7:30 p.m.
www.swbts.edu/gala

28-MARCH 1

Expository Preaching Workshop
Riley Center
www.swbts.edu/epw

MARCH »

3

Founder's Day
B.H. Carroll & L.R. Scarborough Awards

3-4

Northcutt/Drumwright Lectures
Speaker: Jimmy Draper

13-16

Revive This Nation: Spring Revivals
www.swbts.edu/revivethisnation

14-18

North American Church Planting Week

28-APRIL 1

Spring Break
Offices open / Classes dismissed

SouthwesternNews

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SOUTHWESTERN
BAPTIST THEOLOGICAL SEMINARY

a letter from THE PRESIDENT

Dear Southwesterner,

The genius of the New Testament church is that Jesus intended His church to be a classless institution made up of men, women, children, the wealthy, the poor, the erudite, the formerly uneducated, and even slaves and slave holders (though principles were at work that would eventually lead to the abolition of this latter category). In churches today, the emphasis on children's ministries, men's ministries, women's ministries, student ministries, and so forth carries a possible distortion that is unhealthy for the life of the church.

Within the ideal New Testament church, each of those groups brings something to the table that all the other groups desperately need set before God's people. Adults hopefully bring a maturity the young do not have, while the young often provide unique ideas and energy for the church. Women tend to be better with hospitality than men, and men bring strength and resolve to the church family. The segmenting of church ministries, therefore, should always be a matter of grave concern to a New Testament church, which has as one of its major purposes the abolition of all artificial walls of separation.

Churches are never wrong to develop unique ministries to all groups that need to be touched. I remember E.V. Hill, the famous pastor of Mount Zion Missionary Baptist Church, who developed strategic ministries in the Watts section of Los Angeles to prostitutes, gang members, and drug addicts. These activities were not condoned, but Hill recognized that some understanding of the nature of the problem, plus the development of effective ministries to these groups, necessitated a unique approach.

In that spirit, this issue of *Southwestern News* focuses on ministries to men. Unfortunately, the feminization not only of the social order in general but also of the local church in particular has pushed men increasingly away from the center. Without doubt women have played a strategic role in the church for 2,000 years, operating often quietly behind the scenes but with a stupendous faith. Perhaps women have al-

ways been in the majority within the constituency of the churches, but a fair assessment would also have to conclude that present trends in the social order and in the church are not hopeful. Some are quite comfortable with an outdoor and sportsmen-type approach, but an affinity for the out-of-doors does not constitute the essence of manhood and, therefore, cannot be the only emphasis of the church.

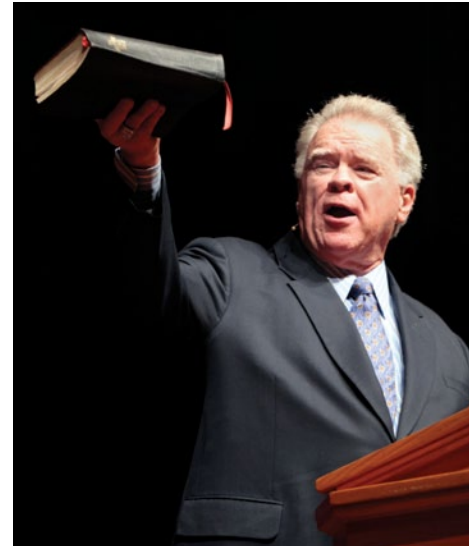
In this issue of *Southwestern News*, the President will attempt to develop a theology of manhood, followed by emphases on outdoor ministries, on Bailey Smith as an example of a pastor who has seen all of his sons follow their father into the ministry, on the developing prison ministries and the exciting prospects they present, and finally on what it means to be a godly husband and to mentor men in a one-on-one relationship. Sports ministries will also be emphasized in this issue.

Our hope is that churches will be inspired from this issue of *Southwestern News* to begin to develop those kinds of ministries that not only will lead men to faith in Christ but also will encourage them in the leadership roles that God intended them to assume among His people. Much is happening at Southwestern Seminary in this regard. Indeed we are grateful for the movement of the Spirit of the Lord among our men.

Until He Comes,



Paige Patterson





TOWARD A THEOLOGY OF MANHOOD

by Paige Patterson

Roe v. Wade (1973) constituted a far more socially devastating judicial reconstruction of law than is apparent even in the tragic stifling of the lives of more than 52 million babies in the wombs of their mothers, which has continued as the worst epidemic of death in American history. If that were not sufficient to devastate society, consider that this intervention into the control of life and death of the most innocent human beings, which is notoriously called a “Supreme Court ruling,” also crowned the advent of feminism and the elimination of the man (or father) from the decision-making process concerning the life of the child. The father lost even the role of consultation in a “mother’s” decision to snuff out the life of an innocent preborn human being, who also had no choice in whether to live or die. The Western world’s determination to marginalize men, added to some “over-machoed” responses, has left Bible-believing Christians and evangelical churches without a clue as to why there is an increasing absence of men from most churches. Churches pander increasingly to the “feminized forms” of worship that are now widely advocated.

As a part of the understanding of God’s purpose for the family, churches must develop an understanding of God’s plan and purpose for both women and men. Some churches have sought to address this issue by emphasizing hunting, fishing, sports, outdoor ministries, etc. While I am a proponent of the use of such opportunities to reach and train men for Christ, “manology” cannot be solely constructed on such foundations for three reasons. First, as is seen in what follows, a man who has no affinity at all for such activities can be and often is a “real man.” Second, many might covet such opportunities but find themselves in circumstances that simply render this impossible. Third, the theological basis for “manhood” arises out of the Scriptures and not from a duck blind in a rice field.

When looking for the doctrine of the person and work of Christ, certain definitive passages with which the theologian must interact are notable. But a theology of manhood cannot point to particular

passages as “definitive.” Rather, an understanding of God’s instruction for men arises in five distinct areas. First, the order of creation given by God in Genesis 1–3. Second, the lives of great men—Abraham, Isaac, Jacob, Joseph, Moses, and David, as well as New Testament men like Joseph, Zechariah, and others, provide examples of godly, though not perfect, men. Third, the Wisdom Literature of the Bible is replete with insights for men. Fourth, passages such as Deuteronomy 6, Ephesians 5:22–6:4, and 1 Peter 3:1-7 define family relationships and provide clear counsel. Finally, the nature and character of God the Father, while instructive for both genders, is uniquely valuable for constructing a theology of manhood. This brief essay cannot ripple the surface of such a reservoir but, by way of general comments, will rather attempt to point the way. This can be pursued under four descriptive couplets.

SPIRITUAL LEADERSHIP

Accepting the challenge of manhood means embracing the responsibility of spiritual leadership.

Providing spiritual leadership—first to the home, then to the church, and finally to society in general—does not demand any particular set of talents or abilities. Obligatory for manhood, spiritual leadership begins with example. A “real man” will exhibit the great virtues of Christianity. Above all, a godly man will be characterized by integrity and truthfulness (Prov. 6:16, 19). He will display these virtues in the context of indomitable courage, shrinking from nothing. Keep in mind that courage is not the absence of fear. Rather, courage is the proper response even in the face of fear, knowing that “God has not given us a spirit of fear, but of power, of love, and of a sound mind” (2 Tim. 1:7). The godly man will also be controlled by the Holy Spirit so that the fruit of the Spirit—love, joy, peace,

longsuffering, kindness, goodness, faithfulness, gentleness, and self-control—will emanate from his life (Gal. 5:22-23). Few things are quite so reassuring as a powerful, courageous man who is peace-loving, compassionate, gentle, loving, and full of radiant joy.

While this man instructs through his example, he knows that he must do more. Deuteronomy mandates that he teach God's commandments, statutes, and judgments to both his children and his grandchildren. Since one cannot teach what he does not know, a "real man" must become an avid student of God's Word—reading the Bible, memorizing it (Ps. 119:11; 1 Tim. 3:16), and meditating on it (Ps. 1:2).

Finally, a man is responsible for compassionate, goal-oriented discipline in whatever area he supervises but especially in the home (Prov. 19:18). Sometimes this discipline of necessity may even be harsh, but it can never be retaliatory or unjust—always for the benefit of the one disciplined (Heb. 12:5-11).

RESPONSIBLE HEADSHIP

Exercising headship (Gen. 2:15-17; Eph. 5:22-33) is not about demagoguery. It is not about telling everyone else what to do. It has nothing to do with privilege and everything to do with responsibility.

As the spiritual head of the family, a man is responsible for placing the well-being of his family above his own desires, an often difficult assignment, which necessitates learning to differentiate between the two. He is the ultimate decision-maker but not without the wise counsel of others, including the "helper" God has given him as wife (Gen. 2:18; Prov. 15:22). He will model "tough love," not the syrupy, soft, sentimentalism offered by the social order. He will honor his wife both in private and in public (1 Pet. 3:7), but especially in the presence of the children, teaching them (especially girls) to learn from their mother's wisdom. By relating chivalrously toward his own wife and all other ladies, a man will teach the boys and younger men appropriate respect and strength of character.

As a leader, a good man will assist others in discovering and developing their abilities and interests. This task is especially true for his own children. Athletics may well have a significant role here, but a wise leader will also encourage the development of skills and abilities that carry lifetime potential. Relatively short-term sports like football, basketball, etc., should have life lessons of crucial consequences, but other more long-term values must also be encouraged.

ADEQUATE PROVISION

A theology of manhood proceeds with the recognition that man is the provider, imitating the Heavenly Father (Matt. 6:19-21; 1 Tim. 5:8).

Other members of the larger family may and should contribute, but the point is that the husband/father is the most responsible party before God. He is to provide adequate shelter, sufficient food, medical assistance, and opportunity for growth and development. But whether all of this is humble or opulent, a man must carefully provide instruction against the looming dangers of materialism (Matt. 6:31-34; Luke 12:15). He is also responsible for teaching both by precept and by practice the values of learning to trust and rejoice in the providence of God (Gen. 37-46).

SACRIFICIAL PROTECTION


Finally, "real men" are the major "protectors." This certainly includes protecting their own families and others from physical attacks that would inflict harm.

The "real man" does not have to attend a martial arts academy, develop skill in knife-fighting, or become a marksman with a .45-caliber automatic pistol; but he must understand the principles of self-sacrifice, and he must strengthen himself sufficiently in body, when pos-

sible, to constitute a serious barrier to anyone attempting to take advantage of a weaker individual.

But protection extends beyond the merely physical threats one may face. While not everyone will face a physical attack, everyone will be the object of both theological and spiritual attacks. An adequate theology of manhood calls for the “real man” to arm himself with Scripture and with a full understanding of the plans and purposes of God so that he is prepared to confront the devil successfully (Eph. 6:10-17). The devil will attempt to seduce his children, his family, and his acquaintances, drawing them into theological conclusions that will destroy them (2 Pet. 3:15-16). Failing that, the devil will savagely attack these same individuals with a temptation to fall into moral compromise or spiritual laziness. The man of God must be prepared with personal moral rectitude and robust spiritual life to resist the wiles of the devil (1 Pet. 5:8-9) and protect everyone else from these attacks as often as he can.

By now, one should see that he does not need to be a preacher or a pastor to be a “real man of God.” In fact, I have known many preachers who need to be the first to develop the virtues, practices, and understandings outlined in this brief essay (1 Tim. 3:1-7; Titus 1:5-9).

Charles Kelley was an undertaker by avocation. By vocation he was a man of God. I was close enough to “Papa,” as we knew him, to see some of his human imperfections. He has been with the Lord now for several years. What is interesting is that while many knew of the imperfections, the family, and, in fact, just about everyone who knew him, remembers none of these. Rather, we all think of him as we knew him, as a spiritual leader, the responsible head of his family, an adequate provider, and a sacrificial protector—a real man! One of the greatest needs of the church today is for “real men” to assume that role assigned to them by God. 

STATISTICS ON MANHOOD

“Compared with daughters from two-parent homes, a girl is about five times more likely to have had sex by age 16 if her dad left before she was 6 and twice as likely if she stops living with her dad at 6 or older.”

USA TODAY

“Boys who don’t have their fathers in the home between the ages of 12 and 22 are 300 times as likely to get in trouble with the law. ... (This factor) trumps race. It trumps ethnicity. It trumps IQ. It trumps income. The best predictor is whether or not they have their fathers in the home.”

