

# SouthwesternNews

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

SPRING 2012 | VOLUME 70 NO. 3



**THE**  
**DEAD SEA SCROLLS**  
**AND THE**  
**BIBLE**

2012 SOUTHERN BAPTIST CONVENTION  
NEW ORLEANS, LOUISIANA



SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

*Alumni & Friends*  
**LUNCHEON**

**Wednesday, June 20, 2012**  
Twelve O'clock Noon

**MEETING ROOMS: 243 - 245**  
**Ernest N. Morial Convention Center**



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# CALENDAR

For more information, please call 817.923.1921.

## APRIL

3

Land Center Luncheon  
Dr. Barrett Duke (ERLC)

6

Good Friday  
Offices closed / Classes dismissed

9-11

Spring Trustee Meeting

12

Chamber Chorale Music for Missions  
Spring Concert  
7:30 p.m. | RA.

19

Student Awards Day

24

The Southwestern Master Chorale Presents:  
Mendelssohn's *Elijah*  
7:30 p.m. | TA

## MAY

4

Graduation  
Fort Worth Campus

5

Graduation  
Houston Campus

05/25-06/10

Republic of Udmurtia Mission Trip

## JUNE

17-18

SBC Pastors' Conference  
Ernest N. Morial Convention Center  
New Orleans, La.

19

Conservative Resurgence Event at SBC  
8 p.m. | Level 3, Napoleon Room  
Ernest N. Morial Convention Center  
New Orleans, La.

19-20

SBC Annual Meeting  
Ernest N. Morial Convention Center  
New Orleans, La.

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Southwestern Seminary Alumni  
and Friends Luncheon at SBC  
Noon | Level 2, Room 243-245

# SouthwesternNews

SPRING 2012  
Volume 70, Number 3

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**SOUTHWESTERN**  
BAPTIST THEOLOGICAL SEMINARY



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## DEPARTMENTS

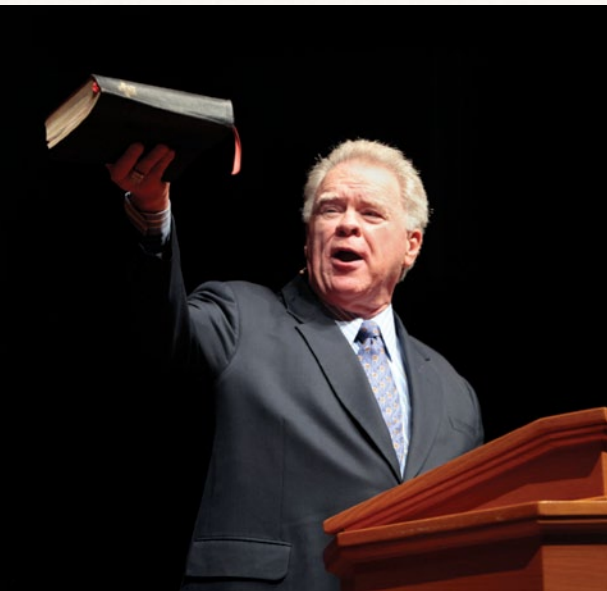
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**ON THE COVER**  
The view from atop the cliffs above Qumran looking toward the Dead Sea.

## a letter from THE PRESIDENT

This issue of *Southwestern News* is dedicated to the Dead Sea Scrolls. A number of people have raised the obvious question: Why is Southwestern involved with the Dead Sea Scrolls? There are four major reasons why we are focusing on the Dead Sea Scrolls.



First, the possession of these scrolls that are now owned by Southwestern Seminary gives our Old Testament professors and students the opportunity to learn to decipher ancient texts and to grasp the importance of the Dead Sea Scrolls. These are the oldest copies of Scripture that are available,

and the script of the Hebrew text sometimes looks quite different from what would appear in a regular Hebrew grammar book or Bible. Our professors have the opportunity to become the translators of record for those texts that have not yet been translated, which constitutes most of them. Students will actually have the opportunity to work closely with these fragments—an opportunity that few students in the whole world ever have.

Second, putting these scrolls on exhibit for six months, together with all of the other opportunities associated with that exhibition, will bring thousands of people in touch with the Bible and with the most ancient copies of the biblical text. We anticipate that many of those people will be Christians and will come from our churches with an understandable interest in the Word of God. But the most exciting thing to us is that the scrolls will bring to the campus an inordinately large number of people who are interested in history and antiquity and want to see the scrolls, yet have little, if any, understanding of the Bible or any relationship to the Lord of Holy Scripture. In going through the exhibition, they will be brought into close contact with the text of Holy Scripture, and we

But the most exciting thing to us is that the scrolls will bring to the campus an inordinately large number of people who are interested in history and antiquity and want to see the scrolls, yet have little, if any, understanding of the Bible or any relationship to the Lord of Holy Scripture. ... In effect, the Dead Sea Scrolls & the Bible exhibition becomes a major evangelistic opportunity.

are praying that, as a result, many will come to know the Lord. In effect, the Dead Sea Scrolls & the Bible exhibition becomes a major evangelistic opportunity.

Third, we hope that children coming to the exhibit will not only learn about the Bible and the Dead Sea Scrolls but also have the opportunity to be challenged to think in new areas altogether. In addition to experiencing a real camel ride and entering a Bedouin tent like the ones used by those who first found the scrolls, they will also have the opportunity to visit an artificially prepared, large dig site. While they are there, they will actually participate in archaeological excavation and learn how it is done. Literally thousands of pottery sherds dating from antiquity will be planted in the dig site. Each student digging will have the opportunity to find and take home a piece of antiquity. They will also have the opportunity to visit the gift shop and find a book on the Dead Sea Scrolls, which will introduce them to how the Bible was preserved throughout the generations and tell the story of how Southwestern Seminary came to possess such a wonderful collection.

Finally, the Dead Sea Scroll exhibition will help us achieve one

of our most important goals—the permanent funding of our program of biblical archaeology. Although little known to the average church goer, the field of biblical archaeology has come on hard times. Most of the archaeology programs in seminaries, colleges, and universities have been lost. Some erroneously believe that all of the important finds have already been made and there is little left to do. Recent reports of the discovery of a manuscript containing the Gospel of Mark and dating to the first century have not been confirmed but, if true, would not be surprising. This document could be the earliest New Testament manuscript and could be of major consequence. During recent years, any number of important discoveries have been made, and there remain in the Near Eastern countries literally hundreds of archaeological sites that have never been investigated, or at least have been investigated in a very rudimentary fashion. Southwestern Seminary purposes to provide a program of biblical archaeology that will produce professors who will stimulate the development of archaeological programs in other evangelical seminaries and colleges in America and, for that matter, around

the world. Then, hopefully, the pace of these archaeological endeavors can increase, resulting in greater knowledge and understanding of the Bible and its texts. Hopefully, the Dead Sea Scroll exhibition at Southwestern Seminary will assist in making this possible.

You can help in this task. Let me ask every reader of *Southwestern News* to look carefully through this edition and learn all that you can, then urge your church to get a bus load of senior citizens or young people or perhaps your entire church family and come to Southwestern Baptist Theological Seminary. Enjoy a cup of Turkish coffee in the Bedouin tent, and move through the exhibition of some remarkable antiquities from Qumran that will be on display. See for yourselves the earliest copies of Hebrew Scripture. Bring someone with you who does not know the Lord, because in the process of seeing the exhibition on the Dead Sea Scrolls, he will definitely be introduced to the Lord of Scripture.

Until He Comes,



Paige Patterson

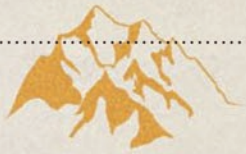
EST 250 BC

QUMRAN

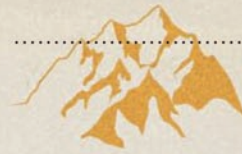


SOUTHWESTERN  
FORT WORTH, TX

BRINGING THE



DEAD



SEA SCROLLS

EXHIBITION

JULY 2012

BACK TO

LIFE

PHOTOS: HISTORIC PHOTOS COURTESY OF ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE DE JÉRUSALEM USED THROUGHOUT.





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**SWBTS.**  
EDU/DSS  
EXHIBITION



STORY BY SHARAYAH COLTER • PHOTOGRAPHY BY MATTHEW MILLER  
HISTORIC PHOTOS COURTESY OF ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE DE JÉRUSALEM.

# DEAD SEA SCROLLS AND THE BIBLE



## TYPE

"Dead Sea Scrolls" into the white search bar and Google presents 29 pages of images related to the ancient documents. Stick the 1998 animated film *The Prince of Egypt* into the DVD player and DreamWorks presents its rendition of Bible times in the Near East.

For many Christians, the eastern lands where God spoke to Abraham, where God led the Israelites to freedom, and where Jesus was born, lived, died, and rose again may just as well only exist in the events' respective time periods. Whether hindered by vacation time, finances, or other responsibilities that preclude leaving America and entering the Holy Land, millions of people cannot visit the desert surrounding the Dead Sea. For some, Google and DreamWorks may offer the closest access they may ever have to the lands the patriarchs criss-crossed by sandaled foot.

*cont. on page 13*

## WHAT TO KNOW BEFORE YOUR VISIT



VISITORS SHOULD REMEMBER TO BRING A FEW ITEMS SUCH AS A PHOTO ID TO PICK UP TICKETS AND A LIGHT JACKET TO WEAR IN THE EXHIBIT HALL. FOR THE PRESERVATION OF THE ANCIENT DOCUMENTS AND ARTIFACTS, THE TEMPERATURE WILL BE KEPT BETWEEN 68 AND 70 DEGREES INSIDE THE BUILDING. VISITORS CAN FIND A LIST OF ITEMS NOT TO BRING AT SEETHESCROLLS.COM, ALONG WITH INFORMATION ABOUT TICKETS, HOURS OF OPERATION, AND LOCATION. THE WEBSITE ALSO INCLUDES EDUCATIONAL RESOURCES SUCH AS GAMES, MAPS, ARTICLES, AND WEBSITES. BEGINNING IN MAY, TEACHERS CAN FIND TEACHING GUIDES AND SUNDAY SCHOOL GUIDES TO HELP THEM PREPARE THEIR STUDENTS FOR A TRIP TO THE EXHIBITION.

### GO TO SEETHESCROLLS.COM FOR:

- TICKETS
- TIMES
- LOCATION
- EDUCATIONAL RESOURCES (GAMES, MAPS, TEACHING GUIDES)
- FAQ'S

### IN THE EXHIBIT:

- MURALS OF THE DEAD SEA REGION
- ARTIFACTS SUCH AS COINS, POTTERY, AND SANDALS
- REPLICA WAILING WALL
- AUTHENTIC BEDOUIN TENT
- TENT FROM QUMRAN DIG SITE
- SCROLL STYLUS AND INK WELL
- REPLICA OF CAVE 4
- DEAD SEA SCROLL FRAGMENTS AND OTHER MANUSCRIPTS
- DEAD SEA SCROLLS FILM
- iSCROLL KIOSKS
- PORTION OF ST. JOHN'S BIBLE
- EARLY BIBLES AND TEXTS
- GIFT SHOP
- EDUCATIONAL INTERACTIVE DIG SITE

See more details on the exhibit on page 12.



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Code or visit website



**“THERE IS A PRIOR QUESTION TO THE ‘IS THE BIBLE TRUE?’ QUESTION, AND THAT IS, ‘IS WHAT WE HAVE THE BIBLE?’ ... WHAT WE HAVE IN THE OLD TESTAMENT WAS COPIED VERY FAITHFULLY.”  
- WESTON FIELDS**

Southwestern hopes to change that reality and give more people than ever a chance to see manuscripts that reveal the faithful transmission of the biblical texts over thousands of years through its Dead Sea Scrolls & the Bible exhibition, which will run from July 2012 to January 2013.

Organizers expect to see more than 400,000 people visit the exhibit during its six-month run at the seminary’s MacGorman Chapel and Performing Arts Center.

Weston Fields, guest curator for the Dead Sea Scrolls & the Bible exhibition and executive director of the Dead Sea Scrolls Foundation, says that while the ancient scroll

*(Left) While Bedouin found many of the scrolls stashed in caves near the Dead Sea, archaeologists actually found the Copper Scroll. Many believe the Copper Scroll, found in Cave 3, contains clues to the underground hiding place of buried treasure, though no one has reported finding the treasure yet. After five years of discussing how to unroll the brittle pieces of the Copper Scroll, scholars decided to cut the scroll into 23 strips to avoid destroying the material and the ability to decipher the writing it bore.*

.....  
fragments do not “prove” the Bible is true, they prove, more or less, that the Bible Christians use today, including 66 books from Genesis to Revelation, is the Bible God intended Christians to have, even thousands of years after He first inspired its writing.

“What I try to get people to understand is, there is a prior question to the ‘Is the Bible true?’ question, and that is, ‘Is what we have the Bible?’” Fields says. “The scrolls give us a 2,000-year-old snapshot of how the text of the Bible was in Jesus’ day. If there had been cameras, somebody could have stood next to Jesus, taken a picture of the Torah Scroll that He

was holding up in the synagogue, put that picture in a vault somewhere for 2,000 years—nobody got a chance to see it, nobody could change it—and all of the sudden, you open up the vault 2,000 years later and say, ‘Look, here’s a picture of Jesus holding the scroll and look at the text.’ Well, that’s what we have, except we don’t have a picture of Jesus; but we got the text that the Jews were using at the time. So what it does is it gives us confidence in the words of God that were transmitted down to us. Now it doesn’t answer the question, ‘Is the Bible true?’ because that is a matter of faith, but it does help you understand that what we have

*cont. on page 13*

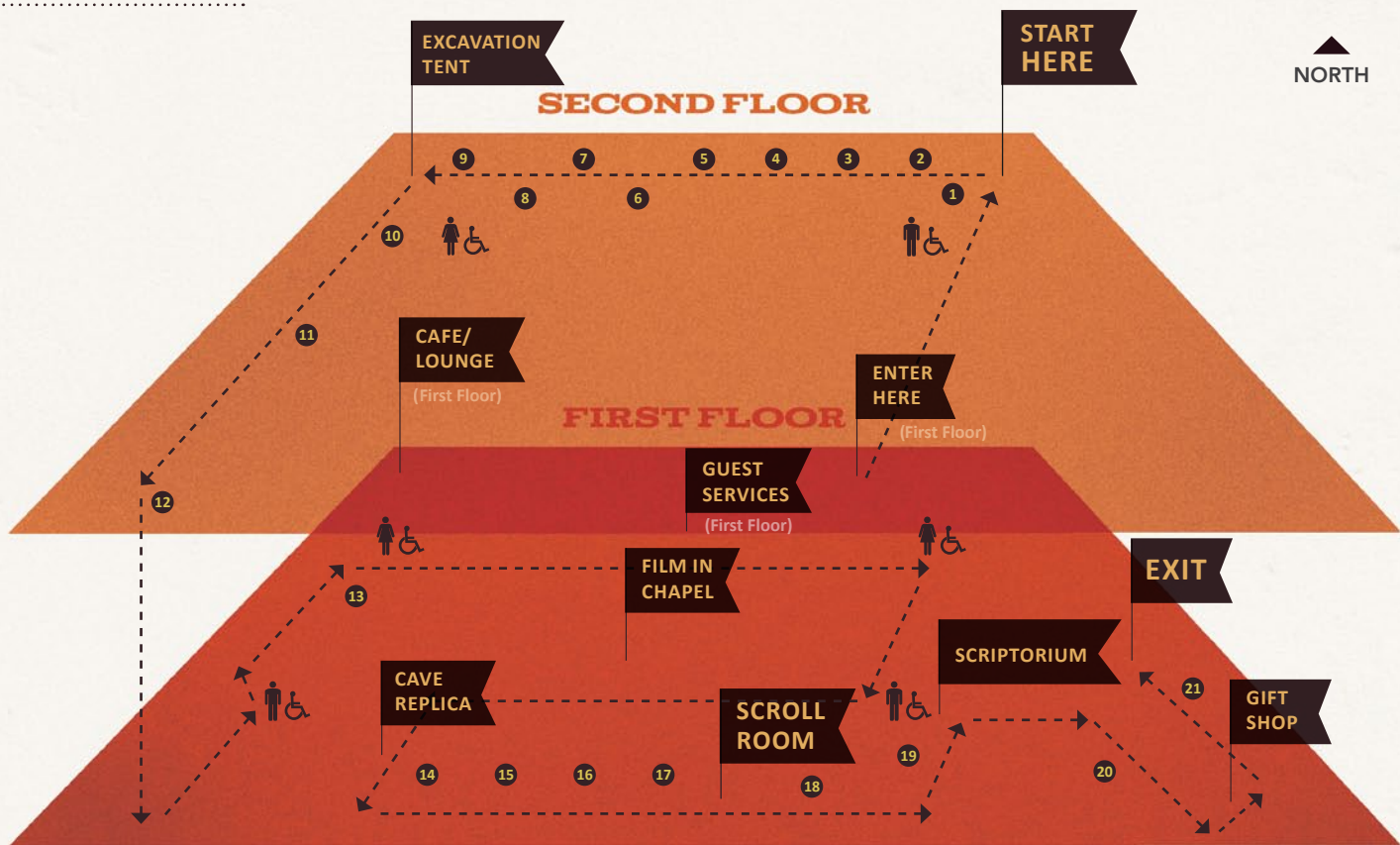
# GET TO KNOW YOUR WAY AROUND THE EXHIBIT

KEY: -----> WALKING PATH |   RESTROOMS WITH HANDICAP ACCESS

## GET CARRIED AWAY IN THIS ONCE-IN-A-LIFETIME EXHIBIT

If you imagine a small-scale exhibit showcasing a handful of thumb-sized manuscript fragments and pottery crumbs, you might want to take a closer look at this tour map. When you enter the exhibit, you will leave 21st-century America in the parking lot and immerse yourself in the world of biblical archaeology. You'll walk through 96,000 square feet of exhibits designed to transport you to historic settings linking the hiding of the scrolls in caves to the availability of the Bible at your local bookstore.

You will see small and large portions of scrolls, including a segment of Genesis that has never before been publicly displayed. You will walk through cave replicas, enter a scroll room, and even have the chance to investigate the scrolls yourself in a high-tech scriptorium. And that is only the beginning. So, go ahead. Take a look. You do not want to miss this once-in-a-lifetime opportunity to see the scrolls.



