

SouthwesternNews

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

SUMMER 2012 | VOLUME 70 NO. 4



ANTANDROY

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The Honorable Michael Huckabee

the 2012 Recipients of the Distinguished Alumni Award

Wednesday, June 20, 2012

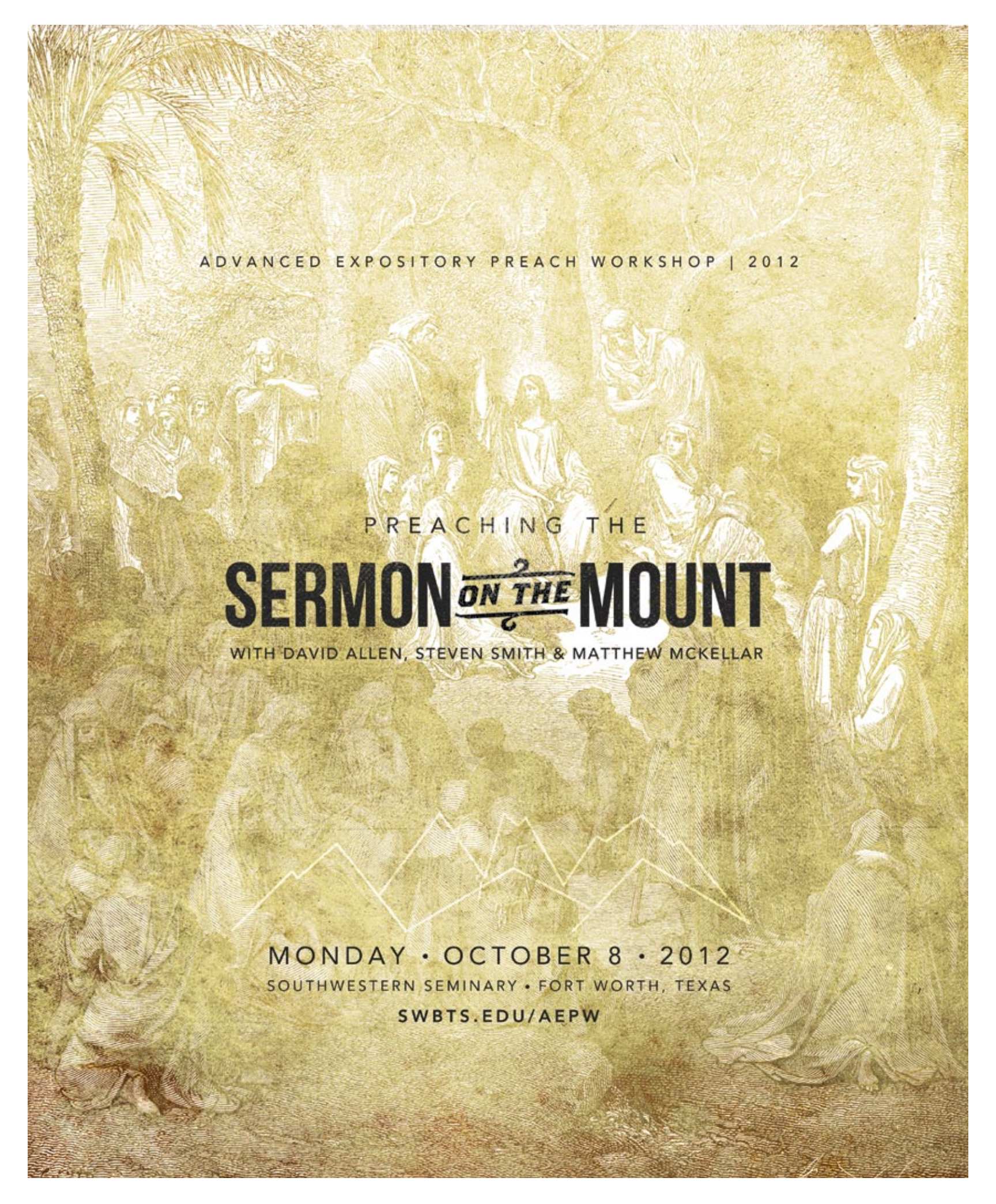
Twelve O'clock in the afternoon

MEETING ROOMS: 243-245



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WITH DAVID ALLEN, STEVEN SMITH & MATTHEW MCKELLAR

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SUMMER 2012, VOLUME 70 NO. 4



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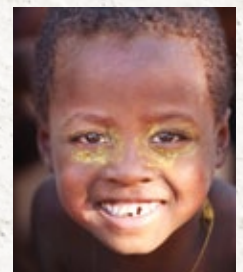
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CALENDAR

For more information, please call 817.923.1921.

JULY

2

Dead Sea Scrolls & the Bible Exhibition
July 2 - January 13
SeeTheScrolls.com

4

Independence Day
Classes dismissed/Offices closed

4-22

Thailand Mission Trip

GARY & STEPHANIE LOVELESS PRESENT
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& THE BIBLE**
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AUGUST

17-18

Certification in Biblical Counseling - Level 3
swbts.edu/conferences

23

Convocation - Fall Semester Begins
Fort Worth Campus

24-25

Certification in Biblical Counseling - Levels 1 & 2
swbts.edu/conferences

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Fall Semester Begins
Houston Campus & U.S. extensions

30-31

Northcutt Lectures
Dr. Mark Howell

SEPTEMBER

3

Labor Day
Classes dismissed/Offices closed

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All Campus Picnic

6-7

Preview Conference
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15-16

Certification in Biblical Counseling - Levels 1 & 2
swbts.edu/conferences

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Missions Information Conference
7 p.m. at the WMC
swbts.edu/wmc

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SOUTHWESTERN
BAPTIST THEOLOGICAL SEMINARY

a letter from **THE PRESIDENT**

Missions is much like rodeo with a certain romance and a lot of adventure; and it looks a lot easier than it is. The Antandroy of Madagascar are a wonderfully friendly, outgoing, unreached people group who live in the south part of this vast island off the southeast coast of Africa. In a day of modern communications and conveyance accessibility,

rule and leap from every tree limb. There are a thousand ways to be pricked by those cacti and other plants native to the country. Huge baobab forests, certainly the most unusual tree on earth, can still be readily observed in the land of the Antandroy, and the people abound, numbering some 850,000, all desperately in need of Christ.

The Christianity to which they have been exposed is hardly of a pure vein. As a matter of fact, though many parts have received literally no witness at all, other parts have received such a confusing message that most have no idea what genuine biblical Christianity is all about.

So, Tom Elliff of the International Mission Board asked us if we would embrace the Antandroy as an unreached people group. Southwestern Baptist Theological Seminary is not funded to take on such a project; and to be quite candid, I do not know how we will do it financially. However, our first crew just returned from there. That crew, consisting of Vice Presidents Thomas White and Jason Duesing, Dean of the Fish School of Evangelism and Missions Keith Eitel, along with photographer Matt Miller and logistics and missions specialist Art Savage, penetrated as far as they could in that relatively short time to the heart of the Antandroy homeland. They came back awed by the immensity of the land to be covered and the villages to be reached but confident that God had given us a wonderful assignment.

The students and faculty of Southwestern are 100% prepared to take this challenge. They understand the physical

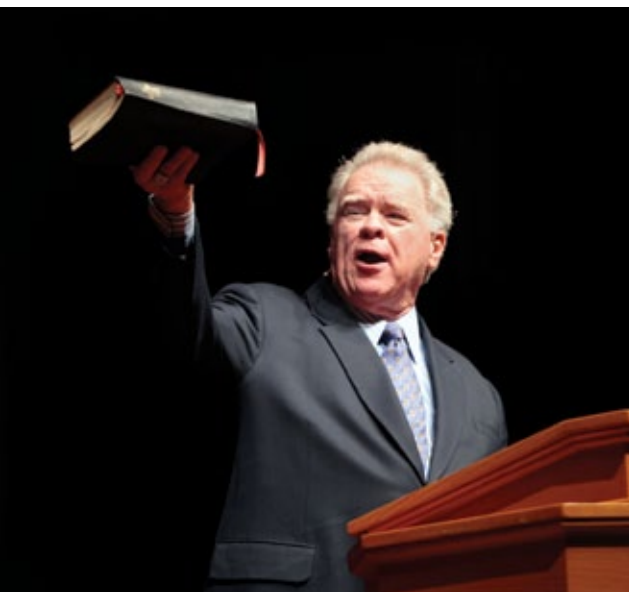
demands, the potential sickness, the strategic and logistical challenges they will face; and they are prepared to go. This issue of the *Southwestern News* magazine will acquaint you thoroughly with the Antandroy people and remind you that Southwestern Seminary is still

The students and faculty of Southwestern are 100% prepared to take this challenge. They understand the physical demands, the potential sickness, the strategic and logistical challenges they will face; and they are prepared to go.

counting on you to be a part of this missionary outreach. Consequently, we solicit your prayers on behalf of the faculty and students as we undertake this unbelievable challenge. How marvelous it would be if God moved greatly among the Antandroy people so that the spread of the Gospel within three years time would produce 40 or more congregations in southern Madagascar. I believe such a miracle can happen. Will you join me in praying to that end?