RICHARD LAND, PRESIDENT
SBC ETHICS & RELIGIOUS LIBERTY COMMISSION

There were 12.9 million single-parent homes in the United States in 2006. The father was absent from 10.4 million of these households.

US CENSUS BUREAU

Researching biographies of leading atheists from the past three centuries, Paul C. Vitz, a former atheist and professor at New York University, discovered that practically all of their fathers were either abusive, distant, or absent.

FOCUS ON THE FAMILY

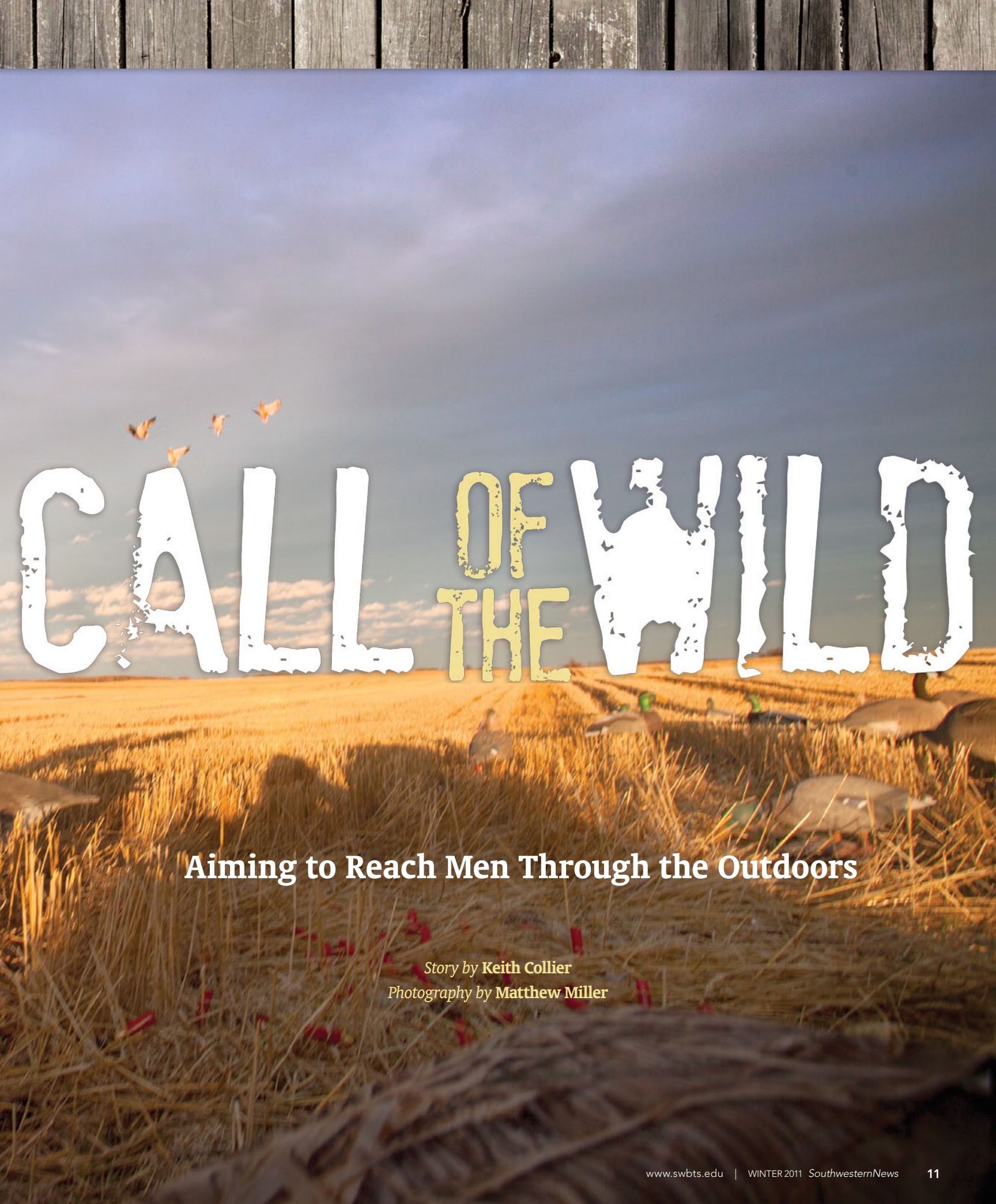
According to statistics, when fathers are the first in their homes to become Christians, there is a 93 percent probability that their families will follow. If the mother becomes a Christian first, this chance plummets to 17 percent. If a child becomes a Christian first, it falls to 3.5 percent.

FOCUS ON THE FAMILY

In 2003, 68 million of the 94 million men in the United States did not attend church.

FOCUS ON THE FAMILY





CALL OF THE WILD

Aiming to Reach Men Through the Outdoors

Story by Keith Collier

Photography by Matthew Miller



Three-year-old Jason Cruise wanted to kill a bear. His father fueled his adventurous spirit and took him to a nearby wooded area. Armed with Jason's plastic sword, the two walked around for about an hour on what would be the first of many father-son hunts.

That adventure launched a love affair with the outdoors and hunting and fishing that has defined much of Jason's life. More than 30 years later, he uses his passion to reach men with the Gospel of Jesus Christ. What began as an outdoors ministry in the church he served has exploded into a full-time ministry of writing, speak-

ing, and media production.

"I had been in ministry about 10 years," Cruise says. "I remember sitting in my office one day at church. It was November, and the barometer was dropping. I knew the whitetails would be moving, and the rut was on."

Cruise, who earned a Master of Divinity from Southwestern in 1997,

sat in his office and felt guilty about enjoying to hunt and fish so much. "Surely I can find a way to put a kingdom agenda on my love for hunting," he thought.

As he contemplated the vast number of men across the country who prefer a duck blind, deer stand, or bass boat over a pew on Sunday mornings, Cruise saw an unreached people group. He had taken classes in evangelism and missions at Southwestern that aided him in developing a strategy for reaching these men.

"My primary passion is to share the Gospel," Cruise says, "and God began to send me out as a missionary to a group of people—in this case, outdoorsmen—that no church was ever going to reach."

MINISTRY RESOURCES BY JASON CRUISE

“WHEN YOU REACH AN OUTDOORSMAN, YOU ALSO GET A BRIDGE TO A LOST COMMUNITY. EVERY GUY HAS A LARGE NETWORK OF FRIENDS IN HIS DEER CAMP, HIS DUCK CAMP, HIS FISHING BUDDIES. THE CHURCH ISN'T WELCOME IN THAT COMMUNITY, BUT THAT GUY, WHEN YOU WIN HIM TO CHRIST, YOU GET AN INSTANT NETWORK OF LOST PEOPLE TO GO WITH HIM.”

Cruise experienced this firsthand at Belmont Heights Baptist Church in Nashville, Tenn., where he served as pastor. There, he met a successful businessman named Ken Gregory, who attended the church with his family but seemed uninterested in spiritual matters.

“The only thing I could get him to talk about with me was duck hunting,” Cruise recalls.

Nevertheless, their relationship developed, and Cruise turned hunting conversations to spiritual conversations. Two years later, Cruise presented the Gospel to Ken as they were driving down the road, and Ken put his faith in Christ.

During this time, Cruise's church started Outdoor Ministry Network (OMN), a ministry that eventually garnered national influence and became a joint effort with the Tennessee Baptist Convention. Ken Gregory and his wife, Patti, fully funded the ministry for three years.

Through OMN, Cruise desired to provide churches and individuals with resources to reach men through the outdoors. He put his pen and video camera to work, producing a full array of media content for a Christian outdoorsman's tackle box.

Cruise first began to write faith-based hunting and fishing articles for secular outdoors magazines. This eventually led to his first book, *The Heart of a Sportsman*, which he wrote for men uninterested in church. His second book, *Into the High Country*, challenges men to grow spiritually and can be used as a small group study. Cruise also served as executive editor of Broadman and Holman's *The Sportsman's Bible*, a pocket-sized Holman Christian Standard Bible that includes celebrity testimonies and hunting strategies.

In 2008, Cruise started a brief e-mail devotional he titled *The Man Minute*, which goes out to thousands of people around the world.

“Guys like the fact that it's short, quick, and very candid,” Cruise says. Everywhere he goes, he meets men who thank him for the e-mail.

As much as he loves writing, though, Cruise realizes that many of the men he wants to reach do not like to read.

“The average man, and especially the average outdoorsman, is heavily video-driven,” Cruise says. “We began to realize the best way to get the Gospel in front of hunters was to do it through videos.”

For a year, Cruise hosted a TV show with his father, Larry, called *Me & Dad*. The

PUBLICATIONS

Outdoor Obsessions Magazine
(Publishing Editor, 2008)

Into The High Country (B&H 2006)

The Sportsman's Bible (B&H 2005)

Heart of a Sportsman (B&H 2004)

VIDEOS

The Record Book (2011)

Lord of the Spring (2010)

Along The Road (2010)

Polarized (2008)

Fingerprints of God (2007)

Life: Alaska (2007)

My Dad Can Beat Up Your Dad (2007)

Outdoor Ministry: The Next Level (2006)

Building An Outdoor Ministry (2005)

MORE INFO

WWW.JASONCRUISESPEAKS.COM



Cruise poses with the deer he shot while filming “The Record Book,” an evangelistic DVD he plans to distribute to more than 60,000 hunters.



(Above) Cruise interviews David Morris, author of *Hunting Trophy Whitetails* and co-founder of Tecomate Wildlife Systems. (Below) Cruise's crew records his hunt at Tecomate for use in the forthcoming evangelistic DVD, *The Record Book*.

show followed the father-son combo on hunting expeditions in order to challenge men to be reconciled to their fathers and, ultimately, to their Heavenly Father.

Cruise also created DVD-based discipleship and evangelistic materials. He hosted and produced *Lord of the Spring*, a celebrity turkey hunt video featuring David Hale, Will Primos, David Blanton, and Alex Rutledge with a Gospel presentation at the end. Hundreds of churches partnered with them to fund the project, and more than 40,000 copies were distributed at the National Wild Turkey Federation trade show and in churches across the country. At the end of 2010, Cruise shot and hosted a whitetail deer hunt video with David Blanton, titled *The Record Book*, with the goal to sow 60,000 of these evangelistic seeds through trade shows and churches.

Additionally, Cruise utilizes social media like Facebook to provide brief hunting videos and devotions that encourage people in the faith.

With these resources in hand, Cruise hopes churches and Christian outdoorsmen will reach hunters and fishermen with the Gospel. Sadly, though, he says most churches know men are an unreached people group but do not fully commit to reaching them.

"I think as evangelicals, and especially Southern Baptists, we are addicted to fast fixes," Cruise says. "If we think we can do a wild game banquet because it worked for another church, then we'll do one. But the truth of the matter is that in the New Testament, you cannot separate relationship from discipleship.

DID YOU KNOW?

Hunters spend **\$30 BILLION** per year on hunting

Fishermen spend **\$45 BILLION** per year on fishing

"Wild game dinners should be an afterthought. They should be the big year kickoff, but ministry should have multiple tiers."


Whether through hunting and fishing or other men's interests, Cruise believes true men's ministry not only scratches men's itches but engages them in Bible study, service projects, evangelism, and missions. Too often, he says, men feel that if they cannot preach, teach a Bible study, or change diapers in the nursery, then they do not fit into the ministry of the church.

"The thing that breaks my heart the most is that the Lord is very clear that the men are to be the leaders of the home and leaders in the church, and yet we give them nothing," he says.

Cruise sees men's interest in the outdoors as a natural bridge to connecting with their souls. Men build relationship through activity.

"You sit a guy on the couch, he's going to be checking out quick," Cruise says. "And, yet, two guys can sit on a bass boat and never look at each other and have the deepest conversation known to man."

Cruise summarizes his ministry on his website, www.JasonCruiseSpeaks.com:

"Every book I write, every video I produce, every time I step up on a stage and speak to a crowd, I can feel God using the camo-clad stories of my past to tell outdoorsmen of the only hope for their future." 