## DEAD SEA SCROLLS & THE BIBLE | OPENING JULY 2, 2012

- |  |  |                          |
|--|--|--------------------------|
| 1. Journey to the Dead Sea with mural and arch | 8. Archaeology of Qumran with Temple Wall        | 15. New Testament Papyri |
| 2. Hellenistic/Hasmoneans                      | 9. DSS Discovery                                 | 16. Lion Gate            |
| 3. Jerusalem City Model                        | 10. Team/Sorting                                 | 17. Early Bibles         |
| 4. Roman/Herodian                              | 11. Isaiah Facsimile                             | 18. Codices/Medieval     |
| 5. Ossuaries                                   | 12. Enter first floor through stairs or elevator | 19. St. John's Bible     |
| 6. Masada/1st Revolt                           | 13. Enter chapel for film                        | 20. Jerusalem March      |
| 7. Judaism/Roots of Early Christianity         | 14. Exit Cave and enter Scroll Room              | 21. Bibles of the World  |



**“IT IS AN OPPORTUNITY TO SEE HISTORIC DOCUMENTS—FRAGMENTS OF HOLY SCRIPTURE—THAT THEY WOULD HAVE TO GO TO ISRAEL TO SEE.”**  
- BRUCE MCCOY

*(Above) A tour guide describes features of an excavated wall to a group touring ancient ruins in Israel. Often, after a city was destroyed, another group of people would return and build on top of the old city, creating mounds called tels. Using dating techniques, archaeologists can determine which time periods and groups of inhabitants correlate to the different layers, helping them date the site and any artifacts and manuscripts that are found there.*

in the Old Testament was copied very faithfully, especially when you consider how bad human beings are at copying things faithfully.”

During the exhibit, people of all walks of life—be they ranchers or bankers, Christians or Muslims or Jews, scholars or junior high students—will have the chance to see, up close, manuscripts written more than 2,000 years ago, making them hundreds of years older than any manuscripts scholars had previously discovered.

Director of the Dead Sea Scrolls & the Bible exhibition, Bruce McCoy, says the general public has every reason to make every effort to see the exhibit while Southwestern presents it in North Texas.

“It is an opportunity to see historic documents—fragments of Holy Scripture—that they would have to go to Israel to see,” McCoy says, adding that such fragments may not even be on display there if visitors did travel to Israel to see them. “I think people should come because of the



**“THE SCROLLS GIVE US A  
2,000-YEAR-OLD SNAPSHOT  
OF HOW THE TEXT OF THE  
BIBLE WAS IN JESUS’ DAY.” -  
WESTON FIELDS**

*People from all walks of life will come to see the Dead Sea Scrolls & the Bible exhibition with reasons as diverse as the people who hold them. Some will come for the historical value, some for the spiritual, and some for the experiential. Others will simply come searching for answers about the best-selling, most distributed book ever written, The Holy Bible.*

high value, the fact that these are historic, they are rare, they are fragments of the oldest manuscripts of the Hebrew Old Testament known in the world today.”

Fields says Southwestern’s exhibit promises to draw crowds from near and far, attracting both lay people who have never seen any of the scrolls as well as scholars who seek to see specific scrolls, such as a large fragment of

Genesis, which has never been displayed publicly before.

“There may be a dozen people who have ever seen it,” Fields says of the Genesis scroll, which Southwestern has on loan from the Kando family of Bethlehem.

Owning more Dead Sea Scroll fragments than any institution of higher education in North America, Southwestern plans to showcase seven of its fragments together with nine on loan



from the Kando family, Hebrew University, and the Department of Antiquities of Jordan, for a total of 16 manuscript fragments in the exhibit.

The exhibit will also contain archaeological artifacts, early copies of Scripture, and equipment used in excavations, including the Jeselsohn Dead Sea Stone, or "Gabriel's Vision"; the first published Greek New Testament; a page of the Gutenberg Bible; the Luther Bible; New Testament papyri; and tools from the excavation of Qumran, as well as a nearly 16-foot-long display of a portion of the St. John's Bible.

In 1998, St. John's University commissioned Donald Jackson, the unofficial calligrapher of the Queen of England, to create a handwritten, illuminated-text copy of the Bible. In 2011, Jackson completed the two-foot-tall, three-foot-wide, 1,100-page St. John's Bible, in which he used 130-year-old Chinese ink; turkey, goose, and swan quills; and calfskin vellum.

"It is the equivalent for a calligrapher, of being asked to do the Sistine Chapel," Jackson says in a video story on [stjohnsbible.org](http://stjohnsbible.org).

Southwestern's exhibit will have St. John's Bible excerpts from Genesis, Exodus, and Psalms.

"I think it's going to be a show stopper," McCoy says. "I think [visitors] will be seeing so many earth tones, and then all of the sudden, they'll see these splashes of such beautiful artwork."

During the exhibition, the Leta Phillips Library will feature a 10-volume collection of antiquarian texts on loan from The

*cont. on page 16*

## DEAD SEA SCROLLS FILM



Before walking through a life-size replica of Cave 4, visitors will watch a short film about the Dead Sea Scrolls.

# FROM THERE TO HERE

BRINGING THE NEAR EAST NEAR TO YOU. NO PASSPORT, PLANE TICKET, OR PAID VACATION REQUIRED.

## ARTIFACTS TELL A STORY



Scholars can use artifacts found in a dig site to help determine the date of each strata level, which then helps them to understand what, when, and to whom things happened within a community. Based on the material make-up, design and craftsmanship, scholars can identify time periods of things like pots and coins and then understand the age of documents such as the Dead Sea Scrolls found at Qumran.

## FROM THERE TO HERE

BRINGING THE NEAR  
EAST NEAR TO  
YOU. NO PASSPORT,  
PLANE TICKET, OR  
PAID VACATION  
REQUIRED.

During the exhibition, visitors can see one of the tents that archaeologists used during the original excavation of Qumran. The tent was used by Father Roland de Vaux, former director of the École Biblique et Archéologique Française de Jérusalem, who led excavations near Qumran. The École Biblique provided this tent, as well as other tools from the dig.

### TENT FROM QUMRAN DIG SITE



### MURALS OF THE DEAD SEA REGION



Nothing can transport you to Qumran like life-size murals of the eastern desert, and that is exactly what you will find in the exhibit. As you walk through the corridor, you can stare across the rocky, sandy earth and out over the Dead Sea, imagining that you stand only a short distance away from the ancient ruins of cities like Jericho and near the Jordan river, which God stopped up to allow the Israelites to cross on dry ground.

Rawlings Foundation in Florence, Ky. The collection contains 16th- and 17th-century books such as first editions of the 1611 King James Bible, 1563 Foxe's *Book of Martyrs*, and 1516 Erasmus Greek New Testament, as well as a 1616 royal copy of the King James Bible formerly belonging to King James I.

In addition to walking through a replica of Cave 4, where Bedouin herders found two of the scroll fragments on loan for the exhibit from Hebrew University, visitors will have the chance to watch a short film about the scrolls, see a replica of the Wailing Wall, and examine digitized scrolls at their own pace on iScroll kiosks. Visitors can also browse through a gift shop and purchase souvenirs before leaving the exhibit.

McCoy says the exhibition will offer a child-friendly component as well, where young visitors can experience the archaeological aspects of the Dead Sea Scrolls and learn about them alongside their parents, both through kiosks placed throughout the exhibit and through a simulated dig site located outside the exhibit hall.

At the dig site, visitors will have the chance to excavate and dig for ancient artifacts. A child may then take home a sherd discovered in his digging.

"Students will be privileged to experience how an archaeologist would uncover a site such as was found at Qumran," McCoy says. "Embedded into the excavation site will be 2,000-year-old broken pieces of pottery (sherds) from the land of Israel that we are acquiring through the Smithsonian in Washington, D.C."

*cont. on page 18*

**“THE DEAD SEA SCROLLS  
... PLAY SUCH AN  
IMPORTANT PART IN  
OUR UNDERSTANDING  
OF JUDAISM AND EARLY  
CHRISTIANITY.”  
- SEYMOUR GITIN**

Albright Institute of Archaeological Research

# EXPERIENCE THE iSCROLLS



Guests to the Dead Sea Scrolls exhibition can experience the scrolls through the latest advances in technology.

The exhibition will feature at least 16 scroll fragments, including seven that have never been seen publicly. While actual scroll fragments will be displayed in cases on the exhibition floor, visitors can examine some of them more closely in the exhibition's high-tech scriptorium.

This room will feature individual iScroll kiosks that display high-resolution images of the manuscripts, captured as Polynomial Texture Maps (PTM), allowing visitors to zoom in and shine a virtual flashlight on portions of each scroll fragment. Through this technology, visitors will be able to see the hair follicles on the animal-skin fragments, the thickness and layering of the scribe's writing, as well as scribal marks made visible only by infrared photography.

"By facilitating this kind of exhibition experience, we are literally putting the same resources available to scroll scholars in the hands of every visitor that comes through our door," Bruce McCoy, director of the Dead Sea Scrolls Exhibition, said.

Southwestern Seminary will make this high-tech experience of the scrolls available through images provided by the University of Southern California's West Semitic Research Project, which specializes in producing high-definition images of ancient texts and artifacts.



Southwestern alumnus and current Ph.D. student Trey Thames will set up the dig site for the exhibit. Thames first created a simulated dig site after traveling to Tel Gezer Israel with Southwestern and deciding he wanted to create an opportunity for his students at Woodlands Christian Academy in Woodlands, Texas, to learn about archaeology in a hands-on way.

"He has drawings and plans to make this a destination point for the adventurous mind," McCoy says. "Trey is going to construct a smaller version of what archaeologists found near the Dead Sea. Then, he is going to bury it with dirt."

A lecture series will punctuate the exhibit during its duration, as well, offering evening presentations from international historians, linguists, and scholars, who will further illuminate the study of the scrolls and their impact on modern civilization. The lectures will take place on Tuesday evenings throughout the six-month exhibit.

For old and young alike, McCoy says the exhibit will offer visitors a once-in-a-lifetime opportunity.


"This is the most comprehensive exhibition on the Dead Sea Scrolls ever in Texas," McCoy says. "We're bringing the ancient Near East to them. They can come and do this without a passport."

Visitors, however, should remember to bring a few items such as a photo ID to pick up tickets and a light jacket to wear in the exhibit hall. For the preservation of the ancient documents and artifacts, the temperature will be kept between 68 and 70 degrees inside the building.

Visitors can find a list of items not to bring at [seethescrolls.com](http://seethescrolls.com), along with information about tickets, hours of operation, and location. The website also includes educational resources such as games, maps, articles, and websites. Beginning in May, teachers can find teaching guides and Sunday school guides to help them prepare their students for a trip to the exhibit.

For those needing overnight accommodations, [seethescrolls.com](http://seethescrolls.com) also has information about the Riley Center at Southwestern, located adjacent to the MacGorman Chapel and Performing Arts Center, home of the exhibit. The Riley Center has 55 luxury guest rooms and six suites, all of which include a complimentary continental breakfast, telephones with data port, voicemail, cable television, refrigerator, microwave, coffeepot, iron and ironing board, and a lounge chair.

The proceeds of the exhibit—for which active duty military receive free admission—will benefit Southwestern’s Biblical Archaeology Program. McCoy hopes that when visitors experience how people 2,000 years ago diligently and faithfully copied the Scriptures, they will feel inspired to appreciate the modern copy of God’s Word and the value ancient cultures recognized in it.

“I hope they will leave with a renewed hunger to read the Bible,” McCoy says. “These folks were in caves transcribing the Scriptures, and we can lean back in our easy chair and read the Word anytime we wish. I hope that we would develop a renewed discipline and hunger for the truth of God’s Word, to read it and apply it to our lives.” 

## EDUCATIONAL INTERACTIVE DIG SITE



# FROM THERE TO HERE

BRINGING THE NEAR EAST NEAR TO YOU. NO PASSPORT, PLANE TICKET, OR PAID VACATION REQUIRED.

Pick up a spade and learn how archaeologists dig up the past through an interactive replica of Qumran—the ancient site inhabited by the Jewish sect that likely preserved the scrolls. During this educational experience, children can unearth and take home a 2,000-year-old pottery sherd donated by the Smithsonian Institute.

## REPLICA OF CAVE 4



As part of the exhibition, visitors will enter a replica of Cave 4, in which excavators found approximately 2,000 manuscripts.

**SWBTS.EDU/  
DSSCAVE4**

Watch a short video of Dr. Patterson outside Cave 4.



THE

# GREATEST MANUSCRIPT DISCOVERY OF MODERN TIMES

STORY BY KEITH COLLIER • PHOTOGRAPHY BY MATTHEW MILLER  
HISTORIC PHOTOS COURTESY OF *ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE DE JÉRUSALEM*.

## **WHILE SEARCHING FOR A STRAY GOAT IN JANUARY OF 1947**

a Bedouin goat herder stumbled upon the discovery of a lifetime. The story goes that as he was throwing rocks into a cave, he heard the sound of breaking pottery. He brought his father and brother, and the three entered the cave. Tucked away in this rocky fissure overlooking the Dead Sea near Qumran in Israel, they unearthed jars containing several scrolls.

Unaware of the magnitude of their discovery, the Bedouin showed the scrolls to a man named Khalil Iskander Shahin (Kando), an antiquities dealer in Bethlehem. Kando had developed a relationship with the Bedouin over the years, buying butter and cheese each spring as well as purchasing oil lamps,



**“MILLIONS OF PEOPLE AROUND THE WORLD NOW UNDERSTAND THAT THE DEAD SEA SCROLLS ARE IN A LEAGUE OF THEIR OWN. THEY ARE THE GREATEST FIND OF OUR TIME. IF YOU LOVE GOD, IF YOU LOVE HISTORY, IF YOU’RE A JEW, IF YOU’RE A CHRISTIAN, IF YOU CARE ABOUT THE GOSPEL, IF YOU CARE ABOUT THE BIBLE, THERE IS NO GREATER DISCOVERY.” - PETER FLINT**

coins, and other antiquities they might find in their travels throughout the desert.

Kando, a Syrian Orthodox Christian, expressed interest in the discovery and partnered with the Bedouin to find a buyer for the scrolls. They eventually sold four of the scrolls—the larger Isaiah scroll, the Manual of Discipline, the commentary on Habakkuk, and the Genesis Apocryphon—to Metropolitan Mar Athanasius Samuel at St. Mark’s Monastery

in the Old City of Jerusalem for the equivalent of \$97.20. Additionally, Professor Eleazar Sukenik, an archaeologist at Hebrew University in Jerusalem, purchased three other scrolls—the Hymn Scroll, the War Scroll, and the second Isaiah scroll.

Originally thought to be documents from the medieval period, experts soon established a more accurate date of around 100 B.C. (Later, Carbon-14 dating would confirm that some

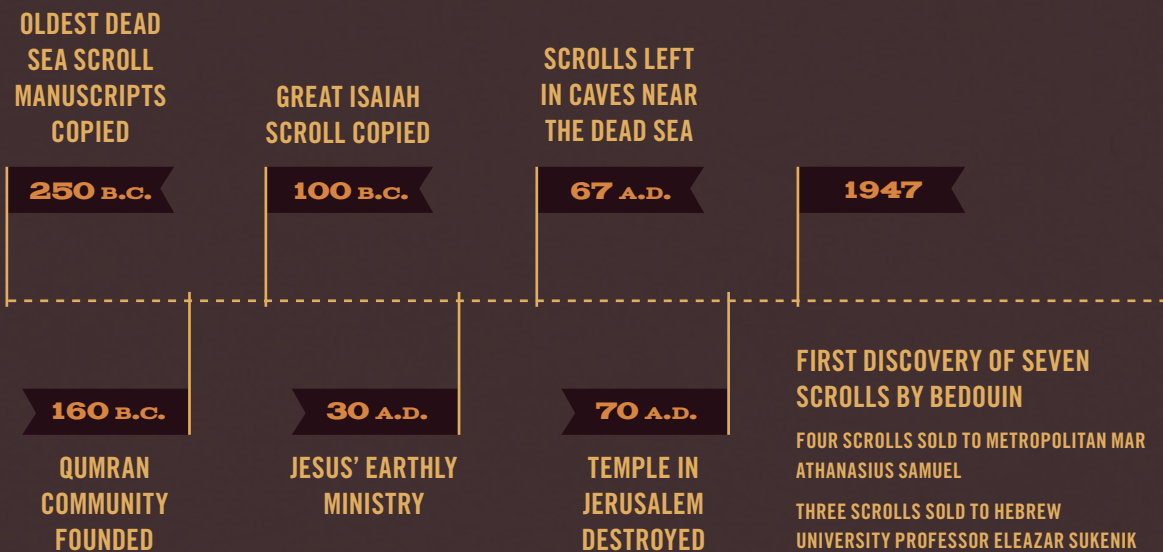
manuscripts were as old as 250 B.C.) At that time, the manuscripts were 1,000 years older than any complete Old Testament manuscripts in Hebrew.

Johns Hopkins University professor W.F. Albright, an expert in ancient Jewish scripts who confirmed the dating of the documents, remarked that these treasures represented “the greatest manuscript discovery of modern times!”