Until He Comes,


Paige Patterson



you can get easily anywhere in the world today—except to the Antandroy. You can get close by air; and if Southwestern Seminary had a medium-sized boat that would sleep about 10-12 people from which to operate, we could certainly make the approach up any one of a number of navigable rivers. But, Interstate 1 in Antandroy land is a relatively wide super highway paved with mud; and anytime it rains, those interstates—if they may so be called—become quagmires and lakes restricting access by any but the heartiest. Cactus abounds in the land where lemurs



MADAGAGA

More than a Movie

Story by Thomas White
Photography by Matthew Miller



MADAGASCAR

WHEN THE NAME MADAGASCAR ARISES, most parents think of zoo animals boarding a boat and singing “I like to move it, move it.” The success of the 2005 animated movie *Madagascar* has led to many popular misconceptions about the island itself. Despite the fact that the island has no giraffes in the wild, souvenir shops stock plenty of them for Westerners to purchase.

In reality, the mysterious island of Madagascar sits perched just off the coast of southeast Africa. The fourth largest island in the world after Greenland, New Guinea, and Borneo, Madagascar spans more area than California and just less than Texas. Latest reports place the population of the island at almost 22 million people.

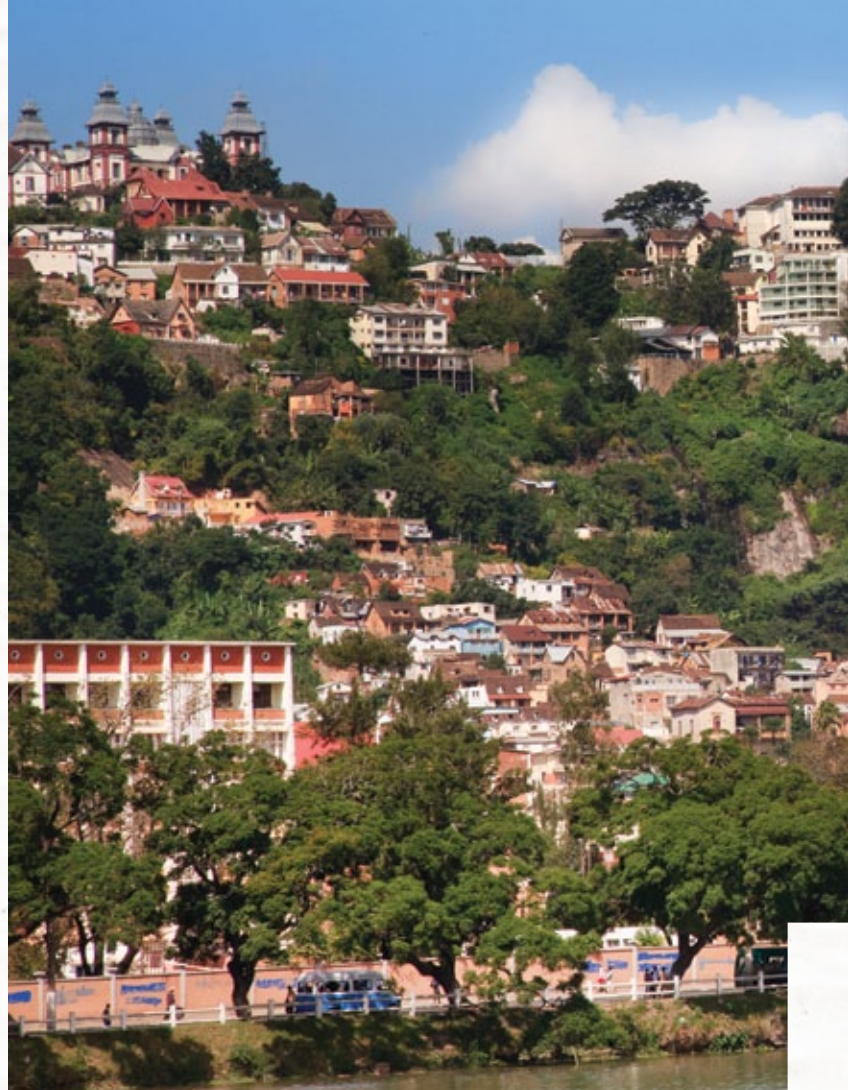
The difficulty of traversing the island led one missionary to call it, “The wild, wild east.” He described the island as taking at least five days to drive because only 10 percent of the roads are paved, and even those may not be in good condition.

Brief History

The earliest settlers to the island of Madagascar likely arrived by outrigger canoes from Polynesia, Melanesia, and Indonesia, providing a notable Indonesian influence to what many consider an African island.

Out of the almost 20 tribes, the Sakalava and the Merina played the most prominent historical roles. In the 1790s, the Merina tribe united and seized the town of Antananarivo, which now operates as the capital of Madagascar and houses the nation's primary international airport.

In 1818, the London Missionary Society sent the first missionaries to the island. The Gospel spread among the Malagasy people, but religious freedom was short-lived. In 1828, Queen Ranaivalona came to power and outlawed Christianity in 1833. The government persecuted Christians and killed many by spearing them or rolling them off the steep cliffs beside the royal palace known as the Rova.



mal·a·gas·y [mal-uh-gas-ee]

noun

1. a native or inhabitant of Madagascar
2. the Austronesian language of Madagascar

adjective

of or relating to Madagascar or its people or language

After Queen Ranaivalona died in 1861, her son Radama II established religious freedom. During the following years, Christianity provided the gateway to westernization and to some degree modernization. Ironically, Queen Ranaivalona II (1863-83) claimed to be a Christian and was educated by the London Missionary Society. In 1869, she declared Protestantism the single form of religion. Despite this turn, Christianity never eradicated ancestral worship or animism among the majority of the tribes.

As a colony, England and France jockeyed back and forth for control of the island, with France eventually pronouncing Madagascar a French protectorate in 1895. This influence still exists, as most Malagasy greet Westerners with the French word, *bonjour*, meaning hello. Shortly after World War II, the island obtained its independence on June 26, 1960.

Even in its independence, political strife has marked the history of the island. December 2001 started an election

process that would result in a recount and even two capitals and two presidents for a brief time. More recently, in 2009, a coup overthrew the government and has refused re-entry to the former president. These actions have left the current government of Madagascar without recognition from the African Union and with an American Embassy void of an American Ambassador.

A look at the island's economic situation reveals additional challenges, as Madagascar is one of the poorest countries



VANILLA BEANS

in the world with many surviving on less than a dollar a day. More than 85 percent of the population dwells in rural areas, which makes agriculture the backbone of the economy. Subsistence rice fields adorn both sides of the major thoroughfares, but the world primarily knows Madagascar as the largest producer of vanilla. Vanilla exports make up half the international market and are used by such companies as Coca-Cola. Where one vanilla strand may cost as much as \$7 at markets in Fort Worth, a package of 20 strands can be purchased for less than \$5 in Madagascar. Additionally, mining for minerals and precious gems has expanded in recent years.

With more and more Westerners visiting Madagascar, historic and modern cultures collide. As the plane descends toward Antananarivo, passengers receive their "disembarkation card" with a booklet to apply for a visa for Madagascar. This booklet contains information written in French and English about such things as Malagasy child circumcision and gender inequality. The booklet reveals the male-dominated culture of historic Madagascar by describing women as "the very image of weakness from all points of view." If a woman expresses "her own ideas, she is qualified as *akohavavy maneno* (the chicken who sings like the rooster)." But one can see these attitudes changing in the cities, where women now study alongside men in the universities.



Baptist Work on the Island

Baptist work on Madagascar began with Brinley Evans in the 1930s. Evans became convinced of Baptist beliefs while studying the New Testament after arriving on the island. He would start what became the first Malagasy Baptist Church. While other Baptist groups sent missionaries in the '60s and '70s, Southern Baptist work did not begin until Bud Fray and Davis Saunders came over from Africa to survey the situation in the 1970s.

With heavy Marxist influence dominating Madagascar at that time, the climate was not right for American missionaries. By 1995, the political situation had changed and Southern Baptists sent Fred and Sami Sorrels to work with agricultural ministry and sports evangelism. Other missionaries based their efforts from Antananarivo, while a couple worked from Fort Dauphin in the southeast corner of the island and attempted to reach the Antandroy people. Due to medical conditions, retirements, and other reasons, all Southern Baptist personnel had left the island by 2000.

In 2003, IMB missionaries Matt and LuSinda Spann arrived in the capital city to begin their work, which still continues on the island of Madagascar. Eight years later, Southern Baptists now have 14 units working on the island.