In 2006, it was reported that 11.4 million men in the United States hunted, while 22.3 million men fished with reel and rod.

U.S. FISH & WILDLIFE SERVICE.



SOUTHWESTERN TRAINS STUDENTS TO MINISTER THROUGH THE OUTDOORS

Last fall, Southwestern students took advantage of an elective in the School of Church and Family Ministries to aid them in using the outdoors to connect with individuals in the local church. Covering topics like hunter safety, fly fishing, archery, scuba diving, and camping, students were provided a hands-on course to explore these opportunities.


"I'm not trying to make hunters and fishers out of them," says Dean Nichols, campus chaplain at Southwestern and an avid outdoorsman, who helped teach the class. "I'm just trying to introduce them to as much as I possibly can to say, 'These are ministries that are waiting to be tapped by you to reach youth, families, and men.'"

Nichols, himself, experienced the power of outdoors ministry when he served as a pastor in Alaska. His church sponsored "sight-in" days, where

hunters could come to the church and prepare their rifles for hunting season. The church provided targets, spotting scopes, gun cleaning equipment, and experienced hunters in addition to information packets about the church and a Gospel presentation.

In Southwestern's "Ministry Through the Outdoors Class," students complete a hunter safety course so they can safely and competently use firearms. Nichols says this provides credibility with outdoorsmen in the church.

"If you want to learn to have fun outdoors and you're not familiar with it, this will give you several options of which way you might go," Nichols says. "It will help you in your ministry."

Southwestern is committed to train men and women to reach people of all backgrounds and interests with the Gospel of Jesus Christ. 





THINGS EVERY BOY NEEDS

STORY BY KEITH COLLIER
PHOTOGRAPHY BY MATTHEW MILLER

As Southwestern President Paige Patterson stands before several hundred men and boys at a wild game dinner—or Beast Feast, as some call it—testosterone fills the room as he shares photos and compelling stories about his hunts for big game in Africa. While he enjoys telling about his wildlife encounters, his primary aim is to lead men, some who would never enter a church otherwise, to a saving knowledge of Jesus Christ.

Boys sit mesmerized as Patterson tells the story of his near-death experience with a lioness, which he shot moments before she pounced on him. Men laugh as he tells of his balancing act while taking an African crocodile. He then recounts the time he killed a hippopotamus and fed starving villagers with its meat.

But just when it appears he has run out of stories, Patterson shifts his talk to spiritual matters. Relaying a study by Dartmouth College, which related a host of societal ills to the fact that only one in two boys in America has a father in the home, Patterson asks his audience to help him solve the problem.

To the fathers, Patterson says, “I want to ask you to become the best father that you could possibly be.” He also asks

grandfathers to invest in the lives of their grandsons. And, finally, he asks all the men to be surrogate fathers to boys who do not have a father in the home.

“Every little boy needs three things,” Patterson says.

“First, every little boy in this country needs a big dog—and not a little yapper. Give him the responsibilities associated with having a dog.”

Patterson says having a dog teaches boys about responsibility, life, death, and love.

“Number two,” Patterson says, “every boy needs a gun—not a play gun; those are dangerous. He’ll just learn to point them at people and say ‘Bang! Bang!’ which is a bad habit. Give him a real one.”


Patterson advocates teaching boys gun safety and the reality of the lethal nature of weapons. He also shares about the unique bond built between a father and son during hunting trips, something he experienced with his own son.

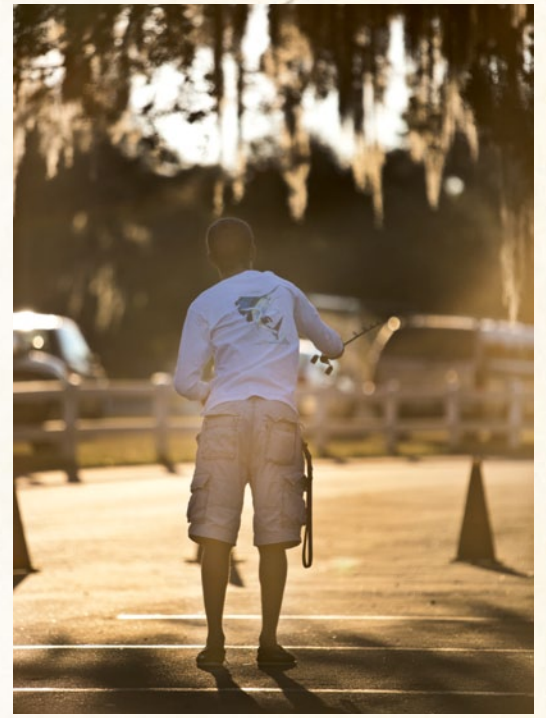
“Third, every little boy needs a dad in the home in order to help him face an unsure world with courage and without undue fear,” Patterson tells the men. “Daddy, he needs you.”

Patterson concludes by getting at the heart of the matter, explaining the one thing every boy does not need.

“No little boy growing up in this country,” Patterson says, “deserves to have a daddy who’s going to take him to hell.

“EVEN IF HE’S A SORRY, ABUSIVE DAD WHO THEY’RE SCARED TO DEATH OF, LITTLE BOYS WORSHIP THEIR DADDIES. IF YOU GO TO HELL, YOUR LITTLE BOY WILL BE RIGHT BEHIND YOU.”

In the deafening silence that follows, Patterson shares with the men how they can find eternal life in Jesus Christ. He unpacks the Gospel for these men and boys and then asks them to respond. Over the past decade, he has seen hundreds of men and boys put their faith in Christ. 





MY THREE SONS

Fathering Boys Over Time

by Keith Collier

Bailey Smith (BD 1966) is well known for many things: pastor of the 20,000-member First Southern Baptist Church of Del City, Okla., in the 1980s; president of the Southern Baptist Convention during the tumultuous days of the Conservative Resurgence; founder of “Real Evangelism” Bible conferences; and crusade evangelist, traveling nationally and around the world to share the Gospel in nearly 40 countries. But his sons—Scott, Steven, and Josh—know him best as a loving father who taught them the true definition of manhood.

“I wanted them to feel that our home was a happy home,” Bailey says. “I tried to let them know that I really loved them. I was so proud to have my three sons.”

His oldest son, Scott, care pastor at Lanier Hills Baptist Church in Gainesville, Ga., remembers the balance between discipline and grace: “There were definitely rules and times when there was discipline, but for the most part, it was a very loving home. We had a lot of fun.”

Early on, Bailey resolved to be a Christlike example, faithful to his wife, generous to others, and morally upright.

“I just tried to be what God wanted me to be and thought the boys would pick up on that,” Bailey says.

Bailey’s responsibilities as a pastor, convention leader, and later as an evangelist took him out of the home numerous days each year. Despite

being gone so much, he maximized his time with the family when he was home and often brought his sons individually along with him on his ministry trips, even though it cost them financially.

“Dad was gone the majority of time,” Bailey’s youngest son, Josh, says, “but he would make great effort to make sure we did special things together.” Josh, who serves as pastor of MacArthur Boulevard Baptist Church in Irving, Texas, fondly remembers their weekly Saturday routine of eating at Whataburger.

“When I got home,” Bailey says, “I had been in so many meetings, sometimes preaching three times in a day, what I wanted to do was hug them and play and wrestle and take them go-kart riding and do something fun.”

Looking back, Bailey has no regrets.

“Do I wish I had more of those years? Yes. But, I can’t say that I would do that differently, because I still believe to this second that I was in God’s will. And, if you don’t do God’s will, then the whole family is going to be off-center.”

Bailey’s sons do not resent his absence during those days or the sacrifices the family made. They believe the intentional time he spent with them when they were young paved the way for a lasting friendship down the road.

“As busy as dad was, I don’t know how he did this exactly, but I never questioned that he was fulfilling the role that he should have fulfilled as a dad. I never questioned that he was the provider. I never questioned that he was the leader of the home. I never questioned his availability if we needed him.”

Bailey also modeled courage of

conviction both in his preaching and his leadership. Never one to shy away from the truth, he defended biblical inerrancy and refused to tiptoe around tough issues. He instilled within his sons a great respect for preachers and the task of preaching.

“Growing up, it’s hard to overestimate how much preaching influenced us,” says Steven, who serves as dean of the College at Southwestern. He holds great respect for his father’s courage amid the Conservative Resurgence.

“It cost dad a great deal,” Steven says. “That courage of conviction, willingness to stand no matter the cost, was an incredible lesson.”

“I was watching somebody live out the courage of their convictions with all the implications that it was going to demand of them. Manhood is having the courage of your convictions in the face of obstacles and dangers.”

Josh feels his father’s work ethic, godly example, passion for truth, and care for lost souls defined manhood for them.

“We didn’t hunt. We didn’t fish. I don’t ever remember going to a wild game banquet. That just wasn’t the home we lived in.”

“But, I feel like God has put in all of us courage for ministry and a love for the Lord, the church, and the lost. I feel like dad raised men. We may not hunt, but there’s a certain courage and aggressiveness we were raised with. When you’re talking about biblical manhood, that’s what you’re trying to raise. What you’re trying to raise are guys who love God and will stand for God.”

The boys also learned the importance of evangelism from their dad’s example. First Southern Baptist in Del City averaged 1,100 baptisms



“I JUST TRIED TO BE WHAT GOD WANTED ME TO BE AND THOUGHT THE BOYS WOULD PICK UP ON THAT.”

per year for more than a decade, an atmosphere that profoundly impacted his sons' perceptions of what church should look like.

Scott remembers his confusion when he left home for college and attended other churches. “I remember it was unusual that people didn't get saved every service,” he says. “We grew up where that was the norm.”

Josh says much of what he does now as a pastor resembles a desire to re-create that environment.


“I can't tell you in how many ways I would like to be a pastor like Bailey Smith,” Josh says.

“I want to have the aggressive pursuit of people like Bailey Smith did. I want to work like he did. I want people to feel loved like he made them feel. I want to be giving like he was. I really want to learn as much as I can, simply because I want to be that kind of pastor.”

Bailey's sons share a sense of legacy. Their great-grandfathers and grandfathers on their mom and dad's sides were preachers, making them fourth

generation ministers on both sides of the family. They feel their father has passed the baton of faithfulness to Christ on to them.

Bailey thanks God for the commitment to the Lord he sees in his sons. Each one resembles his father: Scott shares his love and passion for people. Steven emulates his commitment to Christ-exalting preaching. Josh patterns his pastorate after his father's example. All of them love to laugh.

Reflecting on his life and ministry, Bailey says, “There were pressures, certainly on me, tough times, but if I could live it all over again exactly the way it happened from the time I got married until now, it would be a great joy.” 

ON ANY GIVEN SUNDAY



Story by Benjamin Hawkins | Photography by Ben Peacock and Nic Hervey

GOD HAS CALLED ATHLETIC MEN TO HIS SERVICE THROUGHOUT HISTORY. Athletic figures of the Bible, like Samson or David, illustrate this reality, as do athletes like the 1924 Olympic runner, missionary, and martyr Eric Liddell or the 2007 Heisman Trophy winner and Southern Baptist Tim Tebow. // Over the past decade, God called two current Southwestern Seminary students from the gridiron to the local church but not before He used them to make an impact on the field and in the locker room. On any given Sunday, football fans can now find these two men striving in another competition. Like the apostle Paul, they “do not run like one who runs aimlessly,” but they strive to win people to faith in Christ (1 Cor. 9:26, HCSB).

CARLOS FRANCIS

A MAN OF GOD ON THE GRIDIRON

As a motivational speaker and youth minister at Bethlehem Baptist Church in Mansfield, Texas, former NFL player Carlos Francis refers to the athletic men of the Bible to inspire his students to be young men and women of God.

Francis' career began when, in 1999, the Texas Tech Red Raiders recruited him out of high school. After an impressive college career, the Oakland Raiders drafted him as a wide receiver in the 2004 NFL Draft. Despite his athletic aptitude, Francis testifies to God's faithfulness throughout his life and throughout his football career.

"I was never the fastest, the tallest, the strongest," Francis says, humbly—although he did set the fastest time for the 40-yard dash in the 2004 NFL Combine. But his message is clear: "God made the biggest difference in my life."