*cont. on page 25*

**• TIMELINE •**

**FROM THE DEAD SEA TO SOUTHWESTERN SEMINARY**







CAVES 2, 3, 4, 5,  
AND 6 DISCOVERED,  
PRODUCING  
HUNDREDS MORE  
MANUSCRIPTS

**1952**

CAVE 11 DISCOVERED,  
INCLUDING TEMPLE  
SCROLL (LONGEST  
SCROLL, NEARLY 30  
FEET LONG)

**1956**

PATTERSONS  
MEET KANDO FOR  
THE FIRST TIME

**1975**

WILLIAM KANDO  
APPROACHES PATTERSONS  
ABOUT PURCHASING DEAD  
SEA SCROLL FRAGMENTS

**2009**

**JULY 2012 -  
JANUARY 2013**

**1949**

PALESTINIAN  
ARCHAEOLOGICAL  
MUSEUM ORGANIZES  
OFFICIAL CAVE 1  
EXCAVATION

**1955**

CAVES 7, 8, 9, AND  
10 DISCOVERED,  
YIELDING  
ONLY SMALL  
COLLECTIONS OF  
FRAGMENTS

**1967**

KANDO SELLS  
TEMPLE SCROLL  
TO ISRAEL

**1978**

ISRAEL ENACTS  
ANTIQUITIES LAW  
PROHIBITING  
ANTIQUITIES TO BE  
REMOVED FROM THE  
COUNTRY

**2010 - 11**

SOUTHWESTERN  
ACQUIRES DEAD SEA  
SCROLL FRAGMENTS

DEAD SEA SCROLLS &  
THE BIBLE EXHIBITION  
AT SOUTHWESTERN

# WHO WROTE THE DEAD SEA SCROLLS

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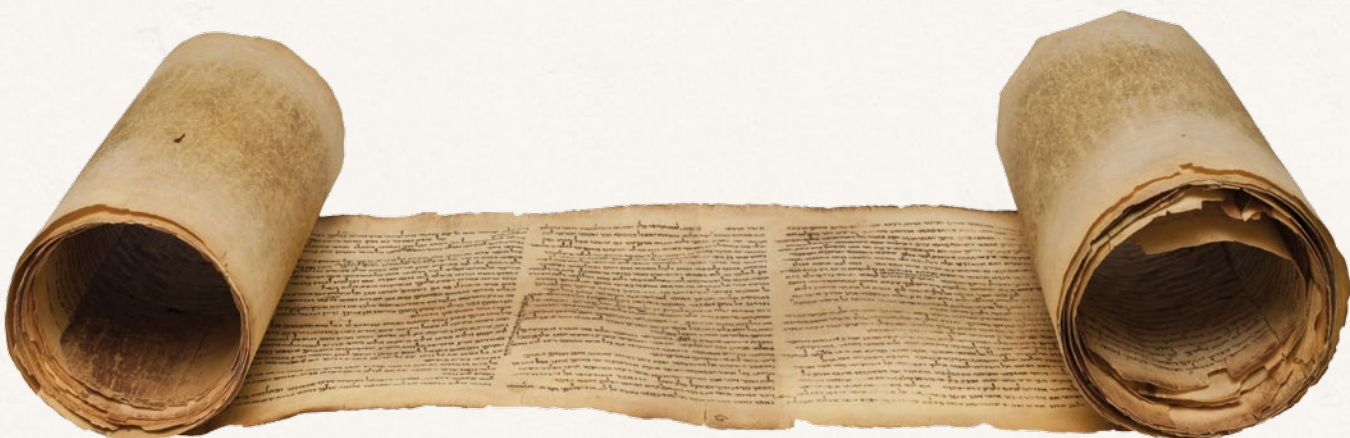


Great mystery and debate surround the identity of the Qumran community and its relationship to the Dead Sea Scrolls. According to the extra-biblical manuscripts discovered in the caves near Qumran, writers referred to themselves as “Sons of Light” and the “Community of the New Covenant.” Their writings indicate a strong interest in the Jewish Messiah as well as in eschatological events.

Most scholars attribute the work of the Dead Sea Scrolls to the Essenes, an ascetic Jewish group during Israel’s Second Temple period. According to Emmanuel Tov, J. L. Magnes Professor of Bible at Hebrew University in Jerusalem, “The people at Qumran, we normally call them the Essenes. The Essenes were a group in Israel. They are often called a sect, but the word sect is a little misleading for that period. There basically were three groups: the Essenes, the smallest group; the Pharisees; and the Sadducees. The relationships between these people were not very friendly. They hated each other, as we see in the descriptions in the writings by the Qumran community.”

The Essenes, who are mentioned by ancient historians Josephus and Philo, led a strictly communal life focused on piety. Scholars debate the similarities and differences between the Essenes described by the historians’ accounts and the writings of the community found in the Dead Sea Scrolls, but the common consensus holds to the Essenes—or an offshoot of the group—as the scribes responsible for the Dead Sea Scrolls.

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*Dr. Patterson (center) and vice president Kevin Ensley (right) sign contract with William Kando (left) for loan of Genesis fragment to Southwestern's exhibition.*

### **THE SEARCH CONTINUES**

This discovery sparked a nearly 10-year search in caves in the area surrounding Qumran. Kando partnered with the Jordanian government and Palestine Archaeological Museum (today known as the Rockefeller Museum) to conduct excavations. As per his agreement with the Jordanian government, Kando gave the museum the first opportunity to purchase scrolls he and the Bedouin found.

Kando continued to buy and sell portions of the Dead Sea Scrolls for many years. An estimated 80 percent of all discovered scrolls went through the hands of the Kando family, ending up in museums, institutions, and private collections around the world. Although he died in 1993, his son William continues to deal in antiquities today.

"My father was an agent of the Rockefeller Museum," William recalls. "But sometimes they said, 'We don't have money to buy (scrolls).' Whatever the Rockefeller Museum didn't want to buy, my father would keep. My father had a license from the Jordanian Antiquities Authority at that time to buy (scrolls) from the Bedouin and sell them."

In all, teams excavated 11 caves and unearthed

approximately 825 to 870 separate scrolls containing biblical manuscripts, biblical manuscripts with commentary, apocryphal manuscripts, and extra-biblical literature. The most important piece was the complete manuscript of Isaiah, which is dated to the second century B.C.

The scrolls most likely represent the library of a Jewish sect commonly referred to as the Essenes. The Essenes were Jewish scribes, and most of the texts are written in Hebrew and Aramaic, although there are a few in Greek. The scrolls were likely hidden in the Qumran caves around the time of the First Jewish Revolt (66-70 A.D.).

### **SOUTHWESTERN'S ACQUISITION OF DEAD SEA SCROLL FRAGMENTS**

Paige Patterson and his wife Dorothy first met Kando and his family in the summer of 1975 at Kando's St. George Gift Shop in Jerusalem. The Pattersons developed a close friendship with the Kando family over the years as they brought groups to tour the Holy Land. When they visited the family, William Kando would often drive them on errands in Jerusalem.

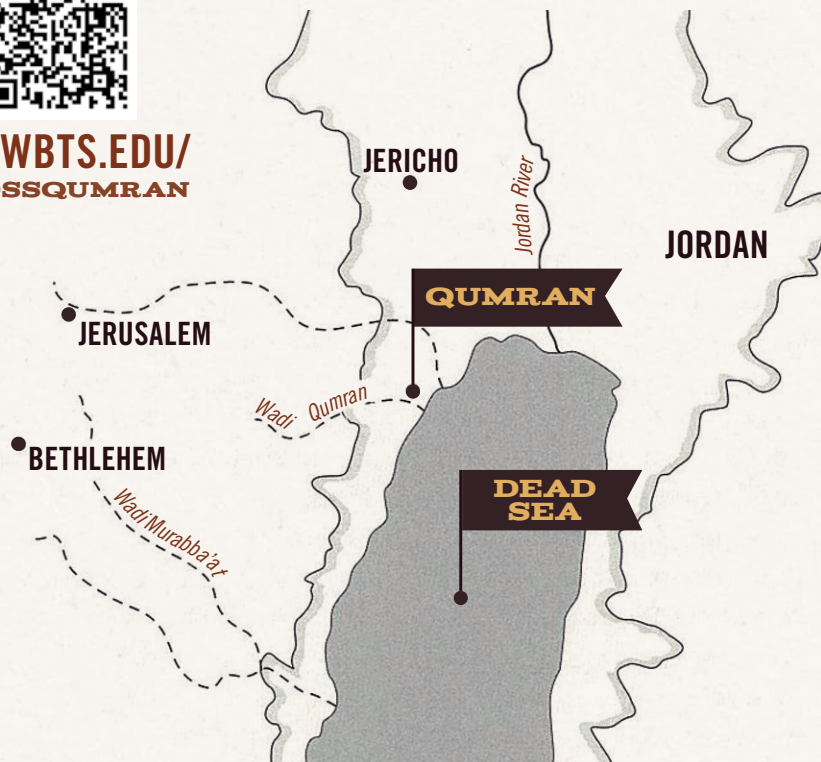


Qumran is an ancient settlement located 10 miles south of Jericho in the Judean wilderness near the northwest shore of the Dead Sea. Man-made and natural caves that dot the rocky, arid region around Qumran served as repositories for the Dead Sea Scrolls, preserving them from the harsh elements for approximately 2,000 years.



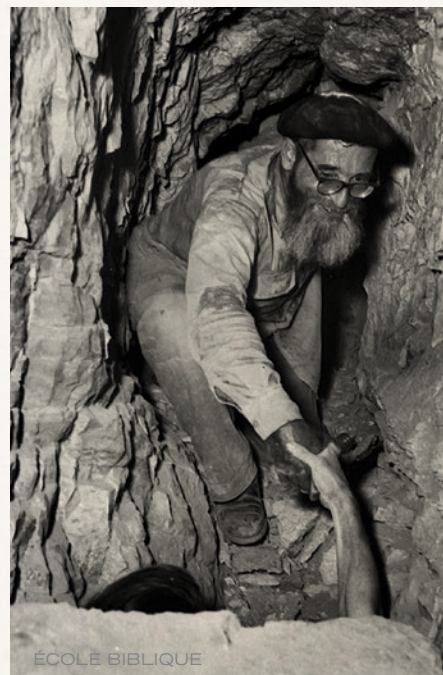
Watch a short video of Dr. Patterson describing Qumran.

SWBTS.EDU/  
DSSQUMRAN



In the summer of 2009, the Pattersons led a study tour group to Israel and visited the Kando Store in Bethlehem. During their visit, William approached them about purchasing some Dead Sea Scrolls fragments. Also on that trip were Gary and Stephanie Loveless, who joined in the conversations and eventually provided the funds necessary for acquiring the first fragments.

After confirming the fragments' authenticity, the Pattersons continued negotiations, and in January 2010, Southwestern Seminary acquired three fragments—Dan. 6:22-24 and 7:18-19; Lev. 18:27-29; and Ex. 23:8-10—and received as a gift a stylus made from a palm frond, which was found in the Dead Sea region. Later in 2010, Southwestern purchased more fragments, including Deut. 12:11-14; Deut. 9:25-10:1; and




(Above) Father Roland de Vaux, a Dominican priest and former director of the École Biblique, led some of the earliest excavations near Qumran. Here he works at an excavation near Wadi Murabba'at.

**SOUTHWESTERN SEMINARY CURRENTLY HOUSES THE LARGEST COLLECTION OF FRAGMENTS OWNED BY AN INSTITUTION OF HIGHER EDUCATION WITHIN THE UNITED STATES.**

Paleo-Leviticus (Lev. 21:7-12; 22:21-27), which represents the most valuable piece in Southwestern’s possession and is written in the oldest form of Hebrew script. The Kando family also gifted a fragment of Psalm 22 to Mrs. Patterson, which she in turn gifted to the seminary, and several tiny fragments.

Southwestern Seminary currently houses the largest collection of fragments owned by an institution of higher education within the United States. The purposes of the collection include preservation, education, and scholarship. Southwestern pursues these tasks in earnest, recognizing the value of these fragments.

“Millions of people around the world now understand that the Dead Sea Scrolls are in a league of their own,” says Peter Flint, professor of religious studies and co-director of the Dead Sea Scrolls Institute at Trinity Western University in British Columbia, Canada, who has assisted the seminary in the study of the scrolls.

“They are the greatest find of our time. If you love God, if you love history, if you’re a Jew, if you’re a Christian, if you care about the Gospel, if you care about the Bible, there is no greater discovery.” 



Also referred to as the Salt Sea, the Dead Sea would be more accurately described as a lake. Located between the West Bank and Jordan’s eastern border, the Dead Sea is the lowest land elevation on earth at 1,388 ft. below sea level. One of the saltiest bodies of water in the world, the Dead Sea is saltier than an ocean and virtually uninhabitable for marine life.



# WHY THE DEAD SEA SCROLLS MATTER

A SIGNIFICANT DISCOVERY

STORY BY BENJAMIN HAWKINS • PHOTOGRAPHY BY MATTHEW MILLER  
HISTORIC PHOTOS COURTESY OF ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE DE JÉRUSALEM.

**WHEN A BEDOUIN SHEPHERD DISCOVERED THE DEAD SEA SCROLLS IN THE 1940s,** few people immediately understood their importance. After taking the scrolls back to his camp, this shepherd left one of them on the ground to be torn apart by children, while one person reportedly used another scroll fragment to wipe a baby's bottom.

As the scrolls made their way to antiquities dealers and scholars, some refused to accept their antiquity. In 1948, however, biblical archaeologist W.F. Albright of Johns Hopkins University examined some photographs of the scrolls. Dating them quickly to the second century B.C., Albright dubbed these scrolls "the greatest manuscript discovery of modern times!" Now, more than half a century after the discovery of these scrolls, few would debate Albright's claim. But what makes these scrolls the most important find of the 20th century?

## THE DSS AND THE RELIABILITY OF SCRIPTURE

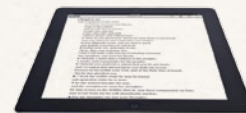
According to Ryan Stokes, assistant professor of Old Testament at Southwestern Seminary, the Dead Sea Scrolls confirm the reliability of the Old Testament text, taking scholars much closer to the original autographs of Scripture—that is, to the inerrant texts of the Old Testament as they were first written by their authors.

cont. on page 31





# BOOK OF AGES



## THE BIBLE, THEN AND NOW

The numerous books that make up the Bible were created over the course of centuries, when “holy men of God,” as the Apostle Peter writes, “spoke as they were moved by the Holy Spirit” (2 Pet. 1:19-21). But how did the words that God’s prophets uttered come down through the ages so that 21st-century believers can hear a word from God?

Until the 15th century A.D., the books of Scripture were preserved and passed to another generation only through the arduous task of copying them by hand. The Dead Sea Scrolls are the earliest extant copies of Scripture in the original languages. Throughout the Middle Ages, Jewish scribes known as the Masoretes painstakingly copied the text of Hebrew Scripture, now called the Masoretic Text (MT), which has come down through the centuries.

But at least 100 years before the birth of Christ, the Bible had already been translated into other languages. The Greek Septuagint (LXX), a version of the Old Testament translated sometime between 250-100 B.C., would play an important part in early Christian communities, especially as the Gospel spread throughout the Mediterranean world.

During the fourth century A.D., the Bible was also translated into Latin—at that time, the common tongue of the Western Roman Empire—by the early Church Father Jerome. This translation, called the Vulgate, became the standard translation of the Bible in Western Europe throughout the Middle Ages.

Two events in the 15th and 16th centuries then revolutionized the preservation of Scripture: First, Johann Gutenberg introduced the printing press—which had been used in China 500 years earlier—to Western Europe, publishing his two-volume Gutenberg Bible, an edition of the Vulgate, in 1456. This new technology

allowed people to copy Scripture with greater ease and in much greater quantity.

Second, during the Renaissance and Reformation, scholars and ministers called for a return to the sources of early Christianity, primarily to the Bible. For this reason, the Bible was newly translated into Latin and into languages that common people could understand. In 1522, Martin Luther translated the New Testament into German, and he would eventually translate the Old Testament as well.

In 1526, William Tyndale published the first edition of the New Testament to be translated into English from the original language, and he published portions of the Old Testament four years later. Much of his work was preserved in later English translations, including the King James Version. This version of the Bible, authorized by King James I of England, was published in 1611. Although the King James Version remained the primary English translation of the Bible for centuries, influential new translations began to appear in the mid-20th century.

Today, the task of Bible translation is not complete. For various reasons, Bible scholars continue to publish new translations into English. Sometimes, for example, they learn more about Scripture or about the original languages through the discovery of documents like the Dead Sea Scrolls. At other times, however, these differing translations reflect varying styles within the English language, as well as different translation methods and disparate theological beliefs.

More urgently, however, missionaries strive to translate Scripture into every language, so that God’s Word might be proclaimed to all peoples. Despite their efforts, nearly 340 million people around the world still have no access to God’s Word in their own languages.





**“THE BIBLE IS RELIABLE,  
AND THE TEXTS WE HAVE  
ACCURATELY RELAY TO  
US WHAT WAS IN THE  
ORIGINAL AUTOGRAPH.”  
- ERIC MITCHELL**

*Angels proclaimed to shepherds the birth of the long-expected Messiah on the rolling hills of Bethlehem (above). Many first-century Jews anticipated the coming Messiah, and religious leaders of the day told the Magi that Scripture foretold Christ’s birth in Bethlehem. Those who preserved the Dead Sea Scrolls also searched Scripture to learn about the coming Messiah, but unlike early Christians, they taught that God would send two Messiahs. This is only one way the scrolls shed light on the New Testament world.*

“These are some of the very oldest copies of the Old Testament that we have, certainly some of the oldest in the original Hebrew and Aramaic,” says Stokes. “The older the copies, the closer we get chronologically to the autographs, the fewer copies there are between the original Old Testament writings and these copies that we have.”

In fact, the Dead Sea Scrolls are 1,000 years older than the oldest complete manuscript of the Hebrew Bible, called the *Codex Leningradensis* and dated to around A.D. 1008. As a result, Stokes explains, the scrolls “put us

in a better position than we were before their discovery to ascertain how the Old Testament developed and how faithfully the Old Testament text had been preserved over the millennia.”

In large part, the scrolls have shown that, through the millennia, scribes have faithfully copied the Old Testament and that the Hebrew text translated for modern Christians accurately represents the Bible that Jesus read and the Bible as it was originally written.

“The Bible is reliable, and the texts we have accurately



relay to us what was in the original autograph,” says Eric Mitchell, associate professor of Old Testament and archaeology. The Dead Sea Scrolls, however, differ in some ways from later manuscripts of the Hebrew Bible—most often due to spelling changes or to the difficulties of copying the scrolls by hand. But scholars are not surprised by these variants and are confident in discovering the correct wording of Scripture by comparing copies of the text. In any case, Mitchell says, most of the variants of the Hebrew Old Testament are minor, having little theological significance, and leave the meaning of the original text practically intact.

On a rare occasion, however, the Dead Sea Scrolls have preserved a textual variant rich with theological significance. Take Psalm 22:16, for instance, a passage that Christians understand as referring to Jesus’ crucifixion. The Septuagint, a Greek version of the Old Testament translated before the time of Christ and often used by the early church, supports the translation of Psalm 22:16 in the King James Version and many other English Bibles, “They pierced my hands and my feet.”

But, for centuries, the Hebrew text of Psalm 22:16 did not support this translation. According to the Masoretic text, the Hebrew Bible preserved by Jewish Scribes throughout the Middle Ages, the verse reads, “Like a lion are my hands and my feet.” Since the Masoretic text was for many years the oldest and most reliable version of the Hebrew Old Testament, this created a problem for Christians who see a reference to Christ in this verse. But this problem was resolved when scholars

discovered that the much older Dead Sea Scrolls confirmed the reading found in English translations.

## THE DSS AND THE NEW TESTAMENT WORLD

The Dead Sea Scrolls, therefore, show the reliability of the Bible and help scholars to confirm the original wording of Scripture, but they can also teach modern Christians much about the world in which Christ lived and in which the New Testament was written.

“They tell us more about what Jews were thinking and believing and how they were living around the time that Jesus lived and the time of the New Testament authors,” Stokes says. “And that gives us some very important information and context for interpreting the New Testament.