“MADAGASCAR IS A PLACE THAT IN SOME AREAS HAS A VENEER OF CHRISTIANITY...BUT IT DOESN'T TAKE LONG WHEN YOU SCRATCH THAT TO FIND BENEATH A STRONG SENSE OF THE VENERATION OF THE ANCESTORS AND THE ANIMISTIC ELEMENT IN THE CULTURE.”

A survey of the island can create much confusion concerning religious practices. Taxicabs frequently have Scripture verses adorning the dashboard, and even the *puosh-puosh* as they call the rickshaws, have Scripture on the backs of the carts. Steeples reach into the sky, and crosses can be seen from many roadside tombstones. On the surface, this may appear to be an island already saturated with the Gospel, but further exploration reveals a dark side.

“Madagascar is a place that in some areas has a veneer of Christianity ... but it doesn't take long when you scratch that to find beneath a strong sense of the veneration of the ancestors and the animistic element in the culture,” says Matt Spann, IMB associate cluster strategy leader over work in Madagascar.

Spann works in the capital city of Antananarivo where the Merina tribe is considered the most church-ed tribe on the Island. Yet even among this group, Spann describes the *famadihana* or “bone-turning ceremonies.”

During June through August, you will see these events, which have multiple shrouds at each, Spann says. At these rituals, the remains of relatives are exhumed and passed among the relatives in an elaborate ceremony that demonstrates the influence of ancestral worship in the culture.

Throughout the island, tombs receive more care than Malagasy homes. While they perceive their homes as temporary dwelling places, the tombs will be their permanent domiciles. Each tomb describes the life of the person buried there. For those with more money, elaborate drawings celebrate their life, with stone sculptures telling their story.



FADY

Madagascar word for “taboos.” Fady vary from family to family and community to community.



Many burials include ceremonies known as *sasa*, where clothes must be purified and all of the deceased zebus are sacrificed as a sign of respect. Some tribes burn the homes after burial. Where Christianity has made inroads, the sacrifice of the zebu and burning of home has ceased.

Each tribe or village observe *fady*, or taboos, believing that violations will bring misfortune. While missionaries have attempted to learn the *fady* for each area, they can become so complicated that even the most considerate

cannot abide by them all. Fortunately, the Malagasy overlook most foreigners' violations of the *fady*.

The animistic and ancestral worship on the island creates a dark environment spiritually. Describing the sense of spiritual oppression, Spann says, "You may not sense it at first, but the longer you are here and the more you get out in some of these areas sharing the Gospel where it has not been, it is like Satan rises up against you."

CONTINUES ON PG.14



DEATH

The Malagasy place a high value on death and see it as more important than life. They believe that death brings an individual to a higher and more significant point of existence. For that reason, the Malagasy pay more for tombs and burials than they do for their houses.

FAMADIHANA

(Bone-turning Ceremonies)

Relatives must be informed beforehand so that they do not wander away from the family tomb.

Family members pass the body around the tomb seven times to remind the ancestor's spirit of his home.

After the ceremony, the remains are wrapped from left to right in an even number.

Family members will speak to, dance with, and even ask for blessing from the corpse.

Young women may take a small piece of the old shroud to put under their bed in order to increase fertility.

The remains are replaced head first into the tomb.





HARD TO REACH

Sometimes, flooding makes roads impassable. Other times, the truck breaks down. When quads or motorcycles are not available, missionaries must access villages on foot. In addition to spiritual barriers, these physical obstacles make the Antandroy hard to reach.

The Challenge

The two greatest challenges to overcome are getting to the people and then communicating the Gospel message to them. With so many unreached, one can understand why Spann describes Madagascar as “a place of incredible opportunities but overwhelming needs.”

With such poor roads and such a long journey, physically getting to the remote villages takes its toll.



"It's not an easy place to serve. Many people are unreachable because it is just so hard to get them," Spann says. More than one truck has fallen prey to the muddy roads filled with hidden obstacles beneath the water-covered "highways."

"The ones that are reached are along the main thoroughfares—the main highways through the country," Spann says. "But it is the people where you may have to hike for a couple of days in some cases to get to them—these are the people that need the Gospel."

CONTINUES ON PG.16

MADAGASCAR FACTS

LOCATION:

250 miles off the southeastern coast of Africa

SIZE:

226,658 square miles (world's fourth-largest island; larger than California and smaller than Texas)

POPULATION:

Estimated 22 million

MOTTO:

Tanindrazana, Fahafahana, Fandrosoana, which means "Fatherland, Liberty, Progress"

CAPITAL CITY:

Antananarivo

LANDSCAPE:

A mountain range running north to south separates the island's rainforests from its dry, savannah grasslands

POVERTY:

68 percent of population lives on less than \$1 USD per day. 90 percent lives on less than \$2 USD per day.

AGRICULTURE:

Vanilla, rice, coffee, sugarcane, cloves, cocoa, tapioca, beans, bananas, peanuts, livestock such as zebu

AVERAGE ADULT HEIGHT:

Just over 5 feet tall

CURRENCY:

Ariary



Even with four-wheelers or backpacking to these locations, language and dialects provide an additional barrier. Few speak French outside the major cities, and in the remote villages, you may find one or two who speak official Malagasy. Thus, each dialect presents a new hurdle for accurately communicating the most important story ever told.

Print media does little good due to widespread illiteracy. Even those who can read may not fully comprehend Western-translated Malagasy, which rearranges the sentence structure to a more Western mindset. It will take people willing to spend time dialoging with the various tribes to learn what methods communicate most clearly.


Spann says that they need pioneering types to help them reach the Antandroy: "Sometimes you will be making the map. You will be going places that aren't on any map, as far as we know, discovering villages that are out there that we need to know about, discovering people who need Jesus Christ."

The Goal

The goal is to reach the almost 22 million people with the Gospel of Jesus Christ. Spann describes the ideal as "indigenous, reproducible church planting."

"We are not here to plant Southern Baptist churches," Spann says. "We are here to plant Mahafaly Baptist Churches and Antandroy Baptist Churches." After making disciples, then those disciples will learn to make other disciples, and reproducing churches will emerge.

Spann wants rabbit churches and not mule churches: "Mules don't reproduce, and we don't want to plant churches that way. We want to plant rabbit churches that will quickly reproduce themselves, not dependent on anything but the Holy Spirit as He raises up leaders from among the tribe itself."

Hopefully, one day, Antandroy believers from the south will gather with Mahafaly believers from the west and Antankarana believers from the north as all across the island of Madagascar people worship the one true God. God's blessing is needed on the joint forces of the International Mission Board, Southwestern Seminary, and many others who choose to embrace this island to bring such a vision to fruition. 







ANTANDROY FACTS:

MEANING OF NAME: "People of the Thorns"

POPULATION: Approximately 850,000

LOCATION: Southern tip of Madagascar

VILLAGES: Often surrounded by hedge of cactus plants

LANGUAGE: Malagasy (official), but Antandroy have their own dialect

FAMILY ROLES: Women hold inferior position to men

GENERAL Demeanor: Frank and open, easily spurred to joy or anger

RELIGION: Mostly mixture of ancestral worship and animism (nature worship); syncretism

CHRISTIANITY: < 2% evangelical

BIBLE TRANSLATION: Malagasy, but no translation in Antandroy dialect

OBSTACLES: Impassable roads, profound illiteracy rates, religious syncretism



BAOBAB TREES

Only eight species of the baobab tree exist in the world, and six of them grow only in Madagascar. The iconic tree sports a wide trunk—sometimes reaching 30 meters—and short, stubby root-like branches, leading some to nickname it the “upside down tree.” The wide trunk allows the tree to soak up water from rain storms and then to store it for dry times characteristic of the Madagascar climate. Because baobab trees do not produce growth rings, biologists cannot say for certain how old the trees are, though estimates range from hundreds to thousands of years old. Natives often cut footholds into the trunks in order to climb the baobab and retrieve its fruit.



LAND OF LEMURS

Lemurs are endemic to Madagascar. More than 100 types of Lemurs—animals similar to monkeys—live in the trees of Madagascar. Some eat insects and therefore never stray far from a small cluster of trees, while others eat leaves, forcing them to pilfer from tree to tree to find enough leaves to provide them the nourishment they need. They use smell, chirps, and barks to communicate with one another. Lemurs vary greatly from species to species, with some active in the day (diurnal) and some active in the night (nocturnal).

An aerial photograph of a densely populated city, likely Tucson, Arizona, under a bright blue sky with scattered white clouds. The city features a mix of residential and commercial buildings, with many having red-tiled roofs. A large stadium with a red roof is visible on the right side. The text 'OVERWHELMING' is written in large, bold, red, sans-serif capital letters across the top. Below it, the word 'INCREDIBLE' is written in large, white, sans-serif capital letters with a slight transparency, allowing the city below to be seen through the text.