When he entered the NFL, Francis admired Tim Brown, a Raider from 1995 to 2003, for his Christian witness on the field. Like Brown, he desired to be a man of God on the field and a light for the Gospel to his teammates. He occasionally led Bible studies and often spoke to teammates about his faith.

"I tried to ask (my teammates) thought-provoking questions about their lives as men," Francis says. "You start breaking their belief system down and, finally, the truth comes back to God."

Team members often came to Francis with questions. One of them, for example, asked for advice concerning marital problems. Even though Francis was not yet married, he pointed his teammate to Christ's example of unconditional love.

After leaving the NFL, Francis moved to Fort Worth and enrolled in Southwestern's Master of Arts in Christian Education degree. By that time, Francis was married, and last year he and his wife, Martisha, welcomed their first son into the world.

"What does it really mean to be a man of God in seminary?" Francis asks himself. His answer: Seek God first, find all truth in Him, and trust Christ as the foundation and "rock" in all circumstances. These truths now lead Carlos to be a man of God in seminary and in ministry, just as he endeavored to be a man of God on the gridiron.







DARYL JONES

A LIGHT ON THE FIELD AND IN THE WORLD

During a Go Tell student camp in Nacogdoches, Texas, another Southwestern Seminary student and former NFL player urged youth to be light for Christ.

“I know some of you are shocked,” Daryl Jones said to his audience when he got on stage. “You heard about a football player-preacher coming to speak, and you see this short dude standing up here. But I serve a big God, and that big God decided not to make me big, but I can run really fast.”

The University of Miami recruited Jones out of Dallas Carter High School. During his final year with Miami, he helped the Hurricanes win the 2001 National Championship alongside future NFL stars like Clinton Portis, Andre Johnson, Jeremy Shockey, and Ed Reed. For the next four years, he played professional football for the New York Giants, Chicago Bears, and Minnesota Vikings.

Jones surrendered to a call to preach in the summer of 2004. The next spring, he enrolled at Southwestern Seminary and began to pursue his Master of Divinity degree. As far as he was concerned, his football career was over, but in the summer of 2005, the Minnesota Vikings called him to come back to the NFL.

Jones reluctantly accepted their offer, but by the first practice he realized he did not want to play football anymore. But he felt that God still wanted him to play, and he soon realized why. The Sunday after he returned to the Vikings, he led a chapel service for his teammates and coaches.

“It was then,” Jones says, “that I realized the Lord put me up there for ministry and not so much for football.”


Of course, Jones had been a light in the sports arena ever since he began his football career. He was involved in the Fellowship of Christian Athletes (FCA) and spoke at banquets, dinners, and churches. When the University of Miami went to the National Championship in 2001, Jones was the Rose Bowl speaker. As a professional player with the Giants, he spoke at the New Jersey state FCA banquet.

Jones also shared the Gospel with his teammates on a one-on-one basis. He reflected the light of Christ upon a variety of issues brought to his attention by teammates.

“Guys respect you when you make a stand for something,” Jones says. “Even if they disagree with you, they respect you when you take a stand.”

After playing for the Vikings for a short time, Jones tore a tendon in his finger, put aside his football career, and returned to Southwestern to complete his ministry training. He received his Master of Divinity degree in 2008. A husband to his wife, Kamica, and a father to five children, he entered Southwestern’s Ph.D. program last fall.

Jones also serves as the director of youth at Oak Cliff Bible Fellowship in Dallas. He preaches the Word of God to his students, competing to win souls for the Gospel and to raise up committed disciples. He also encourages them to proclaim the message of Christ wherever God places them, as he did at the Go Tell student camp last summer:

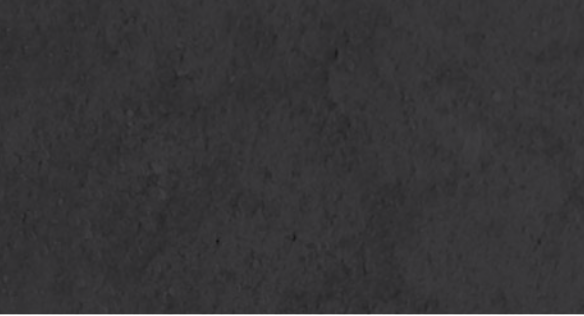
“[Jesus] wants you to know who you are and where He has placed you. You are light, and He has placed you in the world.” 



AN EDUCATED

From the School of Hard Knocks to the School of Grace

STORY BY KEITH COLLIER
PHOTOGRAPHY BY MATTHEW MILLER
AND ADAM COVINGTON



Brandon Warren exited the prison cell and made his way downstairs, his back still bleeding from a fresh addition to the back piece tattoo inked by a fellow inmate. Warren created the artwork for the tattoo, replete with symbols associated with Hinduism, Kabala, astrology, Rosicrucian, alchemy, and occult religions.

“I pieced all of this together,” Warren recalls. “To me, it was like a monument to the knowledge I had attained.”

Everything up to that point indicated the downward spiral of an unredeemable life. The tattoo simply served as the culmination of a young man running from God.

“Technically, (the tattoo) is not finished yet because of that day ... because I got saved,” Warren says.

Warren’s parents divorced at age 2, and by age 10, he lived in a women’s shelter with his mother after she left his abusive stepfather. At age 15, he stabbed a man in a gas station, which earned him a 13-month sentence in juvenile detention. Sadly, the lock up only made him a better criminal.



“I NEED TO BE THE INSTRUMENT THROUGH WHICH MEN IN PRISON ARE ABLE TO GET A DECENT THEOLOGICAL EDUCATION IF THEY DON’T HAVE ANY MONEY OR THEY’RE GOING TO BE IN PRISON A LONG TIME. I NEED TO BE THAT VESSEL THROUGH WHICH THEY GET THIS KIND OF DISCIPLESHIP, MENTORSHIP, AND EDUCATION.”

After release, Warren joined a gang and soon found himself in prison for six months on a car theft conviction. Inside, he learned how to cook meth and deal drugs better. He left prison “on fire for criminal activity.” Three months later, police arrested him on multiple counts of robbery, drugs, and organized crime. Although he potentially faced 40 years in prison, he only received an eight-year sentence.

Warren resolved this time to break

from his gang and criminal activity. He believed becoming an educated man would rehabilitate him, so he decided to study disciplines like sociology, psychology, and comparative religions.

Warren immersed himself, enrolling in prison correspondence courses in cultic Christian orders, the occult, Freemasonry, theosophy, spiritual mysticism, Hinduism, and Buddhism. Around this time, he also met a

Christian inmate, who was earning a bachelor’s degree through Bible college correspondence courses.

Initially, Warren antagonized his new friend and rejected Christianity because he felt Christians were arrogant for claiming the exclusivity of Christ. His friend challenged him to explore real Christianity.

“Give me a book that will explain to me what Christians believe, and don’t give me a tract,” Warren replied. “Give me a book that you’re studying in school.”

His friend bought him Wayne Grudem’s *Systematic Theology* and a study Bible. For the next three months, Warren wrote a 600-word summary and two-page critique on each of Grudem’s 52 chapters. He then took an exam created by his friend.

“That started it,” Warren says. “Then I started reading books by (Norman) Geisler and (R.C.) Sproul.” Through these books and reading through the New Testament once a month, Warren came upon a startling discovery.

“Jesus was a real person—that was a realization to me—he’s not like Santa Claus,” Warren says. “Through reading those kinds of books, I was kind of speechless. The Christians had the answer I was looking for.”

“After reading more and more, I began to realize that this was the truth, but I still wasn’t saved. It was just a head game at that point.”

Despite his intellectual assent to the truths of Christianity, Warren continued to have an inmate tattoo pagan symbols on his back. He made

his way down the stairs that day to attend a Christian prayer group, where he showed off his tattoo to one of the inmates in the group.

“I thought you were a Christian,” his friend said. “Why are you doing this to yourself? What you’re telling me and what you’re actually doing out there is not matching up.”

Suddenly, a wave of guilt flooded Warren.

“Everything came into perspective,” Warren says. “That’s when I felt the Holy Spirit in a gripping weight of conviction. In an instant, I imagined myself standing before God on judgment day with my body riddled with these ungodly tattoos.”

Convicted of his sin, Warren returned to his cell and cried out to God for forgiveness behind the prison bars. From that point on, everything began to change. Warren soaked himself in Scripture and conservative theological books. He drew portraits of inmates to give to their families, and for payment, he told them to have their families buy theological books for him. The state released him after serving five years of his sentence.

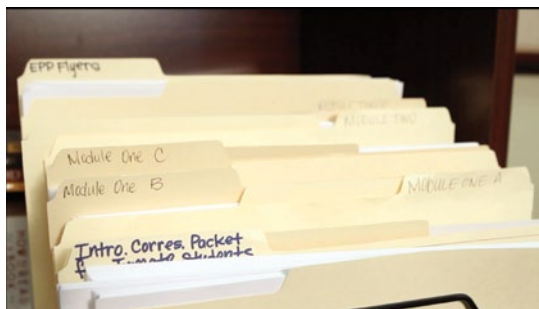
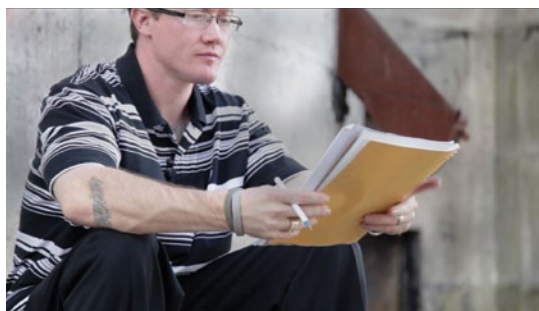
Once outside of the cinderblock and razor wire, Warren became an active member of a church, started working for a local ministry, and graduated Bible College. Today, he attends classes at Southwestern’s Houston campus, pursuing a Master of Divinity.

Along the way, Warren realized, “I need to be the instrument through which men in prison are able to get a decent theological education if they don’t have any money or they’re going to be in

prison a long time. I need to be that vessel through which they get this kind of discipleship, mentorship, and education.”

Warren offers a free correspondence course to prisoners interested in theological education. He creates study guides to Christian books and uses the mail to communicate with his students.

ular conservative Christian books on spiritual disciplines, evangelism, and Scripture. The final section of the program introduces students to college and seminary-level books. Warren believes in challenging the men with solid materials and high expectations. From 180 inquiries, he has seen 150 inmates commit to the program during the past year.




“The correspondence course that I offer was born out of this struggle that I encountered in prison, trying to educate myself. There’s a lot of liberal and watered-down Christian material that is available in the prisons, but you can’t get good, conservative theological books.”

Warren’s course graduates in level of difficulty from 30-page booklets on subjects like humility, the providence of God, and conversion to reading pop-

“I’m better able to relate and understand what they’re going through, to help interpret their problems through the lens of Scripture.”

With all of his ministry, Warren sets his sights higher than mere inmate rehabilitation.

“I hope to see true revival coming from the most unlikely place on earth, the maximum security unit prisons in the state of Texas. I know it can happen, and I’m excited.” 





HUSBAND • FATHER • MENTOR

PEELING BACK THE LAYERS OF DISCIPLESHIP

Story by Benjamin Hawkins
Photography by Ben Peacock & Nic Hervey

“Aug. 24, 2006, was a day of firsts,” Southwestern Seminary alumnus Greg Love says. For many new students like Love, it was a day of excitement as they attended their first classes and their first chapel service, where President Paige Patterson would pronounce them “Southwesterners.”

Love, however, never made it to his first chapel service, and his seminary career began with grief instead of excitement. Just as he entered the seminary’s Truett Auditorium that morning, Love received a call from his wife, Jaime. She had gone into labor with their first son.

Five hours later, Love sat with his wife in the delivery room with a phone to their ears. The two listened as Patterson prayed for them and their baby over the phone. Ten minutes later, Jaime delivered a stillborn baby boy.

“Little would I know,” Love says, “this would be the day our first baby boy, Joshua, would be born and go home to be with Jesus.”

Trusting God amid tragedy

At the beginning of 2006, life had looked bright for Love and his wife. They visited the campus of Southwestern Seminary, spoke to the president, and were thrilled to begin ministry training in the fall. They also discovered that Jaime was pregnant with their first child.