In particular, the Dead Sea Scrolls shed light on the religious community that preserved the scrolls. The members of this community called themselves the *Yahad*, “the group,” who, according to some modern scholars, are related in some way to the Essenes. While this group preserved biblical scrolls, they also produced scrolls describing their own beliefs and practices. Examining these documents, some modern scholars have observed similarities between the teachings and practices of the *Yahad* and those of Jesus Christ and His early Jewish disciples.

“The Dead Sea Scroll group resembled the New Testament authors in that they were a Messianic community,” Stokes notes as an example of one similarity. “Now, the Dead Sea

Scroll group did not think the Messiah had already come, but they believed that He was coming in the very near future. So they were expecting the Messiah, and some of the things they said about the Messiah ... were the same things that the New Testament authors said about Jesus. And some of the same Old Testament passages that they used to talk about their coming Messiah were some of the same passages that the New Testament authors used to talk about Jesus.”

“They differed, though, in some other regards,” Stokes adds. For example, the *Yahad* looked forward to the coming of two Messiahs, one from the royal line of David and another one who would fulfill a priestly role. Also, they anticipated the coming of another eschatological prophet. Moreover, the *Yahad* did not expect the death and resurrection of their messianic figures. In contrast, early Christians taught that Jesus was the prophet, priest, and king, whose death, burial, resurrection, and return were central to his mission.

“So, in a sense, Jesus fulfilled many of these expectations,” Stokes says, “though differently from the way some people were expecting.”

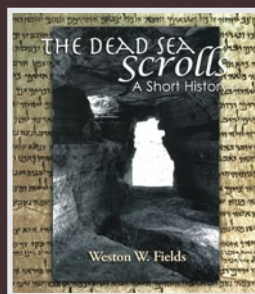
So, the Dead Sea Scrolls provide new information about the common questions and expectations of first-century Jews, including the crowds who flocked to hear Christ’s teachings and see His miracles. They also show how first-century Jews interpreted Scripture and which portions of the Old Testament they most often read.

The biblical scrolls discovered at Qumran, for example, show that this sect most often copied and used the books of Deuteronomy, Isaiah, and the Psalms—the Old Testament books also quoted most often within the New Testament. Moreover, the New Testament authors used some of the same ways of reading and applying the Old Testament—though filtered through the lens of Christ’s death and resurrection—that the Dead Sea Scroll community and other first-century Jews used.

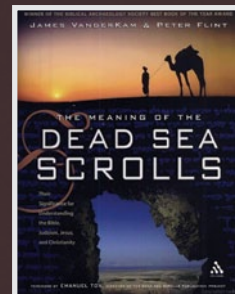
For these reasons, Stokes says, “the discovery of the Dead Sea Scrolls has forever changed New Testament scholarship.” And for these reasons, among many others, the Dead Sea Scrolls continue to be regarded as “the greatest manuscript discovery of modern times.” <sup>SN</sup>

• BOOKS •

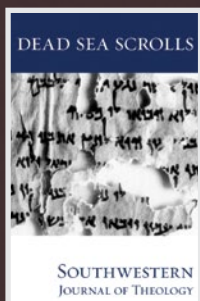
FURTHER READING



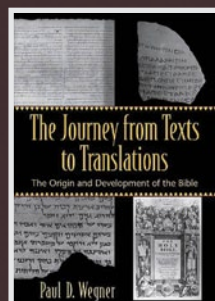
*The Dead Sea Scrolls: A Short History*, by Weston W. Fields



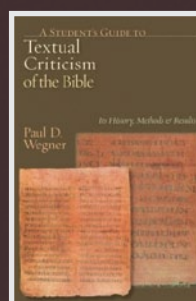
*The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity*, by James VanderKam and Peter Flint



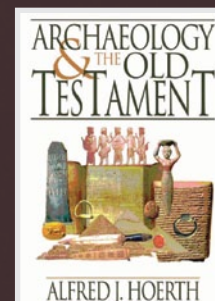
*Dead Sea Scrolls* (Southwestern Journal of Theology, Vol. 53, No. 1)



*The Journey from Texts to Translations: The Origin and Development of the Bible*, by Paul D. Wegner



*A Student's Guide to Textual Criticism of the Bible: Its History, Methods, and Results*, by Paul D. Wegner



*Archaeology and the Old Testament*, by Alfred J. Hoerth

STORY BY BENJAMIN HAWKINS • PHOTOGRAPHY BY MATTHEW MILLER & BEN PEACOCK  
HISTORIC PHOTOS COURTESY OF ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE DE JÉRUSALEM.

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# SHEDDING LIGHT ON THE ENDURING WORD

THE STUDY AND PRESERVATION OF

**SOUTHWESTERN'S SCROLLS**

## **SOUTHWESTERN'S DEAD SEA SCROLL FRAGMENTS TESTIFY THAT**

"the Word of the Lord endures forever," a truth that undergirds the seminary's effort to train ministers who will faithfully preach God's Word throughout the world.

But these scroll fragments are not mere collector's items, showcasing the truth and endurance of Scripture. As Southwestern Seminary biblical archaeologist Steven Ortiz says, the seminary's acquisition of the scrolls was "not a race to see who can collect the most fragments."

"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," says Ortiz, associate professor of archaeology and biblical backgrounds and director of the seminary's Charles D. Tandy Archaeology Museum. The seminary endeavors to find what light these scroll fragments may shed on God's Word.

## **'A CENTER FOR BIBLICAL RESEARCH'**

For this reason, five scholars at Southwestern Seminary have labored, in partnership with Dead Sea Scroll experts, to discover and describe what the seminary's scroll fragments reveal about the Bible.

This team of researchers includes George Klein, professor of Old Testament; Eric Mitchell, associate professor of Old Testament and archaeology; Ishwaran Mudliar, assistant professor of Old Testament; Ryan Stokes, assistant professor of Old Testament; and Joshua Williams, assistant professor of Old Testament. In the process of research, this team has



**“WE ARE JUST BEGINNING TO  
COMPREHEND THEIR IMPORTANCE  
FOR THE FIELD, BUT WE EXPECT  
THEM TO SHED LIGHT ON HOW  
WE CAME TO HAVE THE OLD  
TESTAMENT TEXT THAT WE HAVE  
TODAY.” - RYAN STOKES**

**“IT IS INCREDIBLE,” WILLIAMS  
SAYS. “THE ABILITY TO DO  
ORIGINAL RESEARCH ON  
EVIDENCE THAT NOBODY ELSE  
HAS RESEARCHED IS VERY  
EXCITING, IN AND  
OF ITSELF.”**



gained counsel from Dead Sea Scroll experts, including Weston Fields, executive director of Jerusalem's Dead Sea Scrolls Foundation, and Peter Flint, professor at Trinity Western University and co-director of the Dead Sea Scrolls Institute.

Southwestern Seminary's fragments of the Dead Sea Scrolls, according to Stokes, "contain readings of Old Testament passages that are nowhere else attested."

"We are just beginning to comprehend their importance for the field," Stokes adds, "but we expect them to shed light on how we came to have the Old Testament text that we have today."

Currently, Southwestern's scholars are researching six unpublished fragments of the scrolls containing passages from five portions of the Old Testament: Exodus, Leviticus, Deuteronomy, Psalms, and Daniel. Handling such fragments and having such a rare opportunity to invest in biblical scholarship, Klein says, "is a very humbling experience."

"I've expressed that sentiment as well as just a sense of the significance and of my own gratitude to Dr. Patterson, in particular, and to others," Klein says. "This is just not the kind of thing that one gets an opportunity to do in one's professional life."

"It is incredible," Williams says. While millions of people have studied Scripture, very few have had the opportunity to look at these particular fragments. "The ability to do original research on evidence that nobody else has researched is very exciting in and of itself."

Mudliar agrees, noting what a "privilege and honor" it is to do such original research, to handle and analyze the fragments, and to present findings to other scholars.

These scholars presented their research at an annual meeting of the Society of Biblical Literature (SBL) in San Francisco last November as well as during a regional meeting of the Evangelical Theological Society, held on Southwestern Seminary's campus in March. In months to come, Southwestern's scholars will continue to study the scrolls, preparing their research for publication in major academic journals on the Dead Sea Scrolls.

"The SBL presentation was received positively," Stokes says. "Scholars were complimentary of the quality of our work and suggested some potentially



*(Left) Anat Mendel, assistant curator at Hebrew University, studies an artifact through a microscope. Scholars use the latest technologies to understand and study fragile pieces without damaging them.*

.....

According to Bruce Zuckerman, director of the West Semitic Research Project, 21st century imaging technology has revolutionized the study of ancient texts. 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.

But with the appropriation of new technology, scholars can read otherwise illegible texts. Infrared photos of Southwestern’s scroll fragments, for example, have allowed scholars to see clearly Hebrew characters that were otherwise impossible to decipher.

fruitful avenues of investigation as our research moves forward.”

According to Ortiz, the SBL conference left scholars with a good impression of Southwestern’s purposes and capabilities in studying the Dead Sea Scrolls. Scholars can see “that Southwestern is serious about becoming a center for biblical research.”

### **HIGH-TECH MEETS ANCIENT TEXT**

Southwestern’s team of scholars has been assisted in their research by a convergence of ancient Scripture with the latest advances in photographic technology. During a workshop hosted by the seminary’s Tandy Institute for Archaeology in the fall of 2010, Southwestern hosted 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.


“The West Semitic Research Project is one of the best for the digital imaging of ancient manuscripts, particularly Dead Sea Scroll fragments,” Ortiz says, adding that “digitally documenting” Southwestern’s scroll fragments was an early step in the process of researching and publishing “these rare and valuable texts.”

### **THE FUTURE OF THE SCROLLS**

While such advanced photography allows Southwestern to preserve the content of its scroll fragments with ease, the 2,000-year-old fragments themselves can only be preserved with great care.

“We want to make sure that we preserve these fragments and that we’re taking good care of them so that they will last for generations and generations to come,” Stokes says. “I’ve heard it said that the Dead Sea Scrolls have been damaged more in the last 60 years since they’ve been discovered than they were in the nearly 2,000 years leading up to that time.

“I don’t know that you can make that an absolute statement, but there is probably some truth to that, so we want to be an exception, to be sure that we stop that process, and that they are preserved, and that they are cared for in the best possible way.”

For this reason, Southwestern takes caution by regulating the temperature, humidity, and other aspects of the environment in which the scrolls are held and displayed. With such special care, the seminary can preserve these scrolls for generations to come as a testimony to the enduring Word of God. 

# BIBLICAL ARCHAEOLOGY: FIELDWORK, HOMEWORK, KINGDOM WORK



PROCEEDS OF THE DEAD SEA SCROLLS AND THE BIBLE EXHIBITION WILL GO TOWARD UNDERWRITING SOUTHWESTERN'S ARCHAEOLOGY PROGRAM, WHICH HAS FEW PARALLELS IN THE UNITED STATES.

Southwestern, however, recognizes the value of archaeology to biblical studies and has committed to making it a sturdy and respectable part of the seminary's academic culture.

"If a seminary is a place to study God's Word, then archaeology should be a major component of that because it is the one discipline that unites the text and the tel," Associate Professor of Archaeology Steven Ortiz says.

## Archaeology Programs:

- Master of Arts in Archaeology and Biblical Studies
- Ph.D. in Archaeology and Biblical Studies
- Concentration in Biblical Archaeology in the M.Div. & M.A.Th. degrees

Students who enter the program, which Professor of Archaeology and Biblical Backgrounds Tom Davis says ranks comparably to, if not better than, Ivy League programs, complete field work as part of their study.

## Current Southwestern Archaeology Projects:

- Tel Gezer, Israel, Excavation
- Tel Gezer, Israel, Survey
- Kourian, Cypress, Excavation (new in 2012)

Work continues when students return to Southwestern from archaeological digs and surveys as they begin the process of analyzing their finds and writing and presenting papers about them.

## Archaeology Classes offered at Southwestern:

- Archaeology of Ancient Israel
- Archaeology of the New Testament World
- Archaeology of the Ancient Near East
- Archaeology and History of the Early Church
- Archaeological Field Excavation Methods
- Archaeological Practicum
- Archaeological Method and Theory
- Ceramic Analysis
- Historical Geography of the Land of the Bible
- History of Ancient Israel
- History of the Second Temple Period
- Social and Cultural Settings of Ancient Palestine
- Social and Cultural Settings of Palestine during the Roman Period



# SCHOLARS AT WORK

A third aspect of Southwestern's archaeology program exists in the Charles D. Tandy Museum, which allows the public to apply the importance of archaeology to their personal lives and their understanding of the Scriptures.

## Tandy Institute for Archaeology Holdings:

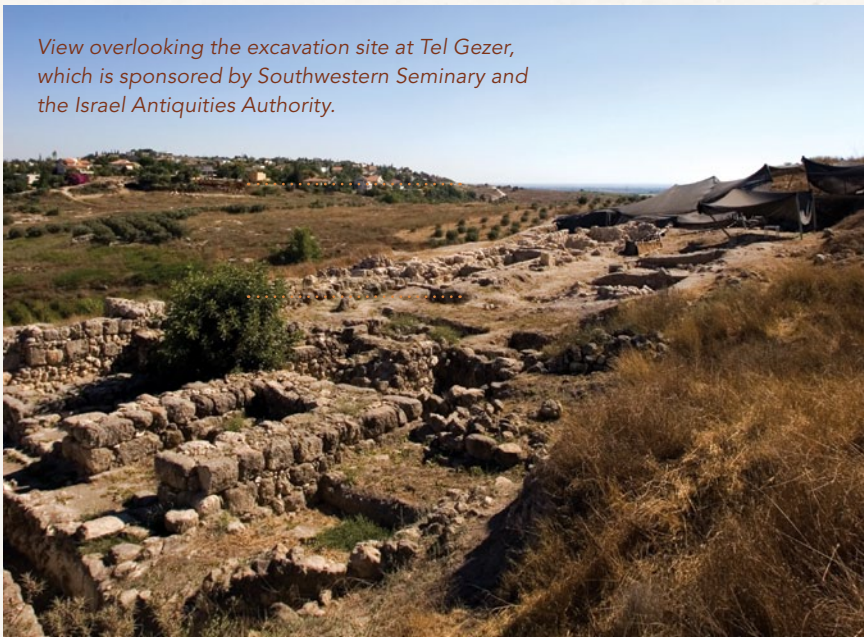
- Tel Batash—Timnah
- I. Ruth Martin Collection
- Carlson Cuneiform Collection
- Campbell Collection
- Tell el-Hayyat Collection
- Phillips Dead Sea Scrolls Collection
- Southwestern Archaeological Artifacts
- Southwestern Manuscripts

"We don't believe scholarship should happen in a vacuum or in an ivory tower," Ortiz says. "Here at the seminary, we hope that our Old Testament faculty research will be available to our students and also to the public."

Davis notes that Southwestern has the opportunity to fortify both the discipline of archaeology and its rightful and necessary home in biblical studies.

"We have the chance to create here," Davis says, "a new generation of evangelical archaeologists who will take back the hill of academia."

*View overlooking the excavation site at Tel Gezer, which is sponsored by Southwestern Seminary and the Israel Antiquities Authority.*



## GEORGE KLEIN

PROFESSOR OF OLD TESTAMENT

**SCROLLS TRANSLATION & ANALYSIS**

## ERIC MITCHELL

ASSOCIATE PROFESSOR OF OLD TESTAMENT & ARCHAEOLOGY

**SCROLLS TRANSLATION & ANALYSIS**

**TEL GEZER SURVEY PROJECT**

## ISHWARAN MUDLIAR

ASSISTANT PROFESSOR OF OLD TESTAMENT

**SCROLLS TRANSLATION & ANALYSIS**

## RYAN STOKES

ASSISTANT PROFESSOR OF OLD TESTAMENT

**SCROLLS TRANSLATION & ANALYSIS**

## JOSHUA WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT

**SCROLLS TRANSLATION & ANALYSIS**

## STEVEN ORTIZ

ASSOCIATE PROFESSOR OF ARCHAEOLOGY AND BIBLICAL

BACKGROUNDS AND DIRECTOR OF THE CHARLES D. TANDY

INSTITUTE FOR ARCHAEOLOGY

**TEL GEZER EXCAVATION**

## THOMAS DAVIS

PROFESSOR OF ARCHAEOLOGY AND BIBLICAL BACKGROUNDS

**CYPRUS EXCAVATION**

**24 FT  
GREAT  
ISAIAH  
SCROLL**



**SWBTS.EDU/  
DSSCAVE1**

Watch a short video of Dr. Patterson at Cave 1.

**“THEY WERE EXPECTING THE  
MESSIAH, AND SOME OF THE THINGS  
THEY SAID ABOUT THE MESSIAH ...  
WERE THE SAME THINGS THAT THE  
NEW TESTAMENT AUTHORS SAID  
ABOUT JESUS.” - RYAN STOKES**



*City lights shine upon Mount Zion, which descends toward the eastern wall of the old city of Jerusalem (in the foreground). The eastern wall bears special significance for many Christians, who believe that, according to the Old Testament, Jesus Christ will return through the city's Eastern Gate (Ezekiel 44:1-3).*

*The Old Testament also predicted the death and resurrection of Christ, who Himself testified to this truth on the Emmaus road: "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27, NKJV). But many refused to believe this biblical testimony.*

*The Dead Sea Scrolls confirm the reliability of the Hebrew Old Testament text, showing that it has been faithfully preserved since the time of Jesus Christ. But after the dust has settled, the caves are emptied, and the manuscripts have been scrutinized, one question remains: Will you believe the message of Scripture?*





• MINISTRY PARTNERS •

# GARY & STEPHANIE LOVELESS

PHOTOGRAPHY BY MATTHEW MILLER

**AS A TEENAGER, GARY LOVELESS OFTEN PRAYED AS HE SAT UNDER A LARGE PINE ATOP A HILL OVERLOOKING A SMALL FARMHOUSE IN EAST TEXAS WHERE HE, ALONG WITH HIS YOUNGER SISTER AND BROTHER, LIVED WITH THEIR MATERNAL GRANDPARENTS.**

"I would get on my knees up there and pray, 'Lord, don't forget me. Please give me a way to get an education and make something of myself,'" Loveless remembers. He laughs at the irony that the farm he could not leave soon enough is the very place he now spends most every weekend with his family. He now recognizes that his very salvation was won right there and God used that most humble place to start a work in him that continues today.

The simple obedience of a faithful grandmother introduced a young man to his Lord and Savior. "My grandmother was a godly woman," Loveless says. Throughout his life, Loveless has recalled his grandmother's priceless words of wisdom, "No matter where you

go, whether you achieve a little or a lot, it's what you do for Christ that counts when you meet the Savior face to face." This conviction undergirds his and his wife Stephanie's commitment to Kingdom work, which includes a strong partnership with Southwestern Seminary.