OVERWHELMING INCREDIBLE



NEED

OPPORTUNITY

Story by Keith Collier

Photography by Matthew Miller

AS MATT SPANN OVERLOOKS ANTANANARIVO, the capital city of Madagascar, he is simultaneously struck by the overwhelming need for the Gospel as well as the incredible opportunities for penetrating lostness among the 22 million inhabitants of the great island. Spann, who serves as the IMB's Associate Cluster Strategy Leader for the Indian Ocean Islands, helps coordinate the ongoing works in the cities and villages as well as new works among the unreached and unengaged tribes throughout the island.

Having grown up attending church and placing his faith in Christ at age 8, Spann got his first taste of the mission field when his father served as a music missionary in Sao Paulo, Brazil, for four years. During those years in South America, God planted a seed for missions in Spann's heart. This seed began to sprout later in his high school years when he responded to an invitation given by Baker James Cauthen, then president of the Southern Baptist Foreign Mission Board, during a church service.

In college, Spann studied Engineering Geology and had aspirations of working in the oil industry, but during his senior year, he felt a clear call to ministry. Spann took a step of faith in leaving behind a potential career as a geophysicist in the oil business and enrolled in classes at Southwestern. At Southwestern, God clarified and focused his call to ministry.

"I wasn't sure what kind of ministry that meant," Spann says, "but later it became clearly defined as a call to church planting while I was working in Washington state as a church planter through the Praxis program (a Home Mission Board and Southwestern cooperative effort). I felt a clear sense of calling to missions during my time at Southwestern, but an interest and passion for missions had been growing for years."

When the iron curtain fell and Russia opened to the West in 1990, Matt and his wife Carol were some of the first missionaries to enter the former Soviet Union. They served in Moscow from 1994 to 1998.

"We've got some incredibly dedicated people, willing to go to the edge of lostness and serve in very difficult locations. It's through their willingness to go out to the edge that Christ's name is becoming known in places previously untouched by the Gospel."

"I worked in helping to research areas around the city where churches needed to be started and helped to encourage local churches and national Baptist leaders to be involved in starting new work," Spann says. "I was able to be involved in a number of cooperative church planter training events, preparing church planters to start new work all over the former Soviet Union."

In 1996, Carol was diagnosed with breast cancer, so they returned to the States for six months in order for her to receive chemotherapy treatments. They soon returned to Russia, but received the devastating news in early July 1998 that the cancer had come back and had spread rapidly. They flew back to the U.S., but Carol died less than three weeks later.

"Her death turned my world upside down, as I was suddenly in the States as a single dad with two small children," Spann says. "The Lord was faithful to us through the experience of losing Carol and taught me some things I'll never forget. It was at that point that I realized very poignantly that our faith and hope as believers is not in getting healed or in an oncologist or doctor of any kind but in the risen and living Lord Jesus Christ."

Following this time, Spann served as a regional representative for IMB work in Central and Eastern Europe before transitioning to become an associate candidate consultant on the campus of Southwestern Seminary.





His position included interviewing students and others in the Dallas-Fort Worth area who were considering a missionary calling.

One of those interviews was with a student at Southwestern named LuSinda. LuSinda was a single mom who had lost her husband to leukemia in 1993. Feeling a call to missions, LuSinda met with Matt to discuss the possibility of serving on the mission field as a single mom. This concern soon vanished as the two were married in the spring of 2000. Two years later, they welcomed their youngest son into their blended family.

With both still feeling called to overseas missions, Matt and LuSinda began to pray and to explore potential opportunities. After speaking with IMB personnel, they felt drawn to Madagascar, where there had been no IMB missionaries since 2000.

“As we prayed about this possibility, it became clear that it was a match for our passion and skills as catalysts and that God was leading us here,” Spann says. They arrived in Madagascar in 2003 and began learning the language and culture. They studied the island’s religious landscape and developed strategies for reaching the many tribes spread out across the island. These strategies included adding more missionaries to their team.


“We prioritized the largest and least reached groups,” Spann says. “We’ve been amazed to see how God has provided personnel to serve among so many of these groups, yet the task of seeing this island come to Christ still remains large.”

Today, Spann oversees 11 family units and three single missionary units working on the island.

“We’ve got some incredibly dedicated people, willing to go to the edge of lostness and serve in very difficult locations,” Spann says. “It’s through their willingness to go out to the edge that Christ’s name is becoming known in places previously untouched by the Gospel.”

Yet despite the advances of the Gospel in some locations, there still remain unreached, unengaged people groups on the island. This comes in large part due to the geographic and spiritual barriers. People groups like the Antandroy, who live well off the beaten path, can only be reached after days of travel on foot or bike due to frequently impassable roads. In addition to difficult terrain, the syncretistic spiritual practices of the tribes—including ancestral worship and animism—become roadblocks for the Gospel.

“The task is huge, and we still have a desperate need for pioneer church planters and team members willing to come and join with them,” Spann says.

“The end goal is not just to see these people groups embraced or engaged but to see people coming to Christ from among them and gathered into new churches that will be indigenous and reproduce themselves over and over again. We look forward to that day when Revelation 7:9 will be fulfilled and all the tribes of Madagascar will gather around the throne, giving glory to the God who so deserves their praise.” 



Spann Family (left to right): Lydia, Matt, Paul, Caleb, LuSinda, Karrington.



LIVING ON ADAM & SUZIE HAILES THE EDGE

Story by Thomas White | Photography by Matthew Miller

Looking over a thousand possible missionary assignments, Adam and Suzie Hailes narrowed the list down to their “Top 10” locations based on the criteria that they were “difficult, unreached areas where no one has been before.”

“One of the things we did want was a job that was pioneer,” Adam says. “There is nothing like knowing that you are the first one that’s really shared the Gospel with them.”

Bringing the light of the Gospel to a dark land appealed to the Hailes. As they prayed and studied the list, the Lord began a process of steering them toward the Antandroy people of Madagascar.

“Our hearts were stirred for the Antandroy before we

even knew much about them,” Suzie says, “but the more we learned, the more excited we became about reaching these unreached for Christ.”

Adam spent his early childhood on the mission field as his parents were appointed to South America when he was 4 years old. Several years later, his family faced the prospect of placing Adam in a boarding school on the field but opted to return to the States, where his dad became a pastor. Adam



Hailes Family (left to right):
Suzie, Phoebe, Emma,
Baylee, Adam.



accepted the Lord as a child and was baptized at age 10. Soon thereafter, at RA camp in the Piney Woods of Texas, Adam felt God call him to missions; and that call was confirmed at age 16.

As a fourth generation pastor, Adam’s family has seen a spiritual legacy passed down from generation to generation. His father said at his commissioning service: “You’re the deposit that I made when I stayed (in the United States), and I am sending you out. I am seeing God reward me for my faithfulness.”

Suzie received her call in 1998 at a Passion Conference. “One evening, I was overwhelmed with a feeling that God was calling me to be a missionary,” Suzie recalls.

After marrying, the Hailes moved to Southwestern Seminary to receive further training and preparation to fulfill God’s call on their lives. Through Southwestern’s partnership with the IMB, Adam completed two years of master’s-level coursework on campus and will complete his degree on the field.

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“One of the reasons I chose Southwestern was its emphasis on missions,” Adam says. While at seminary, Adam says, Southwestern sharpened some tools that he already had and gave him some specialty tools for his future ministry. Among his favorite classes was an evangelism class with professor Roy Fish.

“I could leave his class, and I would just dare a lost person to walk by me because I was ready to get him saved,” Adam says. “I received a lot of knowledge and desire to go out and evangelize.”

Adam and Suzie would have the Antandroy confirmed as their assignment during a missions conference at Southwestern Seminary. God laid the Antandroy on Adam’s heart while he prayed in the prayer garden at the Riley Center. As the globe etched with the countries of the world rotated in the fountain, Madagascar kept arising as the place God wanted them. Suzie, praying in a separate area, also felt the Lord impressing the Antandroy on her heart.



While the International Mission Board worked to assign the Hailes to the Antandroy, Southwestern Seminary searched to determine what people group it would embrace in response to the IMB's challenge. Acting upon the request from IMB President Tom Elliff, Southwestern narrowed their selection to three locations, with the Antandroy soon arising as the one they believed God would have them embrace.

With Southwestern graduates Matt and LuSinda Spann serving in leadership over the island of Madagascar, Southwestern student Adam Hailes and his family receiving the assignment to the Antandroy, and Southwestern Seminary's choice to embrace the Antandroy, one cannot help but see how God orchestrated the cooperative effort to engage this people group.

Adam and Suzie recently finished "40/40" training with the IMB, where they strengthened language skills and were equipped to survive in the most remote surroundings. They learned skills such as plucking chickens and how to stay alive in the bush. The Hailes and their three daughters Phoebe (12), Emma (11), and Baylee (7) will be stationed in Toliara (Tulear) for about a year before relocating closer to the Antandroy in Fort Dauphin.


As the partnership develops, Adam says Southwestern students who come on mission trips will have the opportunity to be some of the first people to share the Gospel with the Antandroy, who live deep in the rural bush areas of southern Madagascar.