In mid-April, however, bad news sobered their excitement and filled them with anxiety. At an obstetrics clinic in Birmingham, Ala., Jaime’s doctor told them that their baby suffered from multiple “fetal anomalies,” resulting in the lack of development in the baby’s major organs.

“They did a high-density ultrasound,” Love recalls, “and showed us in great detail—high definition—all the

anomalies that were there and recommended abortion in week 16.”

Faced with a grim prognosis, they wept and cried out to God in the parking lot of the doctor’s office, pleading with Him to save their baby. They found themselves, Love says, “in a deep, dark cloud of worry, frustration, anger, and pain.”

Despite the doctor’s recommendation, however, the Loves decided to trust God and pray for healing. But every two weeks, they made a painful visit to the obstetrics office.

“Every two weeks,” Love says, “my wife had to go in and see a child that, in all probability, was on a journey to death in her womb. ... As a husband, the quandary that I faced was how I could minister to her through that

time, to be a source of encouragement, a source of spiritual vitality.”

In the midst of such tragedy, Love sought to listen to God and listen to his wife. He spent time with his wife, tried to remove distractions, and led his wife in prayer and other spiritual disciplines.

As Love attempted to mentor his wife and walk with her through their tragedy, he found help and encouragement in two men who had invested in him spiritually. One of those men, Micah Gandy, a pastor he served under at the First Baptist Church in Butler, Ala., encouraged Love to find refuge in God’s sovereignty over all things, including this tragedy. The Loves followed Gandy’s advice and looked for ways to “live by faith despite our circumstance.”

After moving to Fort Worth and after the death of their child, the Loves also found encouragement through the friendships and mentorship of students and faculty in the seminary family.





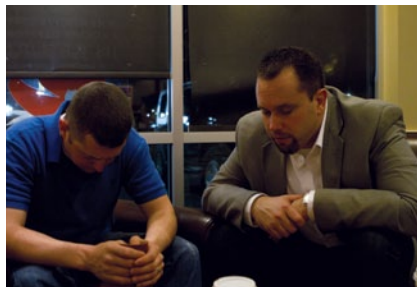
“WHY AREN’T MORE PEOPLE DISCIPLING OTHER PEOPLE? THEY HAVEN’T TASTED IT. ONCE YOU’VE TASTED IT, YOU UNDERSTAND THE BENEFIT OF IT.”

The impact of mentorship

Love graduated from Southwestern with his Master of Divinity in 2009, and he has served as a minister at the First Baptist Church of Euless, Texas, since 2007. Having experienced the impact of relationships in times of spiritual growth and in times of pain, he sees the significance of one-on-one mentorship in his own ministry.

“Discipleship exists at all levels within the organization of the church,” Love says. “Preaching is discipleship; Sunday school is discipleship; community groups are discipleship; and the most intimate form of discipleship is one-on-one mentoring.”

In such a relationship, a Christian man can—as Love describes it—tie



his leg to the leg of another man, and they can walk together through life. In the process, they challenge one another to walk more closely with God.

“Accountability is fostered at a whole new level,” Love adds, telling about his own relationship with Billy, a young husband and father who came to a relationship with Christ at First Baptist Church, Euless. Through their mentoring relationship, Love and Billy

discuss spiritual disciplines and theology, but they also encourage each other as husbands and as fathers.

“If he is going through the deepest of personal struggles,” Love says, “he is not going to call the senior pastor. He is not going to call a Sunday school director or his community group leader. He is going to call me.”

According to Love, Billy is an active evangelist, sharing the Gospel with other men who work alongside him each day on gas pipelines. He also desires to come alongside other men to encourage them in their relationships with Christ.

“Billy has a desire to mentor other guys because he has tasted it,” Love says. “Why aren’t more people discipling other people? They haven’t tasted it. Once you’ve tasted it, you understand the benefit of it.”

Fatherhood as discipleship


On April, 6, 2010, Love and his wife welcomed a healthy baby boy, John Parker, into the world. Since that time, Love has peeled back another layer of discipleship, learning that fatherhood is also one-on-one mentorship.



“John Parker is a bundle of fun,” Love says. “I think we probably infinitely appreciate him more because of what we’ve been through. We have a whole new appreciation for life.”

“God has entrusted us with John Parker, and our desire is to disciple him,” Love adds. He wants to teach his son to be a man of God, but God is using his son to teach him the same lesson.

“My son, who is 8 months old, is teaching me, because he is exposing faults that I have, that I have to bring before God and deal with,” Love says.

“So what is fatherhood? It is a symbiotic discipleship relationship. You are training up a child in the way he should go. But at the same time, God is teaching you where you’re awry, so that you can be a better mirror upon which Christ is reflected to your child.” 



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Suiting Men for SERVICE

BY REBECCA CARTER

Jim Tatum has been serving ministers of the Gospel at Southwestern Seminary and beyond ever since God called him to a radical vocation change almost 50 years ago.

"I had an insurance agency at that time," Tatum says. "If I would've stayed in the insurance business, I would've been retired years ago. But, God wanted me in this business to help pastors and missionaries and our students, faculty, and staff."

Tatum's "Suits for Servants" provides discount dress apparel for men in ministry, a specific ministry niche Tatum says God gave him when he attended a conference in Chattanooga, Tenn. Fittingly, Tatum went to the conference to hear from M.R. De Haan, a medical doctor who answered God's call to vocational ministry later in life.

During the conference, Tatum watched hundreds of pastors and missionaries rise to their feet from where they were seated in the audience. The speaker used it to illustrate a point, but simultaneously God placed an idea in Tatum's mind to use his abilities as a businessman to serve those men who committed their lives to the Lord's service. He left the conference with a new ministry direction.

Tatum attributes his success only to God's calling, because he says he had a lot to learn about the clothing industry.

"God's got a great sense of humor, because I'm color blind and when I started, I thought everybody was the same (suit) size," he says, laughing.

Regardless, one of his first partners, a factory owner who manufactured men's slacks, told Tatum he had a natural gift for the clothing business. He soon opened his Florida-based business to ministers across the nation by traveling to various universities and seminaries.

Tatum fits the young men for suits and ships their orders to them once complete. He has fitted ministers ranging from Bible translators to pastors and speaks and labors to raise funds that will provide free suits for ministers in need.

Tatum began his own journey toward Christ and Christian service by a move south on Highway 23 from Waycross, Ga., to sunny Jacksonville, Fla. Tatum had just returned from military service, was an active basketball and baseball player in the community leagues, and had never been to church until he walked into one near where he worked one Sunday night.

After an introduction to the church's youth group and to church lingo—someone had to explain to him what was meant by a "fellowship dinner"—Tatum met Bernice, "the most beautiful girl in the world." Through his pursuit of Bernice and through the influence of other young people, Tatum eventually ended up at a revival meeting and accepted Christ as his savior.

"God just did a work in my life, and I immediately started serving the Lord with my life. The greatest thing that ever happened to me was opening my heart and inviting Jesus to come into my life and save me."

To add to the blessing of a new life in Christ, Bernice and Tatum married four months later, and the couple started service in their local Baptist church, First Baptist Church in Jacksonville, where Tatum now serves as a deacon and Sunday school teacher.

Tatum also serves on the mission board of the Florida Baptist Convention, a post which allowed him to be a part of relief efforts for the hurricanes and earthquakes that rocked the Caribbean over the past decade.

Especially regarding recent ministry in Haiti, Tatum enjoyed seeing other state conventions partner with his home convention to send food relief and help rebuild houses, and gladly contributed clothes and shoes to the effort through his own ministry.

"It really was a wonderful thing to see," Tatum says, "what the entire Southern Baptist Convention can do when we work together to do something."

Southwestern thanks men like Jim Tatum for sacrificially supporting the next generation of Gospel ministers, preachers, and missionaries.

Southwestern acquires 3 more Dead Sea Scroll fragments

Less than a year after acquiring three fragments of the Dead Sea Scrolls, Southwestern has added three more biblical fragments, making it the largest collection of an institution of higher education in the United States. The new fragments were obtained from a private collector in Europe through the generous gifts from friends of the seminary.

“The acquisition constitutes another significant milestone in the development of our programs in biblical studies and archaeology,” said Paige Patterson, president of Southwestern.

The set of six fragments is one more than the set owned by Azusa Pacific University near Los Angeles, which acquired five

pieces in 2009. The Oriental Institute at the University of Chicago also owns a fragment. Steven Ortiz, associate professor of archaeology and biblical backgrounds and director of the Charles D. Tandy Archaeology Museum at Southwestern, noted that having one fragment would be just as important as owning six.

“It is not a race to see who can collect the most fragments,” Ortiz said. “The goal is to get these out of the hands of private collectors and make them available to the public, especially scholars.”

“The question is what does an institution do with the fragments? I am pleased that Southwestern is able to participate in the

acquisition of these scroll fragments. Our institution has been entrusted with an important role to play in biblical scholarship and the archaeology and history of ancient Palestine. In addition, since these are some of the oldest biblical texts, Southwestern has a sacred trust to see that these are properly studied and preserved for perpetuity.”

Early analysis shows the new fragments include portions of Deut. 9:25–10:1, Deut. 12:11-14, and Ps. 22:4-13. Psalm 22 is known as a prophetic messianic psalm that describes the brutality of Jesus’ death 1,000 years before he was crucified.

Southwestern studies Dead Sea Scrolls with latest technology

In a convergence of ancient Scripture with the latest advances in photographic technology, Southwestern Baptist Theological Seminary worked with the West Semitic Research Project team to prepare for the study and publication of its Dead Sea Scrolls collection and other artifacts, Sept. 24-25.

The most recent workshop hosted by the seminary’s Tandy Institute for Archaeology featured a team from the University of Southern California’s West Semitic Research Project, which specializes in producing high-definition images of ancient texts and artifacts. During the workshop, this team of scholars made images of Southwestern’s collection of Dead Sea Scroll fragments as well as some artifacts from the seminary’s Carlson Cuneiform Collection.

“The West Semitic Research Project is one of the best for the digital imaging of ancient manuscripts, particularly Dead Sea Scrolls fragments,” Steven Ortiz, associate professor of archaeology and biblical backgrounds and director of the Charles D. Tandy Archaeology Museum, said.

“Naturally, as the Tandy Institute for Archaeology prepares for the scholarly

publication of Southwestern Seminary’s Dead Sea Scroll fragments, we are starting the process by first digitally documenting these rare and valuable texts.”

During a lecture on recent imaging technology, Bruce Zuckerman, director of the West Semitic Research Project, explained the multiple benefits of this specialized imaging technology for the study of ancient texts. Infrared photography, for example, can reveal writing on a scroll that had otherwise disappeared because of its age.

In the past, scholars could primarily examine ancient texts only with the naked eye. As a result, damaged or faded texts provided little information about the past. With the appropriation of new technology for examining ancient texts, however, scholars can re-analyze the research of the past.

“For those people who are your age and who are interested in getting into the field of ancient studies, there is no better time than now,” Zuckerman told students, explaining that they have the opportunity to “remake a field of study” by re-examining ancient texts.



(Above) Zuckerman lectures on the role of digital imaging in Dead Sea Scrolls studies. (Below) Zuckerman’s team demonstrates imaging software.

Trustees approve degree programs, VP, faculty, mission statement

Southwestern's trustees approved two new degree programs—a Bachelor of Science in Biblical Studies with a concentration in Christian ministry and a Master of Arts in Biblical Counseling—during their fall meeting, Oct. 20. Additionally, trustees approved a new vice president, elected new faculty, adopted a revised mission statement and strategic plan, and conducted other business.

NEW DEGREE PROGRAMS

The bachelor's in biblical studies becomes the third undergraduate degree in the College at Southwestern in addition to the Bachelor of Arts in Humanities and Bachelor of Arts in Music. Steven Smith, dean of the College at Southwestern, believes the new degree in biblical studies complements the existing B.A. in Humanities with a strong emphasis in Bible and theology.

"This historical strength of Southwestern will be offered at the undergraduate level where college students will have top-flight Bible training in an atmosphere of high academic standards, missions, and evangelism," Smith said.