God, faithful as always, answered Loveless' prayers, and he became the first in his family to attend college. With hard work in the oilfields and good grades, he first went to Kilgore Junior College, then on scholarship to Texas A&M, and finally The University of Texas, where he earned a master's degree in mechanical engineering. He moved to Houston, began a career in the oil and gas industry, and founded his first oil and gas company within

seven years of graduation. Not discouraged by his less-than-stellar start with six consecutive dry holes, Loveless has gone on to enjoy more than 30 years in an industry he loves. Through the years, Loveless has built, sold and managed various oil and gas companies. His most recent venture, Square Mile Energy, LLC, in Houston was founded in 1999, and he has no plans to quit any time soon.

Loveless will be the first to say that God has blessed his career and used it to grow him. His God-given talents led him into ministry. In 1990, Loveless reluctantly followed God to Nairobi, Kenya, a trip that resulted in his co-founding Living Water International. What started from nothing more than the obedience of the faithful has become a global water ministry in 25 countries, completing more than 11,000 projects, providing clean water each day in Christ's name for more than 15 million people. Through this ministry almost half a million people have come to know the true Living Water, Jesus Christ. Active in Living Water International for more than 20 years, Loveless has been profoundly changed by God's faithfulness to their work.

In 2000, at the suggestion of Houston evangelist and pastor J. Dalton Havard, Southwestern Seminary asked Loveless to serve as chairman for their multi-million dollar campaign to relocate from the Houston Baptist University campus to its own freestanding campus in Houston. Loveless admits that prior to their request, he knew little about the seminary and was hesitant to accept such a time

**"We have come to love the seminary because of its unapologetic defense of the faith, the way it glorifies Christ and makes the Great Commission its business plan...," Loveless says. ... He finds it exciting that Southwestern Seminary, which defends the authority of the Word of God, has a unique opportunity to safeguard and study some of the world's oldest copies of Scripture.**

consuming role. He was certain there was someone better for the job regardless of the seminary's relentless pursuit of him.

Close to a year after the seminary's first request, Loveless was stirred from his sleep by the words, "Gary, don't forget me." He unmistakably felt the Lord reminding him of those answered prayers offered up long ago, and he fell on his knees asking the Lord to forgive him for his reluctance to answer His call. Loveless undoubtedly knew what God wanted him to do and without further reservation led the seminary's capital campaign. So convinced of God's will for this free standing campus, Loveless went on to contribute the naming gift for the J. Dalton Havard School for Theological Studies in honor of his long time pastor and friend. Loveless said, "Like every time before and since, when I surrendered to the will of God, I was endlessly blessed, and our relationship with the seminary is no exception."

This commitment to the seminary was just the beginning as the Lovelesses continued to graciously invest in the life of the seminary.

In 2004, the seminary honored the Lovelesses with the B.H. Carroll Award, and the following year Loveless joined the seminary's board of trustees. In 2006, he used his expertise by advising administrators and negotiated an advantageous oil and gas lease contract with Four Sevens Resource Co., LTD, to drill on seminary property.

Stephanie Loveless is an active member of the Southwestern Women's Auxilliary and supports Dressed for Service. The Lovelesses established a scholarship for women's studies in honor of his grandmother and are always excited to visit with recipients and other students around campus.

The Lovelesses enthusiastically supported the construction of Southwestern Seminary's MacGorman Chapel, dedicating a library to Loveless' faithful grandmother Leta Phillips. Little did they know at the time of this commitment that this library would eventually house Dead Sea Scroll fragments.

God continues to show the Lovelesses exciting ways to glorify Him. For years they wanted to visit Israel but without fail plans fell through.



Gary and Stephanie Loveless, along with their children McKenzie, Ava Grace, and Hunter (from left to right), stand outside Woodland Missionary Baptist Church in East Texas, where Loveless attended with his grandmother, accepted Christ, and still attends when his family is at their farm.


However when given the extraordinary opportunity in 2009 to travel with a group led by Dr. and Mrs. Patterson on a Holy Land tour, things amazingly fell into place. Through the divine providence of God, in the most incredible of circumstances, it was that trip that eventually resulted in the acquisition of Dead Sea Scroll fragments for the seminary. Loveless still marvels at how God, using the faithfulness of the Pattersons and their decades-old relationships in Bethlehem, brought the scrolls to Southwestern, where His Word is revered, and for the first time in history placed them in the care of a Christian institution. Loveless enjoys sharing the story of this divine journey.

Recognizing the profound significance of the scrolls, the Lovelesses provided the lead gift for the purchase of the scroll fragments, and in early 2012 agreed to be the premier sponsors for the Dead Sea Scrolls & the Bible exhibition coming to Fort Worth in July. They gave \$1,000,000 to the exhibition, which they believe will lead thousands to a place of introduction to Christ.

"We have come to love the seminary because of its unapologetic defense of the faith, the way it glorifies Christ and makes the Great Commission its business plan. The faculty and the administration at Southwest-

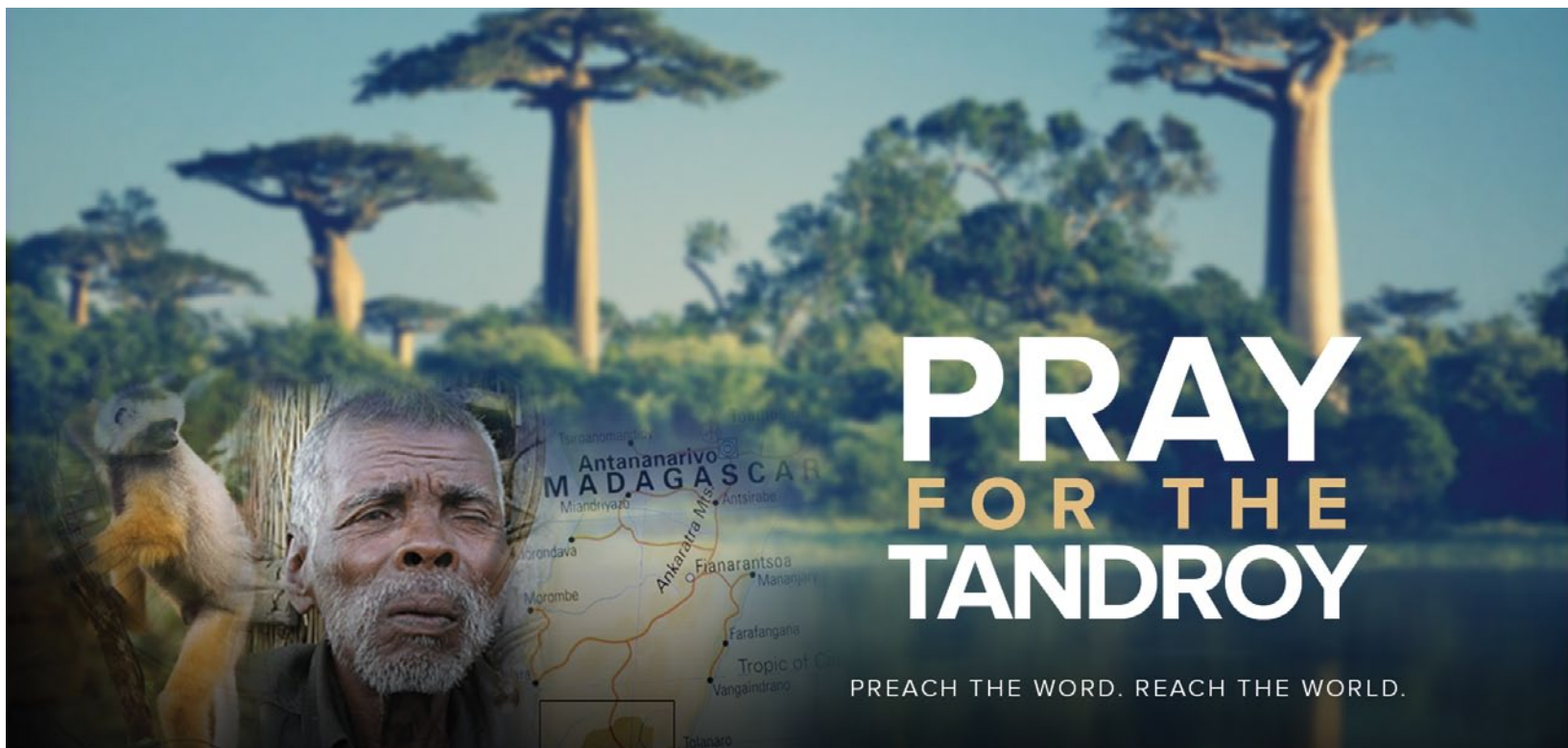
ern is focused on winning people to Christ and equipping young men and women to do just that," Loveless says. "Stephanie and I have never been on campus that we weren't impacted by the testimonies we have heard and the people we have met that answered God's call to follow Him." He finds it exciting that Southwestern Seminary, which defends the authority of the Word of God, has a unique opportunity to safeguard and study some of the world's oldest copies of Scripture.

It is just the latest way a grandmother led by faith impacts eternity well beyond her seemingly insignificant life on a small East Texas farm. Her life demonstrated to many a love for the Lord and acceptance of His will. It was a hard life at times, but she led by example, taught from His Word, and always put Him first, and lives were changed. One of those lives was a grandson she loved enough to plant seeds that with the Lord's grace, mercy, and guidance have grown. Loveless says it is a profound testimony of how God can use us all, blessing each of us all the way.

Southwestern is thankful for ministry partners like Gary and Stephanie Loveless, who share the seminary's reverence for Scripture and supports them to preach the Word and reach the world. 

By Sharayah Colter

## Southwestern embraces Tandroy people of Madagascar



President Paige Patterson announced Feb. 23 that Southwestern has accepted the challenge to reach the Tandroy people of Madagascar with the Gospel of Christ, as part of the Southern Baptist Convention's commitment to reach the world's remaining unreached and unengaged people groups with the message of salvation.

"The International Mission Board (IMB) has asked that we take an unreached people group," Patterson said, describing Madagascar as a country with nearly impassable roads and limited drinking water.

IMB President Tom Elliff originally asked Southern Baptists to join the "Embrace" challenge to reach the remaining 3,800 unreached, unengaged people groups (UUPG) with the Gospel during the Southern Baptist Convention's annual meeting in June 2011.

*SBC Life*, the journal of the Southern Baptist Convention, explained just what "embracing" an unreached, unengaged people group (UUPG) means in a December 2011 article: "Embracing a UUPG means making a lifetime commitment to learn about them and strategize how to reach them with the Gospel of Jesus Christ, as well as praying for them," the article explains.

The Tandroy live among the spiny thickets along the Southern tip of Madagascar in an agrarian society where food and healthcare are often difficult to obtain.

Patterson asked those attending chapel, where he made the announcement of the seminary's plan to "embrace" the Tandroy (also called the Antandroy), if they would commit to be prayer partners and if those who were physically able, would willingly go. Hundreds raised their hands all across the auditorium.

"Wouldn't it be wonderful to see a great movement of God among the Tandroy people?" Patterson asked. "Wouldn't it be great to see churches planted all over southern Madagascar, to actually see a whole nation come to Christ?"

Patterson estimated that the Tandroy people on the island of Madagascar, who live heavily rooted in animism, number as many as 1,400,000. With a landscape of cactus and thorny plants largely characterizing the region, the people, Patterson said, are known as 'a people of the thorns.'

Keith Eitel, dean of the School of Evangelism and Missions, asked everyone to kneel as he led the auditorium in prayer for the salvation of the Tandroy people.

"As foreboding as it may seem in terms of human strategies and devices and designs," Eitel prayed, "we know that You confound the wise with the simplicity of Your truth. Lord, let us be ambassadors, who can show forth how the scourge of thorns not only marred the head of our Lord and marred the existence of the Tandroy, but through that sacrifice, victory has come and new crowns await in the grace of the living God."

As opportunities develop in the coming days for people to pray for and travel to Madagascar, where the IMB has recently appointed two Southwestern graduates, Patterson asked that the students, staff, and faculty bond with him and answer the call to take the Gospel to the ends of the earth.

"So, I am going to ask you to join me in taking to the people of the thorns, the message of the crown of thorns that will heal the soreness and the sorrow of cultural life cut off from Christ and make eternity possible in heaven," Patterson said.

Southwestern will send a team of faculty and staff on a vision trip to Madagascar this spring, with plans to bring students on the first mission trip in Dec. 28 – Jan. 13.



## Patterson discusses name change task force recommendation

Southwestern Baptist Theological Seminary president Paige Patterson has historically advocated changing the name of the Southern Baptist Convention to more accurately describe the scope of the convention's mission. However, as a member of the task force appointed last fall by SBC president Bryant Wright, Patterson agrees with his fellow task force members that the issue is more complicated than many might think.

"I've always been in favor of a name change, but after I understood all that was involved, I made a switch in direction, and I believe that it's best not to change it," Patterson said in an interview.

The task force recommended, Feb. 20, to the SBC Executive Committee that there be no official name change of the convention but that a non-legal descriptor be added. They recommended the descriptor "Great Commission Baptists," which will be presented for a vote at the 2012 SBC Annual Meeting in New Orleans in June.

Patterson hopes the descriptor—should it be approved—will have both an external and an internal impact.

"My first hope is that it will enable us to reach indigenous people in every state more quickly," Patterson said.

"My second hope would be that by giving a specific emphasis in the descriptor to the Great Commission, that our people will take the opportunity to consider seriously with their churches



what is the Great Commission, what it is to which we're committing ourselves."

Patterson noted two reasons he has historically been in favor of a name change.

"Reason number one is our name no longer reflects who we are as the Southern Baptist Convention. The problem is that we have churches in 50 states, so we're no longer the 'Southern' Baptist Convention. Some of our best work is happening in states outside of the 'Old South.' So, it's just no longer descriptive of who we really are geographically.

"The second reason I agreed with a name change is you can build four separate Southern

Baptist Churches on four opposite corners in any state in the United States, if you have the right people in those churches. It doesn't matter where it is or what the name is out front. It's absurd to think that people are that much influenced by what the title is, but it is true that there is initial reaction against the name Southern Baptist in certain parts of the country—some of it politically motivated; some of it regionally motivated.

"I've always been in favor of removing every barrier that we possibly can to someone coming to Christ. If it would be legitimate at all to change it, we should do it to get people to Christ."

## Ethridge urges students to attend Pastors' Conference, SBC meeting



Grant Ethridge, president of the 2012 Southern Baptist Pastors' Conference, prays that God would send revival and transform families, churches, and the world through an historic annual meeting of the SBC in New Orleans, June 19-20.

During a Feb. 23 seminary chapel service, Ethridge, senior pastor of Liberty Baptist Church in Hampton, Va., encouraged students and faculty at Southwestern to attend the annual meeting. In an interview prior to chapel, he said the 2012 convention is one annual meeting that students should not miss.

"I want to encourage churches to send young people who are called into the ministry to the convention because it is an investment in their lives," Ethridge said, "and I encourage all of our seminary students to start going."

Ethridge expressed his desire that the SBC's Pastors' Conference, June 17-18, will "influence a young generation of preachers" and "encourage pastors of all ages, regardless of how long they've been in ministry." He hopes seminary students and pastors will leave with a renewed passion for the conference's theme, "Changing Lives, Communities, and the World."

Ethridge said that students should attend not only the Pastors' Conference but also this year's momentous SBC meeting. He called this a "historic" meeting because it is the first year that the convention has met in New Orleans since Hurricane Katrina and also because New Orleans pastor and SBC presidential nominee Fred Luter, if elected, will be the first African American president of the denomination.

By Benjamin Hawkins

## Anabaptists shape “Purpose Driven” pastor, Southern Baptist churches



**Left:** Pastor Rick Warren shares how the Anabaptists impacted his Purpose Driven model for the church during Southwestern’s “Anabaptism and Contemporary Baptists Conference.”

Rick Warren, renowned pastor of Saddleback Church in Lake Forest, Calif., and author of *The Purpose Driven Life*, confesses that the 16th-century Anabaptists shaped his *Purpose Driven* model for the church.

More than 500 students, faculty members, and guests from around the world attended the “Anabaptism and Contemporary Baptists” conference at Southwestern Seminary, where Warren joined prominent Anabaptist historian Abraham Friesen as a featured speaker.

Known also as the Radical Reformers, 16th-century Anabaptists, such as Menno Simons (the namesake of the modern Mennonite church), Pilgrim Marpeck, and Balthasar Hubmaier, defended the authority of Scripture, the practice of believer’s baptism, and religious liberty.

“For 32 years, we’ve been building Saddleback Church on the lessons I’ve learned from the Anabaptists,” said Warren, a Southwestern graduate, describing his own discovery of the Anabaptists and the way he has applied the Anabaptist vision to his church.

Urging churches to fulfill the Great Commission, Warren said, “The Radical Reformers will increase your zeal for evangelism and world missions. ... The roots of global mission are in the Radical Reformers.”

In another lecture, historian Abraham Friesen, author of *Erasmus, the Anabaptists, and the Great Commission*, argued that Erasmus’ writings, especially his biblical scholarship, encouraged the Anabaptists to stand for believer’s baptism.

In a final presentation, President Paige Patterson revealed the purpose of a conference

“focusing on Anabaptism in a Baptist Context”—namely, to “rejuvenate interest in Baptist life concerning the Radical Reformation.”

“The Anabaptists of the Reformation have much to teach contemporary Baptists,” Patterson said. “Whether a certain connection between Baptists and Anabaptists is ever established, in the end it is an interesting historical investigation, but not one of great consequence. What remains of profound consequence for contemporary Baptists is the question, ‘With whom shall we identify, and whom shall we imitate?’ Given that Baptists do not baptize infants or anyone else without faith and that we treasure the concept of the Free Church and religious freedom in general, the future is bright only if Baptists identify with and imitate the Anabaptists. The current trend in Baptist and Southern Baptist life to identify with the Reformed faith is a major step backward and must be resisted. Why should Baptists identify with those who formerly persecuted and misrepresented them? May God bless the rebirth of Anabaptism among Southern Baptists today.”

To listen to audio from the conference, visit [swbts.edu/anabaptistaudio](http://swbts.edu/anabaptistaudio).

## Experts examine the future for biblical archaeology

Renowned archaeologist William G. Dever contemplated the future of biblical archaeology during the first conference to be hosted by The Tandy Institute for Archaeology at Southwestern Seminary, Oct. 14-15.

“Biblical archaeology is dead,” said Dever, a leading figure in biblical archaeology for more than half a century. “I am often accused of killing it, and I’m flattered that anyone thinks I had that much influence. But the fact is that I simply observed its passing in the early ‘70s and wrote its obituary. It is dead and no one mourns it.