Students will "see a society that is dying and going to hell, that has rituals and fears. It's a beautiful culture in many ways, but it is wrong (spiritually)."

Of the Antandroy that Adam has already met, he says, "They're tough, and they're hard to get to, but when you start breaking through those layers, you will find people that are hungry and eager to hear the Gospel. That's why we are here. They are waiting. They are in silence, and it is our job to go and share and tell."

Adam, Suzie, and Southwestern all hope that in a few years indigenous Antandroy churches will be birthed and assume the responsibility of taking the Gospel to other villages and tribes.

"I pray," Suzie says, "that it won't take long before we are out of a job in South Madagascar because the Gospel has been made known and is spreading rapidly among the Antandroy!"

When asked about the biggest needs, Adam says prayer comes first. Second, they need "boots on the ground"—people willing to give two years or more to help make a difference. Third, they need reliable vehicles to travel the nearly impassible roads to reach the remote villages. Of course, those unable to go can still hold the ropes for missionaries through prayer and financial support through the cooperative program as the Hailes and others live on the edge to reach the Antandroy people. 



THROWING
OUR HATS

OVER THE
WALL

Taking the Gospel to those who have never heard

Story by Jason G. Duesing | Vice President for Strategic Initiatives
Photography by Matthew Miller



Rish writer, Frank O'Connor, told the story of two boys standing beside a tall orchard wall launching a small, felt, round object up in the air like a Frisbee. If you had been there to see them, it would have looked strange—even foolish. With the enthusiasm of a college graduate, one of the boys hurls his hat and you arrive just in time to see it leave the hand of its owner and travel high—up and over an imposing and significant wall.

You might have wanted to call out and say, “Why did you do that? Now you are going to have to climb over and get it!” To which, the boys would reply with sly and knowing grins, “Exactly. That’s the whole idea.”

President John F. Kennedy referenced this story in 1963 when speaking of his commitment to space exploration despite the dangers and many unknown factors. He explained how O'Connor and his friends “would make their way across the countryside, and when they came to an orchard wall that seemed too high and too difficult to permit their voyage to continue, they would take off their hats and toss them over the wall—and then they had no choice but to follow them.” Kennedy then applied this to the nation and declared that the United States had now “thrown its hat over the wall of space and had no choice but to follow it.”

When it comes to the willingness to take the Gospel to those who have never heard it, I am convinced that we share a similar position and outlook that our nation held when considering the prospects of sending a man to the moon. Standing beside what seems an insurmountable wall of fear, excuses, distractions, and, if we are honest, selfishness, we sit down. Or we turn around. Or we try to find some other wall that is easier to climb.

Often though, all it would take for us to follow God to the ends of the earth is to stop the analysis and debate and instead take off our hats, hold them firmly in our hands, and throw them over the wall by faith. If we made that decision to reach the unreachable, then we would have no choice but to find a way over the wall to reach them.



After returning from a 10-day trip to Southern Madagascar for the purpose of establishing a plan to send teams of Southwestern students to reach the Antandroy people with the Gospel, the question I have been asked most frequently is, “So, what exactly are you all going to be doing there?”

This fair and honest question and others similar to it often come when someone learns of the great lengths or expense one takes to visit a people so very different than those around the corner. In short, they are asking not just what are we doing there but why are we even wanting to go in the first place. Why would a seminary send two vice presidents, an academic dean, and other staff halfway around the world to explore this distant culture? In these cases, Romans 15 and Coca-Cola often come to mind as a way to respond.

The book of Romans gives the model example of a missionary-theologian. As Paul concludes his letter containing life-changing theological explication, he reveals his ultimate ambition. Paul hopes to travel to see the believers in Rome but then to continue to the then known ends of the earth, Spain. In



chapter 15, Paul explains that in the geographic area where he has labored for his entire ministry he has “fulfilled the ministry of the Gospel of Christ” (15:19). The idea here is not that he preached the Gospel to every individual but rather that he sufficiently established in every area believers and churches to take over that task. Seeking now not to “build on someone else’s foundation,” Paul desires to move on to areas where Christ has not yet been named (15:20).

By way of further explanation of this specific calling, Paul quotes Isaiah 52:15, “Those who have never been told of him will see, and those who have never heard will understand.” In this passage, Isaiah tells of a day when peoples who have not heard of the Messiah would see and understand. Paul is acknowledging, by the use of this verse, that such a day had come with the advent of Christ and the proclamation of the Gospel.

The U.S. Center for World Mission documents that more than 90 percent of the global evangelical missionary effort is concentrated among the 60 percent of the world that is reached or within reach. This means that only 10 percent of our mission-

ary force is working among the remaining 40 percent who have never heard the Gospel or have access to the Gospel.

To those who would rightfully remind the ones zealous for unengaged peoples that there are plenty of lost and even unreached peoples at home, I gladly acknowledge that the call to leave all and go is not universal. However, Romans 15 makes clear that a specific calling exists in the New Testament for believers to see that the Gospel is taken to the unengaged and unreached peoples of the world. While not the specific vocational call for all believers, all are to contribute to the task. Just as Paul left some working behind in the reached areas, many should stay behind today. But, just as Paul sought to enlist those believers in Rome and other cities to aid in reaching the unreached, all should support that ultimate task to see the fulfillment of Psalm 67 for God’s saving power to be made known among all nations.

Even with advancements in technology and travel, one reason why there exist still many people who have not heard of Jesus Christ is simply because travel to them remains very difficult. The Antandroy, meaning “people of the thorns,” live among thorny



plants in the bush. You will find the majority of these 850,000 people along a remote 400-mile stretch across the southern portion of Madagascar. With a single unpaved road traversable only part of the year, exposure to the Gospel for these people created in God's image has only just begun. However, difficult to reach does not mean unreachable.

An early chairman of Coca-Cola set out as his goal to see a bottle of Coke within "an arm's reach of desire" of ev-

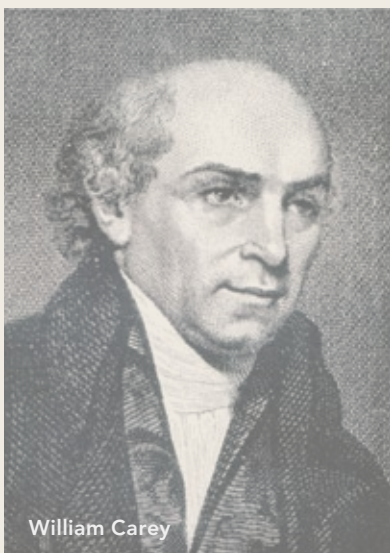


ery person on the globe. This strategy led to the exponential growth of the company throughout the 20th century and the virtual fulfillment of that dream by the 21st century.

While traveling among the tribal villages in Madagascar on sandy roads navigating quad-four-wheelers, there was little that reminded me of home in the USA. Stick huts, homemade canoes, and ragged clothing met me in every village. Yet along with these scenes came the familiar red signs with white script announcing the availability of Coca-Cola. Local missionaries told us that in many regions where drivable roads stop, porters are

hired to carry Coca-Cola to the remotest villages, proving that if one is committed to achieving his mission in this world, few earthly obstacles remain to prevent it.

The father of modern missions, William Carey, writing in his mobilizing manifesto, *The Enquiry*, recognized even in 1792 the often-unparalleled commitment of commercial enterprise to reach the ends of the earth. Carey noted that if "we should have as much love to the souls of our fellow-creatures, and fellow sinners, as they have for the[ir] profits ... all these difficulties would be easily surmounted." Thus, while difficulties in travel abound, the unreached



William Carey


for Christ are already reached by many for monetary gain, who come just as far at great expense but not with “good news of great joy that will be for all the people.”

To those who ask and are puzzled as to why Southwestern Seminary would expend effort, time, and resources to assist the International Mission Board in reaching the Antandroy people of southern Madagascar, I suppose Southwesterners must look

like the two boys standing at the base of a seemingly insurmountable wall dangerously close to throwing their hats to the other side.

However, when asked whether we realize the weight of what we are attempting to do and that our attempts to go to the ends of the earth will necessitate following through regardless of hardship and challenges—you might just see a few sly grins of joy and expectation and

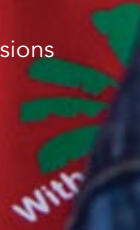
hear the boyish reply, “Exactly. That’s the whole idea.”