The 124-hour program will be comprised of courses in Old and New Testament studies, systematic theology, interpretive methods, apologetics, evangelism, missions, and Baptist heritage. General courses in

English, math, science, and history will also be offered. Under the Christian ministry concentration, students will be trained in preaching, pastoral ministry, and biblical counseling, in addition to earning credit for hands-on ministry experiences.

The 66-hour Master of Arts in Biblical Counseling was designed by Southwestern counseling faculty.

"We are committed to preparing counselors who will apply the words of the Bible to the point of God's work in a person's life, seeking first of all a right relationship with Christ for every person we serve, primarily in the context of the local church," said Waylan Owens, dean of the Terry School of Church and Family Ministries.

The degree includes courses on Old and New Testament studies, systematic theology, hermeneutics, and evangelism, which inform a biblical approach to counseling. Counseling courses will examine the history of counseling, psychology, and psychotherapy, while providing a biblical approach to counseling in matters of sexuality, gender, marriage, family, and grief. As part of the program, students will conduct counseling sessions through Southwestern's Walsh Counseling Center, while being observed and assessed by seminary faculty.

NEW VICE PRESIDENT

Trustees approved a new vice president position, naming Jason Duesing vice president for strategic initiatives. Duesing, who has served as the president's chief of staff, will continue to oversee the president's staff and provide administration for presidential strategies and initiatives.

Duesing will also serve as a liaison for the president to Southern Baptist agencies, Southwestern's Board of Trustees, and various civic and political entities. He earned his Ph.D. from Southwestern and serves as an assistant professor of historical theology.

FACULTY ELECTIONS AND PROMOTIONS

Trustees elected nine faculty members. Academic Administration committee chairman Anthony George (Florida) praised the new faculty, saying, "This is a remarkable lineup of faculty candidates, and we're thrilled about what this will mean for the seminary."

- Patricia Ennis was elected distinguished professor of homemaking.
- David Hutchison was elected assistant professor of New Testament.
- Yoon-Mi Lim was elected associate professor of organ.
- Miles Mullin was elected assistant professor of church history.
- Matt Sanders was elected assistant professor of Greek.
- John Simons was elected professor of music.
- Ryan Stokes was elected assistant professor of Old Testament.
- Paul Stutz was elected assistant professor of family ministry.
- Terry Wilder was elected professor of New Testament.

MISSION STATEMENT AND STRATEGIC PLAN

Trustees approved the revision of the seminary's mission statement to say: "Southwestern Baptist Theological Seminary assists the churches of the Southern Baptist Convention by the biblical education of God-called men and women for their respective ministries, which fulfill the Great Commission and glorify God." Trustees also adopted the principal plans for the implementation of the 2009–2013 strategic plan.



Wright addresses CP giving, women's roles, denominationalism

In addition to sharing his vision as president of the Southern Baptist Convention (SBC), Bryant Wright dialogued with students and faculty during an afternoon Q-and-A session, Nov. 3. Wright, pastor of Johnson Ferry Baptist Church in Marietta, Ga., answered questions on key topics, including his views on state conventions' distribution of

Cooperative Program (CP) funds, women in ministry, and how to engage younger pastors in a post-denominational world.

In addition to his passion to see Southern Baptists completely devoted to Christ, Wright said he desires to see missions giving and involvement increase on personal, congregational, and denominational levels. This includes, he said, Baptist state conventions re-allocating CP funds to better support mission efforts outside of their respective states. He noted the example of state conventions like the Southern Baptists of Texas Convention, which sends 55 percent of CP funds to the SBC and only keeps 45 percent to support its own ministries.

"I really believe our state (convention) executives have the chance to be the heroes of our convention over the next few years. To be willing to make these kinds of changes in funding will be an incredibly unselfish act on their part.

"Giving for CP would rise dramatically if there were more states like Texas as far as seeking to give out more than what they keep."

When asked about his stance on the role of women in ministry, Wright said, "I feel like

we have some very clear biblical guidance about the role of women in ministry leadership in the body of Christ." While women are created equal with men and there is no discrimination in spiritual gifts, Wright said, God chose to order roles in such a way that men are given spiritual leadership responsibility in the home as well as in the church as elders, pastors, and deacons.

Wright was also asked how he hopes to engage younger pastors who have distanced themselves from the denomination.

"We have to realize it's not only a post-Christian but a post-denominational world. Once we accept that rather than moan and groan about that, then I think we begin to get on the right track of recognizing that unless it is something meaningful for the younger pastors to join with other pastors who are like-minded in our viewpoint as Southern Baptist churches, we're missing the boat.

"If, within our denomination, there's a passionate focus on fulfilling Christ's Great Commission and resources and tools to better do that together as churches, rather than independently, then I believe you're going to see a positive response."



Bryant Wright, pastor of Johnson Ferry Baptist Church and SBC President.

Pastors must apply Reformation principles to church, home

The Word of God reforms churches and should inform church life and doctrine, pastor, author, and former seminary trustee Michael Lawrence said during a visit to Southwestern Baptist Theological Seminary, Oct. 28.

"Prioritize the preaching and teaching of God's Word above everything else" in ministry, said Lawrence, who preached on the parable of the sower in Mark 4 during the seminary's Reformation Day chapel.

By building programs and worshipping with certain music, he added, churches can draw crowds of various kinds. But "crowds are not what we are after if we are ministers of the Gospel. It is the Kingdom of God that we want to see, and to see that we need to recover our confidence in the Word of God because it is the Word and the Word alone, sown liberally, that brings in the Kingdom."

Through His Word, God created the universe, called Abraham out of Ur of the Chaldeans and established the nation of Israel. In Ezekiel's vision of the dry bones, God commanded Ezekiel to preach flesh and life into those bones. Also, the preaching and teaching of the Word of God ultimately effected the Reformation of the 16th century, Lawrence said, pointing to Martin Luther's own testimony: "I did nothing. The Word did it all."

According to Lawrence, who recently published *Biblical Theology in the Life of the Church: A Guide for Ministry*, biblical theology is essential to the correct preaching of a passage of Scripture. Biblical theology connects a passage to the rest of Scripture, placing it within the story of God's redemptive work.

"It was biblical theology," Lawrence said, "that led me back to being Baptist after having spent a decade in the Presbyterian

world." For this reason, Lawrence urged Baptist ministers to utilize biblical theology in their preaching and teaching, and he also encouraged them to apply biblical theology to their family lives.



Michael Lawrence speaks on the practicality of biblical theology.

Destructive ‘faith’: Peters claims prosperity gospel is heresy, wrecks lives

Proponents of the Word of Faith movement teach heresy that not only distorts the truth but also wrecks the lives of many suffering Christians, evangelist Justin Peters said during a series of lectures at Southwestern Seminary, Sept. 30-31.

“The burden that is being placed on people is almost unbearable, and it breaks my heart,” Peters said in a chapel message. “I get e-mails from people all over the world almost on a daily basis now, telling me how they or one of their loved ones have been devastated by this movement.”

The Word of Faith movement is known throughout the world for its message of “health and wealth,” often called the “prosperity gospel.” Its teachers include such notable personalities as Benny Hinn, Ken and Gloria Copeland, Joyce Meyer, T.D. Jakes, and Joel Osteen.

“This movement does a great deal of harm to people,” Peters said. “If you begin with the premise that it is always God’s will to be physically healed, and a person prays for that healing for days, weeks, months, years, sometimes for decades, but the healing does not come, then the question must be asked, ‘Whose fault is it?’”

According to Peters, the prosperity gospel always lays blame on the sick individual, who is thus accused either of hidden sin, of a lack of faith, or of not being saved. This attitude, Peters said, is exemplary of the Word of Faith proponents’ doctrine of “positive confession”: True Christians can “literally speak things into existence” or make their own “realities” through their words. With words, they can manipulate faith—viewed as a force or object—to heal the sick, bring prosperity, or even control the weather.

Since the age of 16, Peters has had a deep interest in the Word of Faith movement. At that time, a family friend, influenced by the Word of Faith movement, promised Peters that he would be healed of his cerebral palsy, a neurological disorder that doctors diagnosed when Peters was 1. However, he never found healing. Only by the grace of God and through the support of his family and church did he recover from a bout of disappointment and doubt.

After earning two master’s degrees from Southwestern Seminary, Peters became a staff evangelist at First Baptist Church of Vicksburg, Miss., and he began Justin Peters Ministries. Today, Peters travels to churches to teach them about the Word of Faith movement through a three-part seminar, titled “A Call to Discernment.”

Graduates given an imperishable commission

Southwestern president Paige Patterson reminded 216 of the next generation of Christian ministers, pastors, and missionaries that wherever they go, they take the Gospel with them. Patterson commissioned graduates as “prophets of the Most High God” during fall graduate commencement at Travis Avenue Baptist Church, Dec. 10.

Patterson addressed graduates from the Fort Worth and Havard campuses, exhorting them to remember their responsibility “to prepare all men for the return of the Lord Jesus Christ.” He compared their commission to the one given to Zechariah about his son, John the Baptist, in Luke 1:16-17.

This focus on preaching the Gospel to the world spans individual callings and ministry posts, Patterson said. “Whether you are preaching or teaching; if you are singing and directing in the worship of song; or whether you are reading the Scriptures, teaching the children, or counseling, may it all be with one goal in mind, to teach them the knowledge of salvation.”

This message holds infinite value when compared with what else the graduates could offer their people, Patterson said. “If

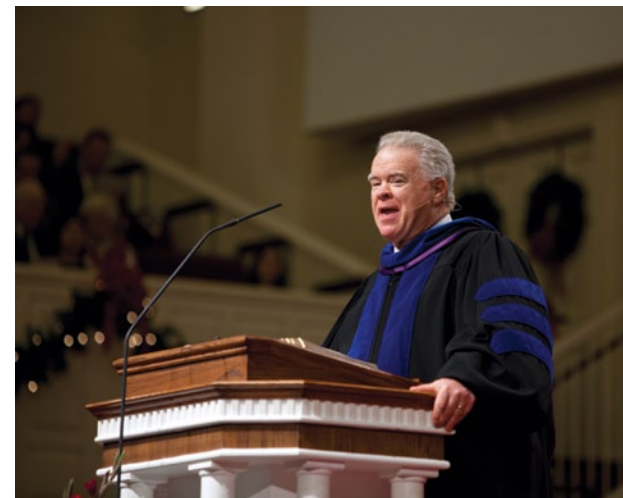
you taught them how to gain worldly goods, they’ll all be taken away. If you taught them how to gain position and prestige, someday it will vanish with the coming of age and ultimately of death. But, you are a prophet. You have the word of salvation, which, once received, will never be taken away.”

Members of the graduating class carry this hope to share the Gospel as they enter their respective areas of ministry. Two of these students, Megan and Tyler Downing, married this past summer and shared the experience of graduating together. The couple hopes to serve overseas in the future.

Peyton Hill, who earned his Master of Divinity, will leave for Woodstock, Ga., in the coming weeks to serve as an intern for Johnny Hunt, pastor of First Baptist Woodstock.

“The three things I’ve learned more than anything at Southwestern are how important it is to have a strong, conservative theology; how important it is to be able to preach the Bible and to bring the word of God to bear on people’s lives; and lastly, just personal holiness and the importance of keeping a holy life day in and day out,” Hill said.

More than 42,000 students have graduated from the seminary since its founding in 1908. Southwestern remains committed to equipping men and women for ministry in local churches and locations around the world.



President Patterson addresses graduates.

Proclamation, time capsule mark 100 years in Fort Worth

In 1910, Southwestern Baptist Theological Seminary moved from its birthplace on the campus of Baylor University in Waco, Texas, to its permanent location in Fort Worth. The fledgling institution opened its doors for the first classes on the Fort Worth campus on Oct. 3, 1910.

In celebration of the 100-year anniversary of the seminary's relocation, the city of Fort Worth issued a proclamation naming Oct. 19, 2010, "Southwestern Seminary Day." The framed proclamation was presented during a chapel service.

That same day, Southwestern opened a 60-year-old time capsule containing treasures from Southwestern's past. The capsule was set in the cornerstone of the B.H. Carroll Memorial Building on Jan. 24, 1950, and then reset on Dec. 6, 1955, when the building was expanded. When it was reset, additional items were added to the container.