“By that I mean, of course, Albrightian-style biblical archaeology,” Dever explained. In other words, a particular American brand of biblical

archaeology practiced by the early 20th-century archaeologist William F. Albright and his students had passed away. But scholars, Dever said, can and should examine the relationship between archaeology and biblical studies.

“In fact,” Dever said, “the whole point ... was to create a dialogue between two disciplines”—that is, a dialogue between the two specialized disciplines of Syro-Palestinian archaeology, as some have called it, and biblical studies. Dever expressed his excitement that, as many other institutions in the nation are losing interest in this endeavor, Southwestern Seminary is promoting the interaction between archaeology and the Bible with fresh vigor.



**Above:** William Dever shares about archaeology.

## Expository Preaching Workshop: All Scripture points to Christ, demands response



**Above:** Featured speakers give students guidance on shaping the doctrine, development, and delivery of sermons during a panel discussion.

More than 200 current and future pastors learned the best orthodoxy and orthopraxy for their preaching, March 5-6, during Southwestern's eighth annual Expository Preaching Workshop. Guest speakers Bryan Chapell, president of Covenant Theological Seminary, and Jerry Vines, pastor emeritus of First Baptist Church of Jacksonville, Fla., joined preaching faculty for the two-day workshop.

In each session, speakers highlighted the nature of Scripture as the revelation of Christ, including the Old Testament. Chapell, author of *Christ-Centered Preaching*, discussed how all of Scripture bears witness to Christ.

"A better, Christ-Centered exposition of Scripture," he said, "does not require us to reveal Jesus by some mysterious allegory or typology.

"The goal ... is not to make Jesus magically appear from every detail of Hebrew narrative or poetry but rather to show where every text stands in relation to the person and work of Christ, whose grace achieves our salvation."

Assistant Professor of Preaching Matthew McKellar agreed, warning preachers not to avoid Old Testament passages because of their obscurity: "A vacuum of Old Testament preaching is unconscionable for those who claim the Bible to be authoritative and inerrant."

Challenging preachers to call for a response in their sermons, Steven Smith, dean of the College at Southwestern, said, "Every time God speaks, a response is expected."

President Paige Patterson echoed these sentiments, saying, "Every sermon you deliver should be preached for a verdict." Though the call to conversion is not the only response a preacher should invite people to, one should never omit a genuine call for repentance and faith.

Exposing the "nuts-and-bolts" of sermon preparation, David Allen, dean of the School of Theology, explained his step-by-step process of preparing a sermon.

Vines explained how he developed a sermon on 1 Cor. 15:1-8 and then followed that session by preaching the sermon in chapel. During his sermon, he explained that the passage contains the basic core of the Gospel, highlighting God's provision for man's sin problem.

"Christianity is not another set of rules; it is not a philosophy," Vines proclaimed. "Christianity is a personal relationship with a person none other than the Lord Jesus Christ Himself."

ONLINE EXTRA » 



Audio from the workshop can be accessed at [swbts.edu/MediaResources](http://swbts.edu/MediaResources).

## First Lady proclaims biblical view of motherhood at UN Commission

First Lady Dorothy Patterson underscored the importance of motherhood at a parallel session of the United Nations' (UN) Commission on the Status of Women (CSW) held March 6 in New York.

The session, held during a time the UN leaves for presentations by those with alternative viewpoints than those permitted inclusion in the formal UN meetings, offered women the chance to hear perspectives on women's issues that UN does not itself promote.

In the session entitled, "Empowering Women," sponsored by Concerned Women for America and the Disha Foundation, Patterson began by addressing the confusion and frustration that

feminism and its "new liberated identity" brought to women's lives.

"That new liberation has actually immersed women in a busyness that does nothing more, really, than exhaust them," Patterson said. "[Women] have been brainwashed into believing that if you don't have a titled position and a paycheck, you are not worth anything and nothing you do is worthwhile. Of course I take great issue with that. From my perception, being a wife and mother is a professional pursuit very worthy all of your interest and preparation and equipping and time and energy."

Motherhood as a "professional pursuit," she says, provides the basis of the entire world economy.

"I tried to make them focus on the fact that, really, there is no technology, there is no product ever invented, there is no service ever rendered that doesn't come from people, ultimately," Patterson said. "Those people are produced by mothers."

"My prayer is that God will give us a host of women who will embrace the challenges of motherhood with determination and creativity, who will be empowered by the task of producing and nurturing the next generation and who will empower that generation to take the roles of leadership in the challenging world before them."

By Sharayah Colter

## M.Div. grad brings classroom learning to life



On a flat screen TV, inside a watermelon-slice-shaped window, a tiny black and white hand seemed to wave at everyone in the room. With a lingering look, a face became visible and on a bedside monitor of the same image, a heartbeat thudded rhythmically, signaling a life that had begun 20 weeks earlier.

Unfortunately, not all lives that begin get the chance to continue. According to the Guttmacher Institute, 22 percent of all pregnancies end in abortion. In 2008, that meant that more than 1.2 million women chose to abort their children. With the help of Diane Montgomery and her colleagues at the Fort Worth Pregnancy Center, though, some of those lives will have a chance to keep going—a chance to grow up and a chance to make their own choices.

"[These mothers] don't know what to do," Montgomery said. "They need someone to listen to them. They need someone to care about them because everyone else is just saying, 'Do what you've got to do for your own self. It's your body.' And nobody is really listening to the emotional troubles they are having, and so through that, because we care for them and listen to them, it opens a door for not only the potential of lives

**Above:** Southwestern alumna Diane Montgomery works at the Fort Worth Pregnancy Center, just a few blocks away from the seminary. She counsels with women to help them choose life for their unborn babies and eternal life for themselves in Christ.

to be chosen, but for her life to be changed, for the Lord to influence her life and spiritually to be changed as well."

Montgomery, who began volunteering at the center shortly before she took a staff position there in August, said the Lord used her time in studying for her Master of Divinity degree at Southwestern to prepare her to minister to the women in crisis.

"I was applying all that I was learning here into writing and ministry, so I was applying a lot of the academic stuff, but I wanted to apply the practical [aspect]—to get down to the women of the real world—and I wanted to give back to the community," she says.

With women aborting 6,000 babies in Tarrant County each year, Montgomery says the center is in constant need of help, be it time, money, or prayer.

"We always need volunteers because it breaks my heart when we have to turn away women because we don't have enough volunteers and we

don't have someone that can meet with them," she says. "I think Southwestern women would be ideal volunteers because whether they're a wife of a student or a student, they're getting the training, they have a heart for ministry, and they understand the practical side of helping people in crisis."

Though Montgomery and husband Alex will deploy as missionaries to Columbia this year, Montgomery says she plans to take the crisis pregnancy ministry with her.

"There's a huge need for pregnancy centers where we are going," she says. "Legal and illegal abortions are rampant. There is no pregnancy center that gives these women alternatives. They feel like they are stuck there. I just hope that I touch not only women in Tarrant County but also women in South America, because it is a huge issue. It's the perfect opportunity for me to love on women, help them, and share the Lord with them."

## Students preach the Word, reach the Yucatan

No runway lights guide the plane from the night sky to the night-colored tarmac. Armed *policía* greet passengers as they snake their way through a line in customs and immigration. “Baywatch” plays over the airwaves like it is 1990, and roadside-thrown Coke bottles get picked up, dusted off, and reused by passers-by.

It was not posh, it was not comfortable, and for some it was even trying, but this environment was exactly what Donald Kim, assistant professor of Bible in the College at Southwestern, hoped would be the setting for Southwestern’s most recent mission trip to Mexico. For one week in January, Kim led a group of 24 students to Tekax (te-kash), Mexico, where they worked with missionary Shelby Boyd to take the Gospel to the ends of the earth.

“I’m really not a big fan of the typical mission trip,” Kim said. “There has been a lot of flak for these ‘mission vacations,’ so this was far from a ‘mission vacation.’ [Boyd] asked if we wanted to be in hotels, and I said, ‘No. Where do you stay? Wherever you stay, we’re going to be. We’re going to rough it. Whatever it is, we want to see for ourselves.’”

And so they did, sleeping in hammocks the native Mexican and Mayan people made for them, showering when rooftop barrels held enough water, and riding in a tarp-covered truck, called a *tap-tap*, to travel to other villages. The truck, the missionary told them, had more than one million miles on its engine.

“Basically, it was a trip for people to see what missionaries do and what missions is all about,” Kim said. “I started off by telling the students that we’re not going there to do missions. Missions is already happening.”

Missions has been ‘happening’ in Tekax for about two decades, after Boyd left the states to serve in the Yucatan. Prior to planting himself in Mexico, Boyd served with the Home Mission Board (now the North American Mission Board) until he fell ill with Hodgkin’s Disease. Boyd did not feel his call to missions ended with his diagnosis though, so the missionary went to the Yucatan as a volunteer and then stayed when he felt the Lord call him to serve there with the people.

“He just stuck around and never thought he was going to stay there very long and ended up staying there for 18 years,” Kim said. “He was

giving an account of 3,100 coming to Christ the first year he was there. It was unbelievable. But for him now, he just realizes it is not about the numbers. It is about that one person that God has gone after, leaving the 99 behind. That’s his principle, and he lives by it.”

Mia Coelho and her husband Matt, both students in the College at Southwestern, traveled with the group to the Yucatan. Mia said one thing she noticed during the trip was the emphasis placed on reaching the elders and leaders in the community with the Gospel.

Following Boyd’s lead, the group shared Christ with the elder villagers, knowing that in the strongly patriarchal society, winning a father or grandfather to the Lord would mean the sons and daughters would likely be receptive to the message of the Gospel and listen with open hearts.

Boyd makes it his goal to raise up leaders within the society, starting and planting churches and then discipling native and indigenous leaders to lead them. During the seminary’s trip, 10 people placed their faith in Christ. Three of those, Kim said, were elderly men.

## Southwestern Seminary trustees approve innovative, global Ph.D.

Trustees at Southwestern approved an innovative doctoral degree in missions during their fall meeting, Oct. 19. The new Ph.D. in World Christian Studies within the seminary’s Roy Fish School of Evangelism and Missions will not only train missiologists but will also provide opportunities for missionaries to complete doctoral studies while remaining on the field.

The degree will be Southwestern’s first modified residence Ph.D. Students will remain on the field while they continue their work, coming once annually to the Fort Worth campus, with the remainder of their work done through mentor seminars via online technology and online resources made available to them.

Likely candidates for the new Ph.D. include missionaries with an interest in doctoral studies but who do not want to leave their field of service.

## Student gives blood for missions

David, a student in the College at Southwestern, spilled his blood so he could share the Gospel with the people of Zambia.

To be precise, David donated his blood as often as possible to help raise money to travel to Zambia this winter and share the Gospel alongside other students from Southwestern. His resourcefulness depicts only one of the amazing ways that God assembled the perfect team of Southwestern students for this mission trip.

Art Savage, director of the World Missions Center at Southwestern, reported that 212 people made decisions for Christ during the trip.

As with every mission trip that the seminary organizes, Savage said, God assembled the right group of individuals to complete the task. And, as in David’s case, these team members often found creative ways to raise the money that made their participation in the trip possible.

One college student, Cody, found support from family members, but he also helped raise funds by performing with his band. Through this means, God opened the doors for him to lead worship among Lozi believers—an opportunity he found special because God first began calling him to the mission field when he saw a video of a missionary playing his guitar in accompaniment to African worshippers.

By traveling to Zambia, Cody and his wife Brittany, who is also a student in the College at Southwestern, learned to serve with each other on the mission field and gained reassurance about God’s call for their lives.

By Benjamin Hawkins & Sharayah Colter

## Southwestern leads nation in church music

Southwestern leads the nation in church music education, according to survey results reported last fall during the annual meeting of the National Association of Schools of Music (NASM).

According to this survey of 84 schools, Southwestern is the only accredited institution to offer a Ph.D. in church music and one of only seven to offer a D.M.A in church music.

Of the institutions surveyed within the NASM, 61 have only one music program related to church music. In contrast, Southwestern offers the most degrees and specializations in church music. According to the survey, Southwestern trains almost 25 percent of the students who study throughout the nation in these programs related to church music.

"We are very excited," Stephen Johnson, dean of the School of Church Music, said, noting the many options that students have when they enroll in the School of Church Music. "It is very exciting to say that Southwestern is addressing this multi-faceted nature of worship in the life of the local church. And, yes, every local church is different, and you can't say there is a one-size-fits-all approach to church music."

## Gala brings world-class performers, instruments to MacGorman Chapel



**Left:** Professor of Voice David Robinson sings with guest artists Larnelle Harris and Steve Green during the ninth annual Gala Concert of Sacred Music, March 8.

Southwestern presented the Gala Concert of Sacred Music for the first time in the MacGorman Chapel, March 8, featuring the Fort Worth Symphony Orchestra (FWSO) and the Southwestern Master Chorale under the direction of Professor of Conducting David Thye, with guest artists Steve Green and Larnelle Harris.

Thye said the audience seemed enthused by the performances, responding heartily to each piece and even joining in with clapping and singing on a few selections.

"The performance was just stellar," Thye said. "I'm so pleased that we had the Fort Worth Symphony Orchestra here, to have the best in the metroplex here. The choir rose, and our guest artists were astounding. They commanded the stage."

Green, who has 13 No. 1 songs, seven Dove awards and four Grammy nominations and who also performed as Southwestern's guest artist during the 2011 Gala, said he, too, felt the evening

a success, and he enjoyed coming back to the seminary.

"It was fabulous," Green said. "What a delight. The Fort Worth Symphony Orchestra, Dr. Thye conducting, getting to sing with Dr. Robinson and Larnelle Harris. This is beginning to feel like home and I really, really like it."

Harris, who has 19 No. 1 songs, 11 Dove Awards and five Grammy Awards, said he enjoyed coming to Southwestern to perform with friend Steve Green, and he appreciates the importance the seminary has placed on keeping its music school alive and vibrant.

"It really is kind of neat—this school's commitment to music when many of our Christian universities are disbanding their programs because of funds," Harris said. "The commitment they seem to have here and especially how they are joining that with the arts already in this area, it's just marvelous."

In addition to Green and Harris' stirring performances, the Gala audience enjoyed the work of Grammy and Dove award winning pianist, Dick Tunney; artist in residence, guitarist Thomas Burchill; Professor of Voice David Robinson; Professor of Voice Angela Cofer; doctoral student, Yuman Lee; and director of the Fort Worth Civic Orchestra Kurt Sprenger.

Two Stradivarius violins, on loan to the FWSO, also graced the stage in MacGorman Chapel for the performance. Thye said having the two instruments provided a special and rare treat for the audience.

School of Church Music Dean Stephen Johnson said attendees appreciated the unique opportunity they had to hear the 1685 "Eugenie" and the 1710 "Davis" Stradivarius violins played.

FWSO President Amy Adkins said Antonio Stradivari crafted both violins in Cremona, Italy. Six-hundred exist today, and only some of them remain playable, she said.

"We are only one of three orchestras in the country that have more than one Stradivarius in its ranks," Adkins said, "LA Phil and Chicago are the two that have more than one."

Tunney agreed that the sound of the several hundred-year-old Stradivarii cannot be rivaled.

"It is different," Tunney said. "It speaks in a hall like no other instrument you've ever heard."

After artists performed a wide range of pieces from Cofer's *Ev'rytime I Feel the Spirit* to Harris' now classic *Amen*, the evening concluded with Harris, Green, and Tunney coming together to perform *Joyful, Joyful, We Adore Thee*.

## Evangelism spills over into laundromats, auto parts stores



**Left:** Clarity Thoreson is in her second semester at Southwestern and has already seen many come to Christ as a result of her going out and sharing the Gospel, as the Lord commands. Normally not an outgoing person, Thoreson says sharing the Gospel is about obedience, not about comfort or ability.

A right turn down Seminary Drive, a left turn onto Interstate 35 and a slight veer to the right onto Highway 121, just past Fort Worth's shiny cluster of skyscrapers will take a driver to the Dallas-Fort Worth International Airport. From there, passengers can board planes and leave for weeks or months to travel to far away lands where they will share the good news of Christ's sacrifice with a lost world.

A right turn down Seminary Drive, however, also leads to neighborhoods, parks, schools, gas stations, banks, and malls where the local lost go about their business every day. Thanks to the obedience of the leadership at Southwestern and the willingness of those working and studying at the school, people travel the short distance to these plots of land, as well, ready to share the Gospel with an equally lost world.

Southwestern's No Soul Left Behind initiative, designed to reach 6,700 homes in a 1-mile radius of the school with the Gospel of Christ, has enabled and encouraged students and faculty to trek from door-to-door proclaiming the good news of Christ to people whom they drive past and live among each day.

Clarity Thoreson, who has only been studying at Southwestern for two semesters, became one such student.

Thoreson hopes not to bring attention to herself but to encourage other students to be obedient in the discipline of evangelism through her testimony. She says no matter a person's personality—be it outgoing or shy, leader or follower—Christ has commanded, not asked, Christians to proclaim the good news of His salvation.

"I am not an outgoing person by nature, but I do love the Lord with all of my heart," Thoreson says.

During her first semester at Southwestern, Thoreson took Introduction to Missiology, which included a missions practicum in which she learned to share the Gospel first by observation and then by practice.

Soon, she began sharing on her own at the local laundromat. Sometimes she would sit there for an hour waiting for the Lord to bring her someone to share with, but He always did, she says.

"I felt so nervous usually," Thoreson says, "but I would strike up conversations, just introduce myself to them, try to be loving toward them. God would help me to share the Gospel, and I did."

Yet, she does not only share the Gospel when she sets aside time to go out and evangelize.

"The second opportunity I had to share with someone and he wanted to pray to receive Christ, it was just kind of an 'as I was going' thing," Thoreson says. "I had to have the headlight

changed in my car, so I went to an auto parts place, and while [the clerk] was changing out the headlight in my car, I just felt God prompting me to share the Gospel. I shared the Gospel with him, and he also wanted to pray to receive Christ. It just floors me every time."

Like any other discipline, Thoreson says, evangelism requires work and intentionality.

"You have to prepare yourself for it," she says. "Yes, God's Holy Spirit is going to go before you, it's going to be in His power that the person is convicted, and it's going to be in His power that you share, but it doesn't mean that you don't take some responsibility, on your own, to prepare as much as you can."

In the end, she says, whether the presentation sounds polished or not, whether the person sharing feels nervous or not, and whether people hearing the message respond well or not, the results belong to the Lord.

"We just have to be obedient to God, share the Gospel, and leave the results to Him," Thoreson says.