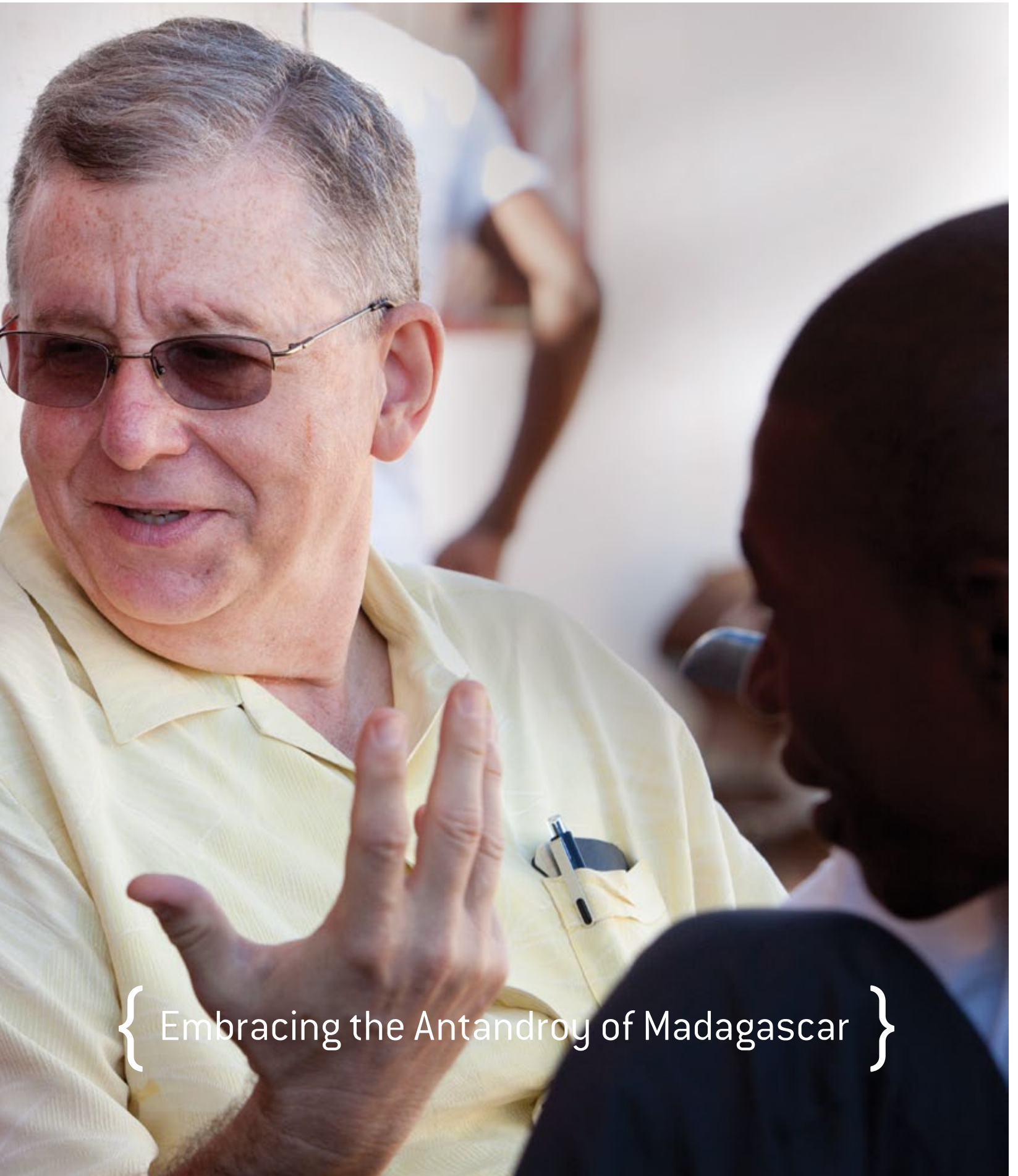
A wall exists that appears high and too difficult to traverse when it comes to the planning, funding, sacrificing, and sending of those to engage the unengaged and reach the unreached with the Gospel. Nevertheless, believing God and His Word, and with a love for the peoples of the earth, we have thrown our hats over the wall. Will you join us as we seek to retrieve them? 



UNREACHED AND UNENGAGED BUT NOT UNTOUCHED

Story by Keith Eitel | Dean, Roy Fish School of Evangelism & Missions
Photography by Matthew Miller





{ Embracing the Antandroy of Madagascar }

Wait a minute! There are some churches and Christians here, right in the middle of the Antandroy homeland in Madagascar. I thought they were an unreached, unengaged people group (UUPG). What is this all about?

This is how one might respond when looking into the present levels of mission work in and among the Antandroy, classified as a UUPG by the International Mission Board (IMB) of the Southern Baptist Convention (SBC). Explanation is in order. Daunting is the task of defining assumptions and constructing statistical gradients for interpreting the status of evangelism and levels of reachedness among the myriad of peoples and languages in our world.

The IMB's research division calculates into their data structure an additional category that affects statistical perceptions and analyses. This is a bit different from some other agencies and

lect to maximize comprehension of the Gospel message? The IMB's church planting progress indicators [CPPI] measure these additional items, and much more, in order to ascertain the rate of advance or momentum toward seeing churches planted, nurtured, and reproducing in a healthy way as the end goal. The CPPI elements thus account for the IMB's different grids, analyses, and perceptions of the tasks remaining in global evangelism and discipleship. We believe in evangelism that results in healthy churches; and healthy churches, in turn, should breed more evangelism.

A cursory Internet search reveals varied definitions of the term "unreached." The term "unengaged" is newer still and is meant to describe a greater degree of unreachedness, namely, less measurable exposure and fewer Gospel opportunities with little or no traction or momentum for evangelism and church planting. Perhaps there should be a category to describe a complete lack of Christian contact, what I have termed "untouched." For a more adequate understanding of Antandroy degrees of lostness then, it is wiser to say that they are indeed unreached (little exposure) and unengaged (no Gospel momentum), but they have been touched (minor Christian contact). That means there is some small degree of Christian presence, albeit often counterfeit or confused.

When we here at Southwestern heard the clarion call from Dr. Tom Elliff, president of the IMB, and chose to Embrace a people group from the IMB's list of 3,800 UUPG's, we encountered these varied data perceptions. If an UUPG is actually unengaged, would there be any evidence of Christianity there, any churches of any sort, any believers of any type? By measuring momentum through the grid of a biblically defined Gospel message, then indeed there could be some Christian institutional footprints but little Gospel proclamation arising to elicit responses, for example, from the Antandroy of Madagascar. Upon even closer examination, the churches that do exist, generally, do not present an evangelical form of the Gospel, so Roman Catholics, and a variety of other types of churches do exist in or near the Antandroy homelands. Even these are few and far between, though they are there. So two tasks come into view for reaching the Antandroy: proclaim the New Testament Gospel message and clarify confused doctrinal perceptions wherever they may be found in conversing with the people.

In October 2011 Southwestern officially embraced the Antandroy in response to the IMB's visionary challenge. In April 2012, we sent an advanced planning team to journey into the Antandroy heartland. There we saw a Christian footprint of sorts. Perhaps a few vignettes of spiritual life among the Antandroy will

UNREACHED:
The number of evangelical Christians is less than 2 percent of the population.

UNENGAGED:
No active church planting strategy exists among the people group.

researchers with differing strategic aims. Basic and foundational models only measure a given people group's exposure to or opportunity for hearing the Gospel. Asking questions regarding available resources for proclaiming the Gospel is indeed important to the strategic process, but it only provides a partial story.

Asking a subsequent set of questions reveals a different reality. Is anything being done with available resources? If the *Jesus* film or a Scripture portion is available, for example, is anyone using them for active evangelism and church planting? Are either of these even available in the appropriate language or dia-



illustrate on-the-ground realities and clarify what strategic challenges lay ahead:


An Antandroy village elder explained the very practical crisis he and his family had just encountered. His daughter recently gave birth, usually an occasion for great joy and celebration. Oddly though, this birth prompted a crisis. At the very moment of the child's delivery, said the elder, "a demon entered my daughter." He described how violent she was and how she acted completely out of her mind. Three options for exacting a cure for her seemed available. The elder explained how he made the decision and which action he chose. The Western-styled medical doctor was nearby, as well as their tribal doctor, who practices a blend of divination, herbalism, and priestly functions when needing to relate to ancestors, but both would charge prices too high for him. So he settled on consulting the local Roman Catholic priest to baptize her so that the demon would depart, and that could be done without financial outlay. A practical crisis with little or no exposure to genuine liberating Christian truth left him locked in spiritual combat with nothing but the lowest bidder to assist. He had no eternal victory, only a Band-Aid for the moment.

A university student studying law politely explained various aspects of Antandroy culture to us, as we were her inquisitive visitors. After about an hour, I asked her if she had any questions for us about our culture. Paused, she thought and then asked, "Why do you from the West not seem to fear death like we Antandroy people do?" Education may enlarge the mind, but it does little to deal with the largest of life's battles—especially death. I explained to her how we know we have life without fear of death for Christ our sin bearer gained victory over death and the grave.