Books included B.H. Carroll's *Jesus the Christ*, a signed copy of L.R. Scarborough's *With Christ After the Lost*, and E.D. Head's *The Bible Book by Book*. Additional contents included Bibles from E.D. Head and J. Howard Williams; sermon notes from George W. Truett, for whom the chapel auditorium is named; a statement of faith and Christian stewardship booklet written by William Fleming, for whom the east wing of the building is named; seminary catalogues and orders of service from 1950 and 1955; and lists of trustees and Fort Worth City Councilmen from 1955.

"There's nothing new in the materials, but it gives us a window into seminary life on the Hill 55 and 60 years ago," said Berry Driver, dean of libraries. "The time capsule gives us a veritable picture of the liturgical life, the scholarly life, even the exemplars of the writing that was done at that time. Of

course, the whole idea was to remember the heritage at this new juncture with the Memorial Building."



The time capsule is placed in the cornerstone on the east end of the B.H. Carroll Memorial Building.

Evangelism kindled among Piney Woods

Southwestern students faithfully preached and visited door-to-door in support of local churches in the East Texas Piney Woods, Oct. 22-25. Through their efforts, churches connected with their neighbors and welcomed new believers into their congregations.

"It's amazing to experience how the Lord pieces events together like a puzzle," says David Barker, whom God led to the home of a new Christian who was looking for a church. Barker's wife, Danielle, served alongside him and gave her testimony during a Sunday morning service.

Six people received Christ during the course of the weekend and were left in the care of local churches of the Rusk-Panola and the Shelby-Doches Baptist associations.

During Saturday's visitations, Southwestern Ph.D. student Madison Grace met a woman as she exited her home. Undeterred, Grace shared anyway.

"She told us it was an appointment of God for us to be there that day," he said. The woman expressed interest in visiting the new church plant, Heritage Parks Baptist Church, which Grace was supporting.

Buck Zion had a similar experience of God's leadership. Though initially hesitant, he took a poorly maintained country road to visit a secluded home on his list, and the couple who lived there excitedly received his invitation to visit the church plant, feeling like God had sent him to them.

Plans are in the works to do similar evangelistic emphases throughout different parts of Texas, says David Mills, evangelism professor and one of the coordinators for the event.



Evangelism professor Matt Queen preaches in an East Texas church.

Student trains to raise up pastors overseas

Ten years ago, Christian media outlets reported an outburst of violence on the Indonesian island of Ambon and other areas in the nation. During this outburst, many Christians and Muslims alike were left homeless, wounded, or dead.

Amid this violence, Ronny, who is currently a Ph.D. student at Southwestern Seminary, worked with the International Mission Board to coordinate relief efforts, building refugee camps and ministering to both Christians and Muslims.

As Ronny worked in the relief effort, God called him to the ministry of the Word. Surrendering to God's call, Ronny and his family moved to the United States, where he completed a Master of Divinity degree from Mid-America Baptist Seminary in 2005. They soon returned to Indonesia, and the nation's Baptist convention called him to serve as president at a seminary in Indonesia, a position he still holds.

In the meantime, Ronny and his family prayed that he would be able to continue his

education. Driven by a passion for training native theologians and pastors in Indonesia, Ronny moved to Fort Worth in the fall of 2010, with his wife, Lena, and their three daughters.

"There is a huge mission field in Indonesia," Ronny said. Indonesia contains 240 million people, spread across 17,000 islands and speaking 500 dialects. Nearly 90 percent of the population claim to follow Islam, giving Indonesia one of the largest Muslim populations in the world.

"You have brothers and sisters there at the (Indonesian) seminary who are on the front line," Ronny said, appealing to his fellow Southwesterners.

"Partner with our students to reach the lost, to plant a church. I don't just want to go to school here, I want to voice the needs, asking people to come—asking students, professors, and pastors to come and train our local leaders, so that they will be better soul-winners."



Ronny and his family.

Students study Renaissance, share Gospel in Europe

Nineteen College at Southwestern (CSW) students and professors experienced cultural, philosophical, and spiritual history firsthand during Thanksgiving break, Nov.19-29.

Students actively contributed to their studies through an academic tour of Paris and joined Emmanuel College undergraduate students in class and ministry in Romania. The team was led by Professor of Humanities David Bertch and CSW Dean Steven Smith.

Paris was an influential city in the development of Western thought, which is the focus of study for CSW students like Ben Watson. Watson's time in Paris with the group "sort of summed up everything we had been learning in the College for the last four years," he said.

One of Bertch's academic contacts led students on a tour of the city and regional landmarks, and Watson learned how the city and its people had been brought through each ideological stage.

"He just wrapped everything together, what we've been reading and thinking about, all the history that we've learned, and just showed us how it worked itself out in Paris," Watson said.

Students also attended classes with Romanian students at Emmanuel College in Oradea, Romania, where Smith and Bertch taught courses on homiletics and world religions, respectively. Class ended each day by 3 p.m. local time, and they would go

with their Romanian classmates and scatter throughout Oradea to share the Gospel.

All Southwestern trips have an academic and evangelistic component, and Watson was excited to share his faith with the people of Oradea, getting a crash course in Eastern Orthodox Christian beliefs from the Romanian students as he did so. The Romanian students served the group as interpreters.

Watson and his classmates were required to read *Questioning Evangelism* by Randy Newman for the trip, and he was excited to see the question-based evangelism method played out in real life.



Hough reaches men through man's best friend

A hunting dog named Prophet taught Southwestern Seminary students to heed the Master's call during chapel, Nov. 11.

"Ask the beast of the field and he will teach you," said Prophet's owner, Hank Hough, the founder of Kingdom Dog Ministries, referring his chapel audience to Job 12:7. Hough travels the country with one such "beast," his dog Prophet, and shares the Gospel through man's best friend.



Flag Football Championships

As an extension of the Office of Student life, intramural sports provide opportunities for students on campus to get to know one another through friendly competition. Students enjoyed the flag football tournament during the 2010 season, beginning on Sept. 11 and culminating in the championship game on Nov. 6.



Land calls for prayer, political responsibility

Richard Land reminded Southwesterners that the United States faces problems that transcend economics or politics. Preachers have the right and responsibility to encourage church members "to vote their values, their beliefs, and their convictions, and to make it clear what the Bible's convictions are on these various issues."



Orthodoxy prevails in age of the earth debate

In regard to the Genesis account, remain orthodox, Southwestern professors said during the "Grindstone: Young Earth or Old Earth?" event, Oct. 15.

A Christian must aim to "understand the text with all the literary indications that are in the full context of the canon," said Craig Blaising, provost and professor of theology.



Local Baptist associations still viable

When Baptist churches first began to dot the evangelical landscape, they partnered together to reach their local regions for Christ. Despite claims that they are a thing of the past, director of missions and trustee Danny Johnson believes local Baptist associations have a great future.

Southwestern releases latest journal on Dead Sea Scrolls

The newest edition of the *Southwestern Journal of Theology* investigates the Dead Sea Scrolls. The release of this issue of the journal follows Southwestern Baptist Theological Seminary's recent acquisition of Dead Sea Scroll fragments.

This edition of the journal is part of the seminary's ongoing endeavor to advance the scholarship of the scrolls. It explores the history and significance of the Dead Sea Scrolls, the exegetical methods and theology

displayed in the scrolls, and the nature of the communities that preserved them.

Four professors from Southwestern contributed to the journal, including Ryan E. Stokes, an expert in the scrolls from Yale, whom Southwestern's board of trustees recently elected to serve as assistant professor of Old Testament in the School of Theology. Additionally, Dead Sea Scrolls expert Peter Flint from Trinity Western University in British Columbia contributed to the journal.

Beginning with the release of this edition of the journal, the *Southwestern Journal of Theology* will have a modified format, with a larger folio size and a thematically redesigned cover. The editorial and select articles from each edition of the journal may be viewed on www.baptisttheology.org, a website of Southwestern's Center for Theological Research.

In Their Own Words: Terry Wilder

The following is from an interview with Terry Wilder, professor of New Testament at Southwestern Seminary, on a new B&H Academic publication he co-edited, *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*. To watch video clips of the interview, visit www.swbts.edu/InTheirOwnWords.

Q: *What is the theme of this book?*

A: The overarching theme in the Pastoral Epistles, and the reason it is important, is stewardship with the Gospel, which is where we got the title, *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*. In these letters, Paul treats Timothy and Titus as stewards of the Gospel. Paul himself is a steward, and the Lord Jesus Christ, of course, is our master.

A steward in antiquity was a chief household slave, someone who was entrusted with his master's affairs while he was away, until he returned. And so, in a very real

sense, ministers, pastors, and preachers are stewards of the Gospel, and we have been entrusted with managing the household, i.e., God's church, while the master is away, until His return.

Q: *You wrote a chapter on the Pauline authorship of the Pastoral Epistles. How did you prove his authorship?*

A: I took the criteria that critical scholars use to usually show that the Pastoral Epistles were not written by Paul, and I applied it to a book whose authorship hardly anybody would dispute. I showed that Philippians is also pseudonymous if you want to press it hard enough. Of course, that is ludicrous. And my point was that any of these items, any of these criteria, if you push them hard enough, you can disprove almost anything.

If you take this approach, you can go berserk with it. And there is no need, really, to resort to theories of pseudonymity. I think that Paul wrote the Pastoral Epistles because

they say that he did. And we can go through the various reasons, but primarily, the early church rejected non-apostolic authorship when it recognized books as canonical.

There is an ancient myth about Procrustes, and he invited travelers into his home, and he had an iron bed. And if they were too short, he would stretch their legs. If they were too long, he would cut them off. In other words, he would make them fit. And I think that is often what critical scholars do with these sorts of things. They make their theories fit.



Terry Wilder, professor of New Testament

Watch video of additional questions and answers at www.swbts.edu/InTheirOwnWords



By Benjamin Hawkins

Seminary professor debates famed atheist on God's existence

Intelligent Design proponent William Dembski and famed atheist Christopher Hitchens disputed the existence of a benevolent God in a recent debate now posted on the website of Prestonwood Christian Academy in Plano, Texas.

The debate was hosted in the worship center of Prestonwood Baptist Church in Plano, Nov. 18. A full video archive can be viewed on www.pcawebcast.com/2010debate.

"I don't think it is healthy for people to want there to be a permanent, unalterable, irremovable authority over them," argued Hitchens, a controversial author and speaker whose books include *God is not Great: How Religion Poisons Everything*. "I don't like the idea of a father who never goes away ... of a king who cannot be deposed.

"For hundreds and hundreds of years, the human struggle for freedom was against the worst kind of dictatorship of all: the theocracy that claims it has God on its side. ... I believe the totalitarian temptation has to be resisted."

According to Hitchens, the structure of the universe, the course of history, and the makeup of human anatomy do not prove the existence of a benevolent creator. Humans, he said, are "poorly evolved mammals on a short-lived planet" who are only "half a chromosome away from being chimpanzees."

Human history, furthermore, is littered with battles wrongly justified in the name of God.

During the debate, Dembski, a research professor in philosophy at Southwestern, argued that the universe displays evidence of an intelligent creator. A champion of the Intelligent Design movement, Dembski is the author of numerous books, including *The Design of Life: Discovering Signs of Intelligence in Biological Systems* and *The End of Christianity: Finding a Good God in an Evil World*.

"For Hitchens, Intelligent Design ... is just rebranded creationism," Dembski said. On the contrary, he argued, Intelligent Design is "the study of patterns in nature that are best explained as the product of intelligence." This applies to various scientific fields, including archaeology and forensics. Furthermore, humans naturally try to decipher whether events are caused by chance or by the intent of an intelligent being of some kind, whether human or divine.

While Intelligent Design does not attempt to prove the existence of the Christian God in particular, it is "friendly toward theism" and toward belief in the loving God whom Christians worship.

On the other hand, Dembski argued, the atheism propounded by Hitchens and others "demands a materialistic form of evolution,"

such as Darwinism: "In regarding design as unthinkable, Hitchens puts himself in an atheist straightjacket: For the atheist, we must be here as the result of a blind, purposeless, evolutionary process."

According to Dembski, atheists often raise the problem of evil as they dispute the existence of God, but they must answer a more difficult question: If God does not exist, where does good come from?