By Benjamin Hawkins

## Simmons and family bold in evangelism

After almost three years of sharing the Gospel consistently, Geoff Simmons understands the anxiety believers feel when approaching people to speak about Christ. He still feels butterflies in his stomach, although he is determined to make them “fly in formation.” Greater than any anxiety in proclaiming the Gospel, however, is his fear of remaining silent.

“For 16 years, I was a Christian, and I never told one person about Christ,” says Simmons, who placed his faith in Christ as a teenager, although he “drifted away from Christ” for many years. In 2009, however, God broke his heart and opened his eyes to people’s need for the Gospel.

Simmons wanted to begin sharing the Gospel, but had no idea how to do this, so he enrolled in a “Share Jesus Without Fear” class at church. One Wednesday night after this class, he bought a “Share Jesus Without Fear” New Testament and has carried it in his pocket ever since.

The following day, May 20, 2009, he led one of his best friends to the Lord. Since that day, God has used him to lead many others to faith in Christ. He records their names in the back of a Bible that he uses during his time of personal devotion and study. This allows him to pray for and encourage those who have made decisions to follow Christ.

“I have had about 90 pray to receive Christ in just a couple of years,” Simmons says, reflecting on God’s faithfulness. But one name on his list bothers him, reminding him of the urgency of sharing the Gospel and of the fearful consequences of remaining silent.

“Ed Freeman, right here, was a salesman that I worked with who had cancer. He was a good friend of mine,” Simmons says, recounting how he shared the Gospel with Ed.

“Ed was in hospice at that time, and he became coherent long enough for me to share and for him to pray to receive Christ, and a few minutes later he went home.

“It is a good story. It is great, but it bothers me, too, because Ed was that close. ... I had almost talked myself out of it. ... I had talked to some of the guys that went to go visit him, and he didn’t even know who they were because of the morphine. ... But I was able to talk with him, and he became completely lucid long enough, and after he prayed, he went out again.”

This experience compels Simmons to share the Gospel wholeheartedly despite the busyness of



**Above:** Geoff Simmons leads a man to Christ at Fort Worth’s Times Square Apartments.

seminary life. After moving to Fort Worth to begin seminary last fall, he immediately found opportunities to proclaim the Gospel. Brandon Kiesling, a fellow church member and seminary student, asked him to help lead students in the seminary’s effort to reach those who live within a one-mile radius of the campus. Three times a week, he visits the nearby Times Square Apartments to share the Gospel and has established Bible studies at the complex for new believers who desire to grow in their faith.

“God has given me the gift of evangelism, but I do not do well when it comes to discipleship,” Simmons says, adding that Southwestern has already taught him much about how to make disciples. “So God really convicted me of that, and that is why I started setting up these different Bible studies.”

Simmons’ weekly visits to the Times Square Apartments also allow him to lead his family to follow the Great Commission.

“God has been faithful,” Simmons says. “We have shared the Gospel with several people, and every time, I bring one of my three daughters with me, so they can learn how to share the Gospel. ... We have the others praying for us at home.”

On one occasion, Simmons’ oldest daughter, Victoria, asked if she could share with the kids in the apartment complex. She learned to share the Gospel simply by seeing her father and other seminary students share.

“She was bold in it,” Simmons says, adding proudly that Victoria led three girls her age to place their faith in Christ that day.

“You can share the Gospel, but if you can train people to share the Gospel, it is just that much better,” he says.

Because he has led his family to evangelize, his daughters are now excited each week to tell people about Jesus.

“I want them growing up thinking, ‘This is what we do, and it is strange not to share the Gospel.’ I want them thinking, ‘This is exactly what we’re supposed to do.’”





## RAC wins again in dodge ball tourney event to kick-off semester

Fence-rattling action characterized the 2012 Spring Kickoff dodge ball tournament, Jan. 20, where the RAC team collected the victory. Other student, staff, and faculty teams gave the audience of about 250 a thrilling show of high-energy jumping, leaping, ducking, and, of course, dodging. Staff, students, and their families enjoyed dollar-per-slice pizza, jump houses, and informational booths from seminary groups.



## Preaching professors, authors offer insight at student forum

Students interacted with top preaching professors and authors during a Grindstone Q-and-A forum, Jan. 31, on the topic of text-driven preaching. Panelists included David Allen, dean of theology at Southwestern Seminary; Danny Akin, president of Southeastern Seminary; and Steven Smith, dean of the College at Southwestern. Audio is available at [swbts.edu/mediareources](http://swbts.edu/mediareources) under "Student Forums."



## Bingham calls for baptismal instruction in SBC churches

Church historian Jeffrey Bingham called Southern Baptists to reinstitute baptismal instruction during the Day-Higginbotham Lectures, Feb. 2-3: "To baptize someone in the name of the triune God—Father, Son, and Spirit—when he or she has not been instructed ... in the great Trinitarian narrative of salvation makes little sense."



## Yarbrough calls for courageous biblical fidelity

During the 2012 Drumwright Lectures, Bible scholar Robert Yarbrough challenged students at Southwestern to defend the Bible amid 21st-century challenges to the faith. His lectures broached a range of topics, including Dietrich Bonhoeffer, biblical criticism in academia, and the way Muslim background believers understand biblical statements about women's roles in the church.



## New student housing continues on schedule for summer move-ins

Bulldozers pushing dirt and crews pouring concrete in the field on the northwest corner of Seminary Drive and James Avenue come as a welcome sight to Southwestern students. Soon, frames will be erected and walls will be constructed as part of the first phase of new student housing on campus. Despite minor setbacks, construction remains on schedule for occupancy in time for the fall semester.



## Land denounces ObamaCare, defends religious liberty in chapel

ERLC President Richard Land denounced ObamaCare for its infringement of religious liberty during chapel, Feb. 14. According to the Obama administration, health care providers must cover all FDA-approved contraceptives, even those that cause abortion. Despite religious objections, the SBC's Guide Stone Financial Resources and other religious organizations have not been exempted from this mandate.

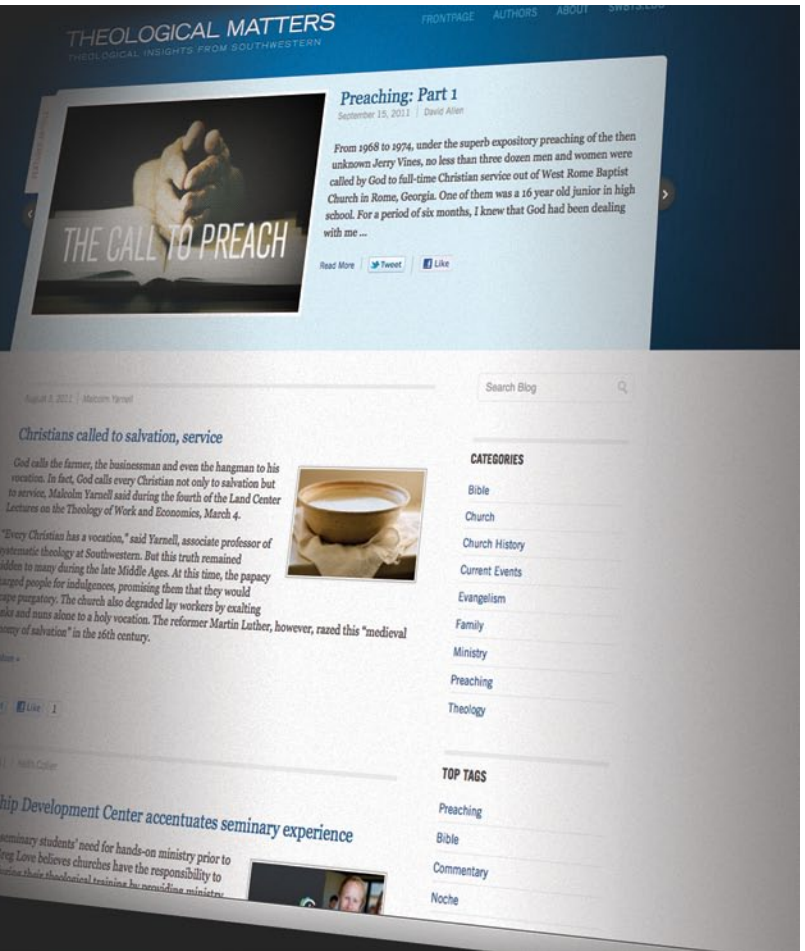


To read expanded versions of these and more articles, visit [swbts.edu/campusnews](http://swbts.edu/campusnews)

# THEOLOGICAL MATTERS

Southwestern Seminary's blog provides reflections on theological topics from the faculty and other contributors for the building up of the local church. Whatever topic encountered, our hope is for you to be spiritually challenged, the church to be built up, the lost to be reached, and the Lord to be glorified.

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## biblicalwoman

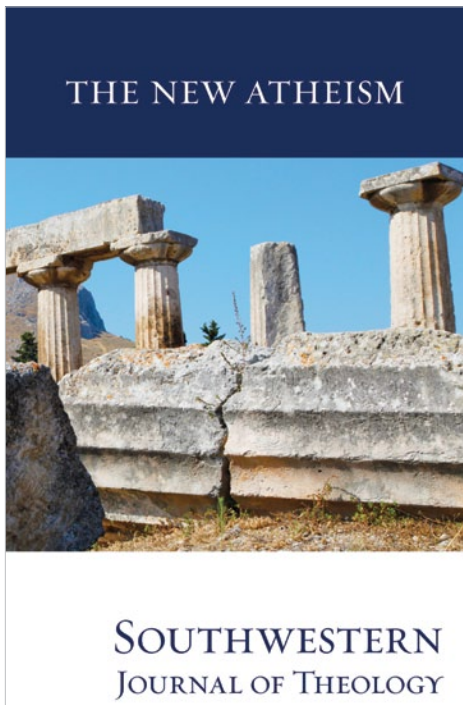
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## Southwestern's latest journal confronts 'The New Atheism'



The latest edition of the Southwestern Journal of Theology scrutinizes "The New Atheism," which continues to work its way into popular thought through Richard Dawkins' *The God Delusion* and Christopher Hitchens' *God is not Great: How Religion Poisons Everything*, alongside other books and documentaries.

This edition of the journal offers pastoral and intellectual advice for combating the new atheism, but it opens with words from the new atheists themselves. Dawkins, for example, derides God as "jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a ... capriciously malevolent bully."

According to managing editor Malcolm Yarnell, such antipathy toward God is "as old as man's rebellion against God."

"The new atheism is 'new' only in the sense of its cantankerous desire to defeat belief in God in the public square," Yarnell, associate professor of systematic theology at Southwestern, writes. "Atheism is not new and neither is its result: divine judgment on such foolishness. The new atheists will discover that the God they say does not exist will remain the same living God long after their vain attempts to build a godless civilization have collapsed into ruins."

This edition of the journal, Yarnell writes, reinforces the Christian task of apologetics, which should "come alongside the preacher, the evangelist, and the missionary in offering a reason to those outside the community why the Christian faith is believable and preferable."

In the first two essays, John D. Laing introduces the new atheism and the Christian's apologetic task.

"It still appears that in the last decade or so, atheism has gained a wider audience and its adherents have become more vocal and confrontational," writes Laing, associate professor of systematic theology and philosophy at Southwestern's J. Dalton Havard School for Theological Studies. The attacks of the new atheists, however, have not gone without reply. Christian philosopher Alvin Plantinga, who among others has "helped make Christian philosophy respectable" in academic circles, has formulated numerous rebuttals to atheism.

Laing offers three lessons for evangelicals as they confront the new atheism: First, Christian apologists must not only answer, with scholarly excellence, the intellectual objections to God's existence, but they must also recognize the rhetorical and emotional force an argument may have. Second, Christians "must take care when using illustrations, analogies, or apologetic arguments to communicate or defend truths of the faith to unbelievers," lest these arguments turn people away from God rather than drawing them to the Gospel. Finally, Christians must recognize that "spiritual forces are at work" and approach the apologetic task with prayer and with the right motives.

In a third essay, John Howell critiques Dawkins' *The God Delusion*. Because of the widespread reference to Dawkins' work in popular culture, Howell writes, "It behooves Christians ... to be aware of the arguments found in the book, ... as well as to have some idea how to respond."

"One of the reasons that Dawkins' attempted assassination of religious belief and Christianity in particular should not be successful is his complete lack of understanding of religious belief," writes Howell, assistant professor of philosophy at Southwestern.

In a fourth essay, John Wilsey, reviews and analyses *There is a God*, a book that recounts well-known philosopher Antony Flew's progression from atheism to belief in God. A leading

proponent of atheism for half a century, Flew described religious language as meaningless and argued that atheists carry no burden of proof in the debate about God's existence. Although he notes the importance of Flew's conversion to a tenuous theism, Wilsey warns believers not to view this as "the intellectual triumph of Christianity."

"A triumph of Christianity in Flew's life would have resulted in his coming to a personal relationship with Jesus Christ," Wilsey, assistant professor of history and Christian apologetics on Southwestern's Houston campus, writes. On the other hand, Flew's experience shows the value of "honestly asking and answering the right questions on the appropriate basis." According to Wilsey, Flew became a theist because he abandoned naturalism—that is, the assumption that only the natural and material world exists—and looked outside the physical universe to answer his questions about God's existence.

In a final essay, William Dembski questions the existence of any true atheist.

"The more virulent atheists might better be called 'anti-theists,'" writes Dembski, research professor of philosophy at Southwestern. "They not only deny that God exists but also hate Him. Yet whence this hatred of a nonexistent entity? 'There is no God and I hate Him' seems a strange position to take."

More common than the "anti-theist" is the "Christian atheist," who admits that God exists but lives as if He does not. Whatever the form of atheism at hand, Dembski notes, the "challenge in confronting atheism is ... to bring those who deny God to repentance and faith, thereby closing the moral gap between them and God. In the end such moral transformation will always be the work of the Holy Spirit, ... (but) every act of divine grace presupposes the means of grace by which God makes that grace real to us."

"Christian apologetics, in which we not only defend Christianity from atheism but also challenge atheism with evidence of God's existence, is one such means of grace," Dembski adds. He ends his essay by praying that, by God's grace, Christians may lead atheists to "encounter not only the wisdom of God but also the love of God."

The editorial and one essay from the journal may be viewed on [baptisttheology.org](http://baptisttheology.org).

By Sharayah Colter

## Letter writing thrives among inmates, gives insight into New Testament epistles

In a cinderblock room with a concrete floor and a frill-less metal bunk bed, no phones or computers ping or ding with text or Tweet alerts. For those serving time in prison, the somersaulting onward roll of technological advances could just as well be a life-time sentence or two away. Instead, amid the unmuffled clang of metal sally port doors and the routine spontaneity of pat-downs and shake-downs, letter writing thrives as it did in the first century.

Stephen Presley, an assistant professor of biblical interpretation at Southwestern's Havard campus, teaches the inaugural class of inmate students at the Texas Department of Criminal Justice's Darrington Unit, a maximum-security prison near Houston. He says the inmates' familiarity with letter writing has given them a unique and uncommon perspective on the epistles that comprise a large portion of the New Testament.

"They, in a very real and a very sincere way, understood what it would have been like for the early Christians to start to receive letters from Paul," Presley says. "For those who live in this world [prison], it was so easy for them to comprehend and to almost identify with the early church in the way they would have felt receiving

these letters from Paul and how they would have treated the letter, perhaps, even in ways we don't, in terms of reading it from start to finish, reading it closely and observing every word."

Presley says he had not anticipated the connection the inmates would find with Paul's epistles until one day during class, he saw the realization spark in their eyes as he began to discuss the letters the apostle wrote to the first-century churches.

"Their faces lit up as soon as they saw that connection," Presley says. "They felt a sense of connection to the way that the early church communicated in ways that those of us who live in the free world don't understand or don't necessarily appreciate."

The similarities appear uncanny. Even down to the greeting, the inmate's letters and the letters from Paul, which he, too, often wrote from prison, seem to almost mirror one another.

"Within the prison itself, they have a standard greeting," Presley says in comparing the inmates' letters to Paul's, which follow a recognizable Pauline pattern. "Their standard greeting in the prison system is, 'I pray this letter finds you in good health and in high spirits.' It was interesting; none of them had actually talked about it, but

they sort of all had taken on this standard format for letter writing."

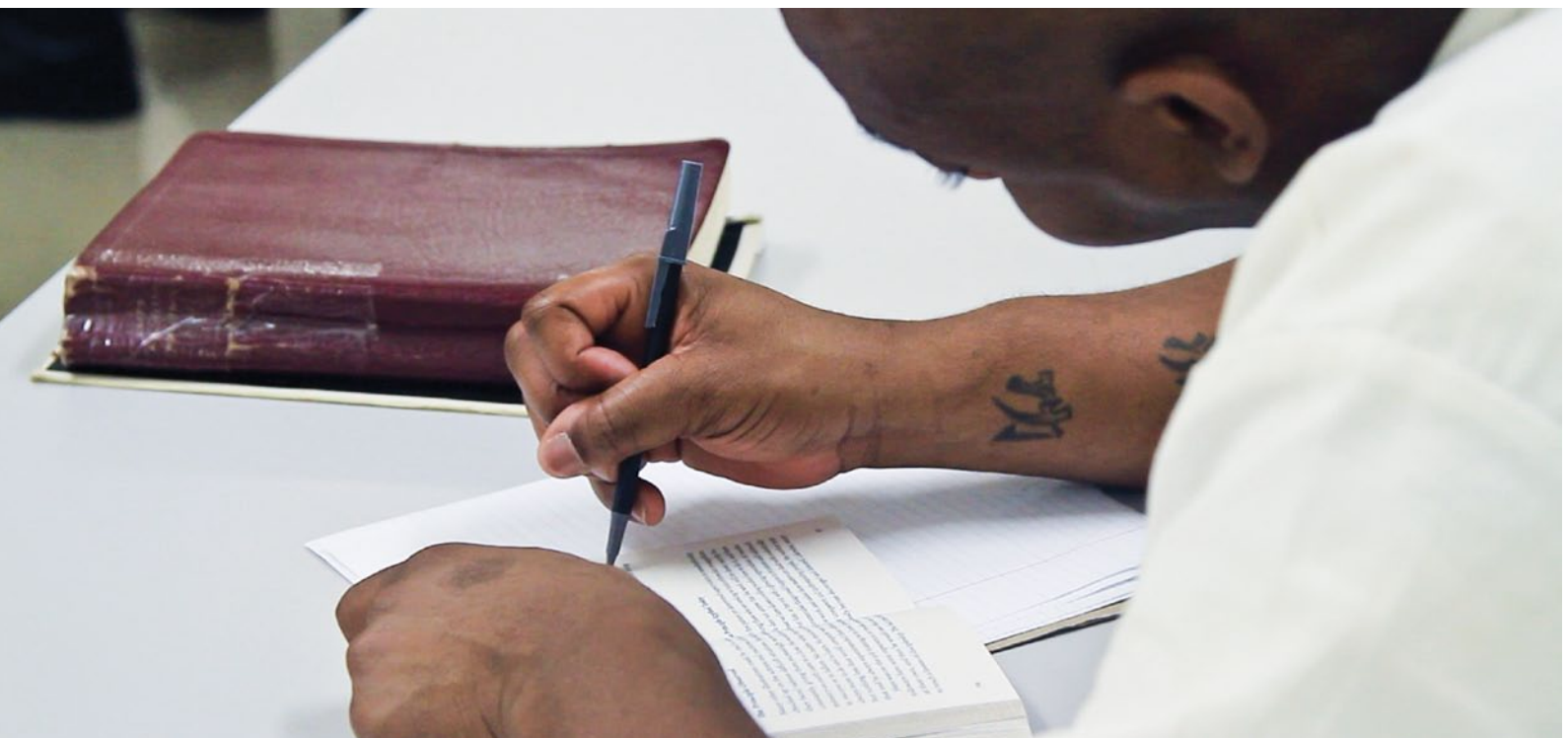
Presley says the inmates' connection to the epistles substantiated the importance of studying genre in the Scriptures and understanding the context in which the authors wrote the Bible under the Holy Spirit's inspiration.