A different Antandroy village elder sat on the ground with about half of the village assembled to receive us warmly as his visitors. After friendly conversation, the missionary asked him about how the Antandroy are affected by sin and what they do to alleviate sin in their lives. The elder said that if one of his sons lied to or stole from someone, then as a loving father he would need to intercede and sacrifice something that was fitting for the

SOUTHWESTERN GLADLY PUTS OUR HAND TO THIS PLOW TO AID THE PROCESSES, ALONGSIDE OTHERS, WHEREBY THE ANTANDROY CAN KNOW THE TRUTH, LEARN TO LIVE IT OUT, AND RESPOND TO CHRIST'S COMMISSION TO SHARE THE GOOD NEWS WITH YET OTHERS WHO NEED TO KNOW.

wrong done. I asked if he could imagine how vast and how horrible the collective sins of all humans of all time must be to God our Creator-Father? What kind of sacrifice would be sufficient and satisfying for that? I told him that neither a chicken nor a bull but only God's beloved Son, who gave His life for the collective sins of the world, could satisfy. Then the elder said, "I have heard of this," and he commenced to paraphrase John 3:16 for us. This elder was exposed to truth but was tripping over the applicative and practical implications of that truth. He understood the basic concepts of sin, sacrifice, and that God loved us enough to send His Son but defaulted to traditional views of humanly generated scales of spiritual justice and continues to sacrifice chickens and cows for the sins of his own child.

What can free the elder from his own sin? Who will sacrifice for his unrighteousness? It's been done, but who will go to tell? Southwestern gladly puts our hand to this plow to aid the processes, alongside others, whereby the Antandroy can know the truth, learn to live it out, and respond to Christ's commission to share the Good News with yet others who need to know. 

How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things!"

ROMANS 10:14-15



How will Southwestern engage the Antandroy peoples of Madagascar? We're glad you asked. In partnership with the International Mission Board (IMB), Southwestern is developing a multi-tiered approach to support the missionary endeavors currently in progress as well as to provide fresh "boots on the ground" to reach the Antandroy.

HOW IN THE WILL WE THE ANTA

Ongoing Missionary Support

Southwestern students and faculty have committed to ongoing prayer support for the Antandroy and the mission work being done to reach them. Additionally, the seminary will stay in constant contact with the team in Madagascar to offer encouragement, training, and strategic planning.

Student Mission Trips

Southwestern's World Missions Center has dedicated its winter and spring student mission trips each year to focus on the Antandroy. The first student group will travel to Madagascar this December, and the trip has already filled up.

Medical Trips

Southwestern is planning medical trips to connect Adam Hailes, the Antandroy, and the IMB's new village medical outreach structure on the island. This will entail interfacing with a new IMB physician who is still in language study and connecting him with Dr. Richard Knight, the seminary's on-campus clinic physician.

"Hands On" Program

Students in the College at Southwestern's missions concentration earn course credit as they spend a semester abroad gaining "hands on" experience with missionaries in an international context. Southwestern will begin sending students in the Hands On program to help engage the Antandroy.

JumpStart 2+2

Graduates from the College at Southwestern who feel called to missions can spend two years on the mission field with the IMB, earning up to 24 hours of master's-level credit before returning to Southwestern to complete their master's degrees. Southwestern will have the opportunity to coordinate with the IMB to send these students to Madagascar to reach the Antandroy.

2+2 Program

In partnership with the IMB, Southwestern students can complete their first two years of master's-level coursework on campus and complete their remaining coursework on the mission field. Adam Hailes, the Southwestern student assigned to the Antandroy, is part of this program and will continue his seminary training while engaging the Antandroy in Madagascar. Southwestern will also encourage students looking for an IMB field assignment to prayerfully consider joining the team in Madagascar.

THE WORLD CAN WE REACH THE ANTANDROY?



WE NEED YOUR HELP

Southwestern students are willing and ready to engage the Antandroy, but travel costs and related expenses will be an obstacle for many. Southwestern needs ministry partners who will support the strategy for reaching the Antandroy and provide for student missions opportunities.

If the Lord is calling you to partner with us,
please contact the Office of Institutional Advancement at
1.877.GO.SWBTS or **friendsofsouthwestern@swbts.edu**.

PREACH THE WORD. REACH THE WORLD.

MINISTRY PARTNER PROFILE

Jimmy & Carol Ann Draper

Story by Keith Collier

Jimmy Draper has been referred to by some as “Mr. Southern Baptist” based on his extensive denominational service and impact on the convention. Though these accolades could make a man inaccessible, anyone who talks to Draper quickly recognizes his friendly smile, genuine humility, and devotion to the Lord.

Draper was born into a pastor’s home in western Arkansas. He sensed the Lord calling him to preach as a teenager and preached his first sermon at age 14. Later, he attended Baylor University for his undergraduate degree and met his future wife, Carol Ann, while leading music at a revival near Houston. The two married in 1956; and three weeks later, Draper accepted the call to his first pastorate in Bryan, Texas.

Not only was Draper a third-generation preacher, but he also followed in his father and grandfather’s footsteps in enrolling in Southwestern Seminary. His grandfather began seminary in 1910, its first year in Fort Worth. Throughout seminary, Draper pastored churches and continued to do so after graduation. For 35 years, he was privileged to serve in eight churches in Texas, Oklahoma, and Missouri, most notably as pastor of First Southern Baptist Church in Del City, Okla., and First Baptist Church in Euless, Texas, as well as associate pastor of First Baptist Church in Dallas under Dr. W.A. Criswell.

In addition to serving as a pastor in Southern Baptist churches, Draper has served the denomination as a member of various committees and as a trustee of five Baptist entities, including Southwestern, where he was chairman of the board from 1990-91. Additionally, he served as president of the Southern Baptist Convention from 1982-84. In 1991, he was elected president of LifeWay Christian Resources, a position he served in until his retirement in 2006. Most recently, he served as the chairman of the SBC Name Change Task Force commissioned by SBC President Bryant Wright.

Draper has been honored at his alma mater many times through the years. In 2004, the seminary inaugurated the James T. “Jimmy” Draper Jr. Chair of Pastoral Ministry in his honor. In 2005, Southwestern recognized Draper as one of its distinguished alumni recipients. The seminary also has the Jimmy and Carol Ann Draper Guest Housing Center as part of the Riley Center.

Throughout Draper’s ministry, he maintained a deep appreciation for the seminary that prepared him and others in his family. He even encouraged those called to ministry to pursue their training at Southwestern, but he never considered supporting the seminary financially.

“I didn’t even think about giving to the seminary through most of my ministry,” Draper says. “It never occurred to me because when I was raised, I thought the Cooperative Program took care of everything.”

When he realized that this was not the case, Draper began looking for ways to support the seminary. In addition to his own financial gifts, he feels a sense of responsibility to call other Southwestern alumni alongside him to pave the way for the next generation of pastors and missionaries.

“The seminary has to raise 73 percent of its expenses every year beyond the Cooperative Program,” Draper says. “Most people don’t know that. So, the biggest help any of us can be to the seminary is to help pay the bills and give to scholarships.

“Cooperative Program support is going down every year. The denominational support is still strong, but with the economy and



inflation and the rising costs of keeping the doors open, it's a smaller percentage every year. It's not a slam at the Cooperative Program. The Cooperative Program is still strong, and there are lots of dollars going into it, but it's just that the cost of education has risen enormously."

Over the years, Draper has given to various seminary needs, but he has recently focused his giving on student scholarships and the seminary's operating budget. The Drapers have set up four scholarships named after Carol Ann, Jimmy's parents and grandparents, and Carol Ann's parents. They have also set up an endowment to support Southwestern's general operating budget.

Although the Drapers had established their endowed scholarships at the \$10,000 dollar level, Jimmy recently realized this

was only producing around \$500 per semester for each student. He and Carol Ann are now working on increasing these endowments to \$25,000 each in order to provide fuller scholarships for students.

"Most people don't know that they could give more to their scholarship," Draper says. For this reason, he encourages others to increase their endowments. "All of us who have begun at \$10,000 can set as our goal to increase it to \$25,000."

Draper realizes that at the end of the day, not everyone can give funds to provide an endowed scholarship, but he says there are other ways for alumni to support the seminary financially.

"The greatest thing we can do as graduates is to give," Draper says. "If someone wants to help the seminary but can't afford to do a scholarship, they can contribute to the endowment for operations. If a pastor could just give \$10, that adds up in a hurry. If you have 100 people giving \$10, that's \$1,000. No gift is too small. Not every gift can provide a memorial in a building, but every gift can make a difference in the seminary.

"Those of us who've been to the seminary owe a deep debt of gratitude to those who made it possible for us. All of us need to realize that it's important that we leave a way for people to come after us, to make it easier than what we had. Scholarships and general gifts to the seminary's operating budget are ways we can do that."

Southwestern is grateful for alumni like Jimmy Draper and his wife Carol Ann and for their ongoing support of the mission of the seminary to train men and women for Gospel service.

By Keith Collier

Pre-exhibition event highlights culture of Dead Sea Scrolls discoverers



The sound of Arabic pop music and the smell of a campfire drew a crowd of faculty, students, trustees, and local media to Southwestern Baptist Theological Seminary, April 11, for a cultural event demonstrating the life of Jordanian Bedouins, nomadic shepherds who live in the wilderness near the Dead Sea and who were the first to discover the Dead Sea Scrolls 65 years ago. The event also gave media the opportunity to see one of Southwestern's newest Dead Sea Scroll fragments as well as first editions of the 1516 Erasmus Greek New Testament and 1611 King James Bible.