"The problem of good as it faces the atheist is this: Nature, which is the nuts-and-bolts reality for the atheist, has no values and thus can offer no grounding for good and evil," Dembski said. "Values on the atheist view are subjective and contingent," arising from the evolutionary process and social customs. How, then, can atheists have moral indignation toward any person or action?

Addressing the problem of evil, Dembski argued that theists find a solution by realizing that God will eventually bring all wrong to justice. They must trust God in the meantime. Christians, he later added, find the cure for sin and evil in the God-man, Jesus Christ, who identified with human suffering on the cross.

"In God becoming human in Jesus Christ," Dembski said, "God has established solidarity with the human condition."

Dembski (left) argues for the existence of God against atheist Christopher Hitchens.



Southwestern installs chair of organ

President Paige Patterson, faculty, and students set aside a chapel service to install formally professor Yoon-Mi Lim as the first appointee to the Albert L. Travis Chair of Organ at Southwestern Seminary, Nov. 10.

Travis, distinguished professor emeritus of organ, praised the instrument's ability to support and uplift parishioners during congregational singing, in addition to its aesthetic appeal.

"The organ is an instrument of praise and prayer," said Travis, who served the School of Church Music from 1977–2008. "The primary purpose for this kind of instrument is to help us focus our attention on God, whether through a quiet prelude or through a joyful introduction to a hymn."

During the service, Travis expressed thanks for the continual ministry of alumna Kathryn Sullivan Bowld, whose commitment to music ministry and scholarship made the chair in his name possible. Initially entering seminary to train for evangelistic service as a revival pianist, Bowld earned her degree in organ in 1933 and returned to achieve her Master of Music in conducting in 1988.

Travis himself was one of the first holders of the Bowld organ scholarship, established in 1977 and one of the many ways Bowld supported her alma mater and future generations of music students. She is also the namesake of the Bowld Music Library, built in 1992.

Patterson built upon this worship-leading emphasis for the organ during his exposition of 1 Chronicles 16:1-7, noting that church organists, as well as other ministers of music for the local church, are to use music to commemorate, to thank, and to praise God.

Lim expressed her appreciation for her new role but chose to do so through music, performing the *Fugue* from "Prelude and Fugue on the name of Alain" by Maurice Duruflé. Lim holds her doctorate in music literature and performance from Indiana University, is the winner of numerous prestigious competitions for organ, keeps an active concert schedule, and has music ministry experience both in the United States and in Korea.



Dr. Patterson hands Yoon-Mi Lim a plaque commemorating her installation in the Chair of Organ.

Southwestern composers honored by associates

The American Society for Composers, Authors, and Publishers (ASCAP) granted awards to Southwestern student Richard Flauding and professor William Mac Davis in its concert music division.

Davis, who serves as professor of music theory and composition, associate dean for the performance division, and chair of the music theory and composition department,

was recognized by ASCAP for the 17th consecutive year.

Davis is an internationally recognized composer who earned his Bachelor of Music and Master of Music degrees from the University of Mississippi, his Ph.D. in composition from the University of Utah, and studied at the Eastman School of Music in Rochester, N.Y.

"This award is a wonderful recognition of his strong influence and activity in the field of composition in the United States," says Stephen Johnson, dean of the School of Church Music.

Richard Flauding is a Master of Music student and serves as a composition instructor in the College at Southwestern. His works have been used in commercials, on television programs, and in films.

Guatemala honors church music professor

The Guatemalan government honored Edgar Cajas, associate professor of church music education at Southwestern Seminary, with the Ambassador of Peace Award, Oct. 15.

"This is just a great tribute to Edgar's dedication to and passion for training up music leaders," Stephen Johnson, dean of the School of Church Music at Southwestern, said. Cajas said he was shocked and grateful for the award.

In 1996, Guatemala ended a 36-year civil war, and since that time, the government has granted the award to individuals and organizations who contribute to the peace and welfare of Guatemala. Cajas was nominated for the award by students of the *Escuela Alfredo Colom* in Guatemala City.

After receiving two master's degrees from Southwestern Seminary, Cajas and his wife,

Athena, returned to Guatemala City in 1995 and founded the *Escuela Alfredo Colom*, a Christian school for music teachers and the only private school in Guatemala City authorized to give music education degrees.

1950

Cammid O. Arrendell (BD 1958, MDIV 1973) elected chaplain of the Alamo chapter of the Sons of the Republic of Texas.

William "Bill" Pinson (BD 1959, THD 1963) received the Medal of Service – Pro Ecclesia from Baylor University in Waco, Texas, for Christian service.

1960

Gregorio O. Gomez (MRE 1966, MARE 1983) to Primera Iglesia Bautista, Yorktown, Texas, as Pastor.

1970

Gerald A. Bounds (MDIV 1970) to First Baptist Church, Thayer, Mo., as senior pastor.

1980

Valerie R. Storms (MDIV 1984) elected president of the Association of Professional Chaplains.

R. Maurice Hollingsworth (MDIV 1989, PHD 1995) elected as President of the Baptist Convention of New Mexico.

2000

Steven R. Laufer (MDIVBL 2002) to University Baptist Church, Clear Lake, Texas.

Robert A. Rice (MALM 2009) received Outstanding Humanitarian Service Award from San Antonio Society of Ophthalmology.

Retirement

Glenn McCathern (MRE 1972) from Coulter Road Baptist Church, Amarillo, Texas.

Paul Kim (MDIV 1976, MRE 1979, MARE 1983) from Berkland Baptist Church, Cambridge, Mass.

Charles R. Davenport (MDIVBL 1997) from Mt. Sylvan Baptist in Lindale, Texas, to reside in Magnolia, Texas.

Births

Anna Claire, Nov. 1, 2010, to **James "Brad" (MARE 1996)** and Jennifer **Hartzog**.

Adoption

Nathan Pierce, May 5, 2010, to **Stephen P. "Steve" Johnson (MDIVBL 1997)** and **Andrea McEachern Johnson (ExMDIVBL 1998)**.

Anniversaries

Charles G. (MRE 1958) and Betty J. **James**, 55th wedding anniversary (February).

Memorials

1940

Mavis M. Stroble (MARE 1940).
B. J. Martin (THM 1942).
J. H. Wright (MATH 1942).
Celestia Brannen Davis (EXRE 1946).
Anne Richardson "Richie" Harris Whaley (MRE 1948).

1950

Dorothy Russell Murphree (BRE 1950).
Clarence S. White (MRE 1950, BSM 1950).
Thomas Earl Vaughn, Sr. (BD 1950, MDIV 1968).
Jimmie L. Nelson (BD 1951, THD 1961).
Frederick Lee "Fred" Chambers (DIPTH 1953).
Jesse G. Blankenship III (EXTH 1958).
Jane Kincaide Burkhart (MRE 1958).
Joe W. Howington (BD 1958).
Betty Joe Krummel (MRE 1958).
Anita Ashley King (ARE 1959).

1960

Billy J. Chambers (BD 1960).
Kenneth C. Hubbard (BD 1960, THD 1968, MDIV 1975).
Nancy Jane Blair (MCM 1961).
Dan E. Taylor (EX-TH 1968).

1970

James B. Thweatt (MRE 1972, EDD 1979, MARE 1983).
Ervin W. Cook (MDIV 1973).
Janis Mayhew (MRE 1973).
Richard P. Cooke (DIPTH 1975).
Samuel D. Goodwin (MRE 1977).
Mose "Edward" Chaffin (DIPTH 1978).
Ralph B. Lee (MDIV 1978).
Bankston S. Armentrout (MRE 1979, EXTH 1992).

1980

John B. Young (MRE 1980, MARE 1991).
Clet W. Wilburn (MDIV 1983).
Terry Bratton (MDIV 1984).
George E. Priest, Jr. (MARE 1984).

Missionary Appointments

Kristopher (MDIV, in progress) and Karis **Jones**

Church Planting Missionary Pastor
Dallas, Texas.

David (THM, in progress) and Nicole **Keuss**
Church Planting Missionary Pastor
Wylie, Texas.

Steve (MAMISS, 2010) and Nickolee **Roberts**
Evangelism and Church Planting
Sub-Saharan Africa.

Richard (MDIV, 2008) and Melissa **Sivernell**
Church Planting Missionary Pastor
Denver/Stapleton, Colo.



Additionally, nine 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.



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ENGAGING MEN ON THE FIELD OF BATTLE

Southwestern has always been known as a school that emphasizes the truth and value of the Gospel message and Southwesterners as those willing to do whatever it takes to get that message to the ends of the earth. One area of service in this spirit is military chaplaincy. I recently had the privilege of deploying with the Army to Iraq, along with one of my former students at Southwestern who serves as a chaplain for one of the battalions in my brigade.

Masculinity—a certain sense of machismo or bravado—still plays an important role in the ethos of military service for males, especially in combat arms units (e.g., infantry, cavalry, armor, etc.). I have found that this mindset leads many of the young men to live in a certain state of denial when downrange. While female soldiers seem to be relatively comfortable expressing their feelings to one another, there is still a stigma attached to such expression for males. Yet, most male service members still experience the same emotions as their female counterparts. Fear of death, loneliness due to separation from family and friends, and grief over the loss of friends and comrades, to name a few, are very real and present realities for many when deployed, and so the counseling room becomes an important tool in ministering to male military members.

In many cases, they feel they cannot share with their squad or team members due to stigma or because of their roles in the unit, or with their loved ones because they do not want them to worry. My own experience confirms this, as I was reluctant to tell either my wife or my mother that we were occasionally experiencing mortar/rocket attacks;

if they did not hear of it on the news and were under the impression that things were quiet overseas, I was not going to tell them otherwise (though I wouldn't lie, if asked). At one point, my mother asked if I was safe, and I told her that I was relatively safe. She was not happy with my somewhat evasive answer. So often times, soldiers find in the chaplain someone in whom they can confide and who understands, at least somewhat, their struggles.

The two most common issues that men come to the chaplain with are fear of death and marriage concerns or problems. While it may seem like something of an oversimplification, I always help the young man see that Christ is the answer. Of course, we talk about communication skills in marriage, but we also note that the Gospel is a message of reconciliation for broken relationships. We highlight the training in relationships given by Jesus, the example he gave for husbands to follow in his loving sacrifice for the Church (Eph. 5:25-33), and the work of the Holy Spirit in bringing a supernatural peace to the distressed home for those who have given their lives, and marriages, to Christ (Jn. 14, esp. vss. 26-27). We talk about confidence in the tactical training the soldiers received and in their leadership, but we also note that fear of death dissipates as we grow in conviction that this life is not all there is and we have peace with God by grace through faith in Christ and the price He paid on the cross (Matt. 26:28; Acts 5:31; 10:43; 13:38; 26:18; Eph. 1:7; Col. 1:14; 1 Jn. 1:9; 2:12).

The Gospel truly is the answer to life's problems; it just becomes especially relevant and clear when the attacks of the enemy are

an ever-present spiritual and physical reality. Military ministry is a unique opportunity to reach a segment of the population at a critical time, and I am proud that every day there are Southwestern graduates serving as chaplains literally "on the front lines," in order to bring the message of hope, forgiveness, salvation, and healing to our nation's service members.

John D. Laing is assistant professor of theology and philosophy at Southwestern's Havard School in Houston, and serves as a Brigade Chaplain (LTC) in the Texas Army National Guard. His unit, the 72nd Infantry Brigade Combat Team, recently returned from a year-long tour in Iraq, where it served as the Command and Support element for the International Zone, commonly referred to as "the Green Zone," in Baghdad. Laing is also author of "In Jesus' Name: Evangelicals and Military Chaplaincy."





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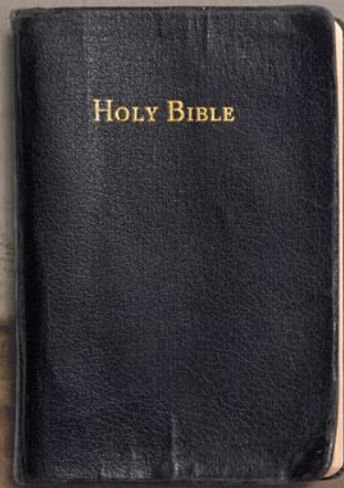
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