The classroom exchange has also impacted the way the inmates are sharing, Presley says.

Presley says one of his students has asked him for help interpreting the Gospels and parables for a sermon he wants to preach in the chapel. Another student plans to teach part of what he learns in Presley's class to a group of Spanish-speaking inmates in the general population of the prison.

"We're still beginning, but there is an excitement and a passion and a desire to see the love of Christ invade and take over the prison system," Presley says. "They are excited; they are confident; they are passionate; they want to evangelize; and they want to see the love of God spread not only to Darrington but to other prisons."

**Below:** An inmate student in Southwestern's program at the Darrington Unit takes notes during class.



## Mitchell opposes mandate before congress



Ethicist Craig Mitchell testified before a congressional committee, Feb. 16, describing the Obama administration's mandate that all health insurance plans must fully cover contraceptives, even those that cause abortion, as un-American.

"I do not object to this mandate upon health care only because it is not consistent with my faith," Mitchell, associate professor of ethics at Southwestern Seminary, said during a hearing of the Oversight and Government Reform Committee of the House of Representatives. "No, I object to this mandate because it is not good for America."

Mitchell joined nine other witnesses during the four-and-a-half-hour hearing, including representatives from various Protestant, Catholic, and Jewish institutions. This panel also included Southwestern Seminary graduate C. Ben Mitchell, who currently serves as a professor at Union University in Tennessee.

With these other panel members, Mitchell objected to the Obama administration's health care mandate because it would force religious

institutions, including the Southern Baptist Convention's GuideStone Financial Resources, to provide full coverage of contraceptives, despite religious objections to their use. Such contraceptives would include "ella," Plan B, and the intrauterine device (IUD), which terminate pregnancy after conception.

"This rule is wrong not just for religious conservatives," Mitchell told the committee. "It is wrong for all Americans, because it takes away the freedom of the citizens while emboldening the federal government to do whatever it wants. It is wrong because it violates the constitution. It is wrong because it violates religious liberty. It is wrong because it forces people to violate their consciences. ... This is just plain wrong for America."

During the hearing, Rep. James Lankford of Oklahoma, a Southwestern Seminary graduate and republican committee member, also insisted that the Obama administration's mandate is a violation of religious liberty.

To watch Mitchell's testimony, visit [theologicalmatters.com](http://theologicalmatters.com).

## Mitchell joins black evangelicals to address 'Cosby Conversation'

Bill Cosby set off a firestorm in the black community with his 2004 NAACP speech at Constitution Hall in Washington, D.C., calling the black community to take responsibility for many of the societal ills they have brought upon themselves. This controversial speech—and the book he co-wrote in 2007 titled *Come On People: On Path from Victims to Victors*—drew cheers from some and ire from others, sparking a conversation that continues to stir emotions and opinions today.

One of those who assails Cosby's views is Michael Eric Dyson, a preacher and professor at Georgetown University, who wrote the 2006 book *Is Bill Cosby Right?* In the book, Dyson criticizes Cosby's claims as evidence of the class wars in the black community between the middle class "Aristocracy" and the poor "Ghettocracy."

Southwestern Baptist Theological Seminary ethics professor Craig Mitchell and other black evangelicals have entered the conversation in the recently published book *Keep Your Head Up:*

*America's New Black Christian Leaders, Social Consciousness, and the Cosby Conversation*, edited by Anthony Bradley.

Mitchell, who serves as the director of Southwestern's Land Center for Cultural engagement, says Bradley gathered "black evangelical scholars and pastors to weigh in on the different things confronting the black community and what Bill Cosby is saying about it."

The book analyzes arguments from Cosby, Dyson and others and calls the black community back to the only source of true change: the Gospel. Mitchell wrote one of the final chapters in the book, an analysis of Dyson and his approach to the conversation.

Mitchell holds a healthy respect for Dyson but feels his views delve too far into liberation theology and his personal attacks on Cosby represent an *ad hominem* logical fallacy.

"When I see some of [Dyson's] charges against Cosby, I understand where that's coming from," Mitchell said in an interview. "But then, here's

the other side of the equation: Dyson's analysis of Cosby, the man, is absolutely devastating. ... I couldn't disagree with his assessment with Cosby, but I also realize it's a logical fallacy. It's called an *ad hominem*, 'attack the man.' By attacking the man, you destroy his argument."

Mitchell hopes the book will impact the ongoing dialogue in the black community as well as educate Southern Baptists and other evangelicals. He believes "among those who think, write, and speak on such things, that they will have a more balanced view. This book will encourage others in the black community to move away from some of the things that are self-destructive."

"When Southern Baptists read this book, they're going to get a bigger, better picture of some of the real issues affecting the black community."

By Benjamin Hawkins & Sharayah Colter

## Helbing trains musical chameleons

Jazz musician Stockton Helbing drums like a chameleon, changing the shades of his rhythm and style to blend with any musical setting.

"Every weekend, I'm playing contemporary Christian Rock at my church," says Helbing, an artist in residence in Southwestern's School of Church Music. "I may have a recording session earlier in the week where I play country music. I might have a gig where I play big band jazz. I might have a gig with a Brazilian pianist playing traditional Brazilian jazz with brushes. And all of that is a typical week for me."

A successful jazz player, he says, must have the "chameleonesque ability to blend in with each musical situation," and 31-year-old Helbing is no stranger to musical success. He performs and teaches throughout the nation and has produced three jazz albums, including his most recent, *Battlestations & Escape Plans*. This spring, he went on tour with Doc Severinsen, a Grammy winning trumpeter and former band leader for Johnny Carson's *Tonight Show*.

During college, Helbing played big band jazz with the One O'clock Lab Band at the University of North Texas. Upon graduation, Helbing was invited by jazz legend Maynard Ferguson, his "musical hero," to go on tour with him. In time, he became the music director for Ferguson's band, playing in and producing Ferguson's last, Grammy-nominated album, *The One and Only*.

As music director at Grace Fellowship Church in Paradise, Texas, Helbing applies the principles of successful jazz to contemporary worship music, and at Southwestern he teaches students to do the same. He also serves during the seminary's spring Youth Ministry Lab, helping young musicians understand how they can enhance their musical abilities for God's glory.



**Above:** Having performed throughout the nation with premier jazz musicians, Artist in Residence Stockton Helbing teaches students how to perform music in any worship context.



**Above:** Ronnie Floyd gives Dr. Patterson a \$25,000 check to fund Revive This Nation.

## Cross Church honors Patterson with \$25,000 gift for Revive this Nation

Before preaching in chapel March 7 about the importance of a vibrant and dedicated prayer life, Ronnie Floyd, senior pastor of Cross Church in Northwest Arkansas gave \$25,000 on behalf of his church family to help fund Revive This Nation, a program that sends student and staff preachers to lead revivals in churches across America.

"I pray for Dr. Patterson," Floyd said. "He doesn't know this, but I have prayed for him a long, long time every day. Yesterday morning when I was praying, I tell you the Lord just put on my heart to honor this man and this lovely woman named Dorothy, and as I prayed, I thought, 'Lord, how can I do that?'"

Floyd explained to those in the chapel that after praying, he felt the Lord prompt him to call Mike Hughes, vice president of institutional advancement at Southwestern.

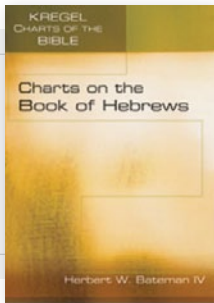
"I asked him about these revivals that are going on next week," Floyd said. "I have a heart for the nation, and I asked him the specific amount

that the seminary would be out relating to those, because I felt the Lord had given me an amount that we could go to, to assist."

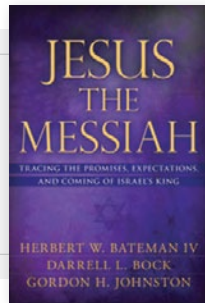
Hughes' response indicated to Floyd that God had indeed orchestrated the situation.

"It was the exact amount," Floyd said. "In honor of Dr. Patterson and Mrs. Patterson, today what I want to do is to say on behalf of Cross Church, I'm giving this gift to Southwestern Seminary from the Cross Church family in Northwest Arkansas who loves you."

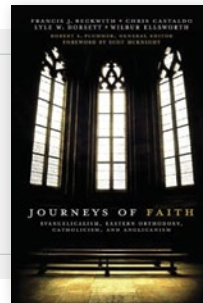
After Floyd's message, Patterson asked those preaching for Revive this Nation to kneel at the altar as the entire auditorium prayed for a mighty move of God throughout the nation. During Revive this Nation, March 11-14, 102 men preached revivals in 37 states in America.



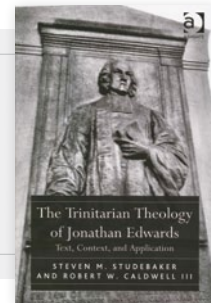
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Charts on the Book of Hebrews



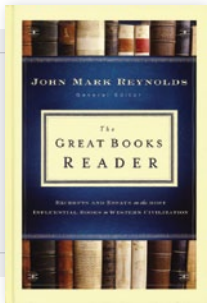
**HERBERT W. BATEMAN IV**  
(CO-AUTHOR)  
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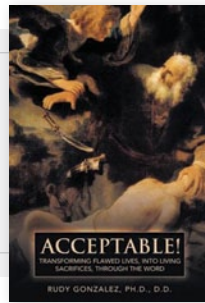
**CRAIG BLAISING** (CONTRIBUTOR)  
Journeys of Faith: Evangelicalism, Eastern Orthodoxy, Catholicism, and Anglicanism



**ROBERT CALDWELL**  
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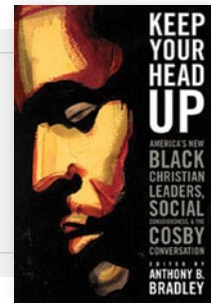
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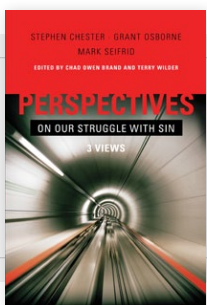
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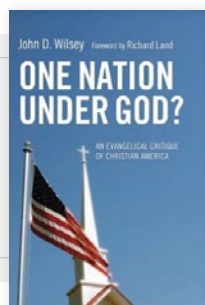
**DAVID MILLS** (CONTRIBUTOR)  
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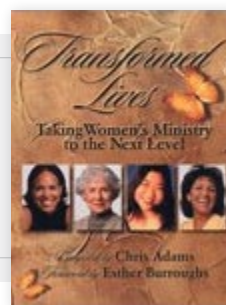
**CRAIG MITCHELL** (CONTRIBUTOR)  
Keep Your Head Up: America's New Black Christian Leaders, Social Consciousness & the Cosby Conversation.



**TERRY WILDER** (EDITOR)  
Perspectives on Our Struggle with Sin: Three Views of Romans 7



**JOHN D. WILSEY**  
One Nation Under God? An Evangelical Critique of Christian America



**ALICIA WONG** (CONTRIBUTOR)  
Transformed Lives: Taking Women's Ministry to the Next Level



**RICK YOUNT**  
The Disciples' Handbook: From Transmitting Lessons to Transforming Lives in Sunday School (Korean Edition, Translated by Ph.D. student Hae-Young Joo)

## 1960

**Dr. E.L. McNeal (MDIV 1969, DMIN 1977)** to Alpine First Baptist Church in Alpine, Texas, as full-time interim pastor.

## 1970

**James H. Simpson Jr. (MDIV 1971)** to Dawson Memorial Baptist in Birmingham, Ala., as minister to senior adults.

**Ferris Akins (MDIV 1974)** honored as the Distinguished Alumnus of Howard Payne University, Brownwood, Texas.

## 1980

**Kenny Hibbs (EXTH 1983)** to First Baptist Church, Diboll, Texas as pastor.

**Chuck Huckaby (MDIV 1984)** to First Protestant Church, New Braunfels, Texas as minister of congregational life.

**Jay Gordon (MARE 1989)** to Park Hill Baptist Church, North Little Rock, Ark. as executive pastor.

## 1990

**Terry R. Tinsley (MAMFC 1992, MRE 1992)** was appointed by Gov. Robert McDonnell to the Virginia Board of Counseling.

**Gary Heatherly (MARE 1997)** to New Braunfels Christian Academy, New Braunfels, Texas as dean of students.

## 2000

**Mark Roach (MDIVBL 2000)** to Belmont Baptist Church, Denison, Texas as pastor.

**Michael Linton (MDIV 2006)** to First Baptist, Nixon, Texas as pastor.

**G. Benjamin Macklin (MDIV 2011, PhD 2007)** to First Baptist Church, Stephenville, Texas as pastor.

## Retirement

**Roland E. Hill (BD 1962)** retires from First Baptist Church, Pasadena, TX, after serving 31 years. Pasadena Police Department honored Hill by awarding him title "Chaplain Emeritus" for serving 36 ½ years as a chaplain.

**James R. West (BD 1963, MDIVBL 1973)** retires from the FMB/IMB, Venezuela, Baptist Spanish Publishing House, Hong Kong.

**Jodie Williams (MACM 1972)** retires from Temple Baptist Church in Ruston, LA.

## Marriages

**Ginny L. Hamilton (MAMFC 2011)** to Carter S. Wiley on 10/1/2011.

**Christine M. McDowell (MAMFC 2011)** to Jase P. Bradford on 12/23/2011.

**Wesley T. Terry (MDIV 2011)** to Audra Campbell on 1/14/2012.

## Anniversaries

**James H. (BD 1965)** and Oneida **Stiles**, 60th wedding anniversary.

## Memorials

### 1939

Hester B. Ramsey (EXTH 1936)

Ola M. Ewing (EXRE 1939)

### 1940

Dorothy Irene Bell Cadwallader (EXRE 1944)

Julia A. Johnson Thomas (MARE 1944)

James W. Allen (MATH 1946)

Cecil A. Ray (MATH 1946)

Stella Lou Phillips Middlebrooks (EXRE 1947)

James S. Riley (MATH 1947, THD 1955)

Ola Mae Kemp Martin (BD 1948) (MDIV 1974)

Dwight L. Baker (MATH 1949)

Leon Marsh (MRE 1949, DRE 1959, EDD 1970, PHD 1994)

Boyd A. O'Neal (BD 1949)

### 1950

Herbert H. Barren (EXRE 1950)

Mary L. Edmondson Lake (MRE 1950)

Winnie Dudley White (EXRE 1950)

Nadyne Brewer (MRE 1951) (GRSE 1964)

(MARE 1983)

Hazel Mae Yoakum Hatmaker (MRE 1951)

John S. Powell (DIPTH 1952)

Richard D. Baker (BSM 1953)

Royal F. Conklin Jr. (EXRE 1953)

Paul F. Ernest (BD 1953) (MRE 1956)

Oscar R. Fanning (BD 1953) (MRE 1955)

Bill J. Merritt (BD 1953) (MDIV 1987)

Daniel B. Ray (BD 1953) (MDIV 1973)

Lewis E. Clarke (BTH 1954)

Guinell Freeman (MRE 1954)

Walter W. Grant (BDIV 1955) (MDIV 1968)

Merle B. Jensen (EXTH 1955)

Delmar G. Morris (BD 1955)

Harry K. Morris Sr. (BD 1955) (MDIV 1969)

James E. Still Sr. (BD 1955) (MDIV 1968)

Miles L. Seaborn Jr. (BD 1957)

Henry I. Toombs (BRE 1957)

Miller Robinson (BD 1958)

Lena Raneal Ivey Perry (EXRE 1959)

Peter J. Tcherneshoff (BD 1959)

Joseph C. Ward Sr. (EXTH 1959)

## 1960

Jack McEwen (BD 1961)

William H. James (MACM 1962)

Norma Price Jolly (MRE 1962)

David L. Michael (BD 1962) (MDIV 1973)

DeLane M. Ryals (BD 1962)

Staton F. Posey (BD 1963)

David W. Schaefroth (BD 1965)

Charles I. Wright (BD 1965)

George Ray (BD 1967) (MDIV 1975) (DMIN 1982)

Peter L. Petty (MRE 1968)

James D. Goodwin (MDIV 1969)

Lewis W. Terry (DIPTH 1969)

## 1970

Gary L. Hendrickson (EXTH 1972)

Gloria Filarski James (MRE 1972)

William R. Cook (MDIV 1973)

Larry Dickson (EXMCM 1973)

Jerry T. Golden (MDIV 1975)

James E. Penland (EXTH 1977)

Melvin A. Sentell (EXTH 1977)

Clifford S. Eke (MRE 1979)

## 1980

Michael B. Hawkins (MRE 1977) (EDD 1985)

Leslie Burton Frazer (BA 1980) (MARE 1982)

John W. Stoker (MRE 1981) (MARE 1986)

Darrell D. Vail (MDIV 1981)

Freddie R. Williams (EXRE 1981)

Max S. Griffin (MRE 1982)

## 2000

Bernard R. Jack (MDIV 2005)

## Missionary Appointments

From Aug. 2011 to Feb. 2012, 11 missionaries with ties to Southwestern Seminary were appointed by the International Mission Board to serve in locations around the world.



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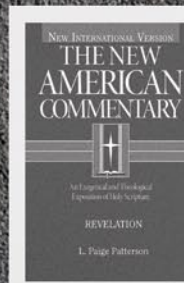
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