Under the shade of an authentic Bedouin goat hair tent in front of the seminary's MacGorman Chapel, guests were treated to Bedouin coffee prepared by Abu Abdallah, a Jordanian Bedouin whose father is a sheik and who will eventually become head of the Ajrami Bedouin tribe. Abu Abdallah cooked the coffee beans—which he brought with him from Jordan—over an open fire in metal kettles.

Southwestern Seminary President Paige Patterson welcomed the crowd and explained that the event gave a picture of the culture of the original Dead Sea Scroll discoverers as well as their biblical ancestors.

"Most people reading the Bible simply read the words; they see them, but they don't focus on how it might have been," Patterson said. He read a passage from Genesis 4:18-19, which talks about descendants of Noah, including Jabal, who was the "father of those who dwell in tents and have livestock." Patterson also noted the connection with the Hebrew Patriarch Abraham, who dwelled in tents and kept livestock.

"Right away in Genesis, we're introduced to what you see right here," Patterson said. "For the last 4,000 years, at least, the Bedouin have been living in these goat hair tents."

"The Bedouins who were living in these kinds of tents were there first to discover what we call

now the Dead Sea Scrolls, so we thought it would be appropriate for our Dead Sea Scrolls exhibit, coming up beginning July 2, for us to have a Bedouin tent here to commemorate and to say thank you to our Bedouin friends for being the discoverers of the Dead Sea Scrolls."

Guests were invited to sip their Bedouin coffee while sitting on cushions inside the tent. Mannequins adorned in Bedouin clothing stood near the tent opening, and guests could also look at a flatbread stove used by Bedouins today.

Inside the MacGorman Chapel's Phillips library, media were shown a copy of Paleo-Leviticus, Southwestern's newest Dead Sea Scroll fragment, which dates back to as early as 150 B.C. and contains writing in one of the earliest Hebrew scripts. Additionally, media interviewed Southwestern's scholars responsible for researching the fragments.

Southwestern Seminary owns more Dead Sea Scroll fragments than any institution outside of Jordan and Israel. Southwestern will host the six-month Dead Sea Scrolls & the Bible exhibition in its MacGorman Chapel from July 2, 2012, to Jan.

13, 2013, which will feature 16 scroll fragments, including Southwestern's collection as well as scroll fragments and artifacts related to the discovery on loan from Israel, Jordan, and private collectors. The exhibition expects to draw hundreds of thousands of visitors to Fort Worth. More details can be found at seethescrolls.com.

The Dead Sea Scrolls are arguably the greatest archaeological manuscript find of the 20th century. The first discoveries were made in 1947 and sparked a nearly 10-year search in caves overlooking the Dead Sea near Qumran in what is now Israel. The scrolls date back to the second century B.C. and contain biblical manuscripts, biblical manuscripts with commentary, apocryphal manuscripts, and extra-biblical literature.

ONLINE EXTRA » 



To view more photos of this event, scan the QR code to the left or go to swbts.edu/bedouin.



TRUSTEES: Former NFL QB among newly elected faculty



During their spring meeting, Southwestern's board of trustees promoted and elected faculty, including a former NFL quarterback. David Klingler, former University of Houston standout and five-year quarterback with the Cincinnati Bengals and Oakland Raiders, was among three elected faculty for the institution.

Klingler, who was the sixth pick overall in the 1992 NFL Draft, was elected as assistant professor of biblical studies at Southwestern's Havard School of Theological Studies in Houston. He taught at the campus as an adjunct professor from 2008-2010 and has most recently served as executive director and assistant professor of Old Testament studies at Dallas Theological Seminary's (DTS) Houston campus from 2010 to present.

Trustees elected John Massey as associate professor of missions in the Roy Fish School of Evangelism and Missions. Massey, who graduated with his Ph.D. from Southwestern in 2000, has served as a team strategy leader in Southern Malaysia and Singapore with the International Mission Board as well as a chaplain in the U.S. Air Force Reserves with the North American Mission Board.

Trustees elected John Yeo as assistant professor of Old Testament. Yeo earned his Ph.D. from St. Michael's College in the University of Toronto. He has taught at Reformed Theological Seminary since 2003 and has served in pastoral ministry at several churches.

TRUSTEES ALSO PROMOTED FACULTY AND ELECTED PROFESSORS TO OCCUPY ACADEMIC CHAIRS:

- Robert Bernard was promoted to professor of modern languages
- Jason Lee was promoted to professor of historical theology
- Malcolm Yarnell was promoted to professor of systematic theology
- Paul Hoskins was promoted to associate professor of New Testament
- John Taylor was promoted to associate professor of New Testament
- Thomas Kiker was elected to the James T. Draper Jr. Chair of Pastoral Ministry
- Terry Wilder was elected to the Wesley Harrison Chair of New Testament
- David Penley was elected to the Hope for the Heart Chair of Biblical Counseling

OTHER BUSINESS:

- An update was provided on the new student housing, confirming phase 1 of the project, which represents 112 units, will open in the fall 2012.
- Craig Blaising was recognized and praised for his 10 years of service as executive vice president and provost. During the recognition, President Paige Patterson said that Blaising "made a substantive difference from the very first day he stepped on this campus."

Seminary launches global Ph.D. in World Christian Studies

Southwestern is now accepting applications for a new, pioneering Ph.D. degree in World Christian Studies. The degree will not only train missiologists but also provide opportunities for missionaries and non-Western leaders in partnering national conventions worldwide to complete doctoral studies while living and working in "World Christian" settings that are developing in the non-Western world.

Keith Eitel, dean of the Roy Fish School of Evangelism and Missions at Southwestern, led the school in developing the innovative degree, which he says is more than just a Ph.D. in missions under a different name. The explosion of Christianity in non-Western contexts has resulted in North American and European Christians quickly becoming a minority.

"This degree's dimensions are multifaceted and will lead to a reassessment of things we've studied, such as missiological subjects, history, etc., with this new perspective," Eitel says.

David J. Hesselgrave, professor emeritus of missions at Trinity Evangelical Divinity School and one of the world's foremost missiologists, expressed excitement over the degree, saying it meets the needs of the ever-shifting global context of Christianity while maintaining theological integrity.

"The Gospel mandate to disciple the nations is now 2,000 years old. Over those years the world has changed, and recently it has changed dramatically—so much so that missiologists are discussing completely new strategies and methods, new forms

of worship and witness, and new types of initiatives and research. None of this is lost to those involved in the new Ph.D. program in World Christian Studies at Southwestern Baptist Theological Seminary."

The modified residence program blends a traditional British academic research model with American research doctoral standards. Students visit the Fort Worth campus once each year for an intensive, three-week period of seminar, colloquia, and library work, with remaining coursework completed through online, one-on-one tutorials with their mentor in the Ph.D. program.

For more information about the program and to apply, contact Southwestern's Office of Admissions at 1-800-SWBTS-01 or admissions@swbts.edu.

By Keith Collier

Luter: Humility, mind of Christ must define Christian life



Left: Fred Luter, pastor of Franklin Ave. Baptist Church in New Orleans, preaches in chapel, March 28.

As a teenager, Fred Luter met a quiet girl named Elizabeth, as the two were paired together for a Louisiana history class project at their school in the lower ninth ward of New Orleans. The two eventually began dating and sought to get married a few years later, but finances stood in their way.

Fred took a job parking cars yet maintained an upbeat attitude. His humility and friendliness caught the eye of a financial broker whose car he parked regularly. When Luter lost his job with the parking company, the financial broker offered him a position at the brokerage firm, which supplied the job he needed to support a wife and family. Soon thereafter, Fred and Elizabeth married.

Over time, as Fred worked his way up into a vice president's position at the firm, he felt God calling him to preach. After working all week, he would spend his weekends preaching the Gospel on the New Orleans' street corners. Soon, though, the burden to preach was too much. He left a lucrative career in the firm to become pastor of the small, struggling congregation at Franklin Avenue Baptist Church in New Orleans.

Nearly 30 years later, Luter continues to reflect Christ's humility as he leads the now megachurch congregation to reach the people of New Orleans as the city rebuilds from the devastating Hurricane

Katrina of 2005. He challenged professors, students, and guests to model humility and have a renewed mind—the mind of Christ—in his sermon from Phil. 2:5-8 during chapel at Southwestern Seminary, March 28.

"The only thing that can prevent you from reaching your full potential for God in the months and years ahead in the ministry is you," Luter said.

"There's not an hour that goes by, not a day that goes by, not a week that goes by when your

"The only thing that can prevent you from reaching your full potential for God in the months and years ahead in the ministry is you."

mind is not being tempted, enticed, and lured by the enemy."

Luter said the attacks of the enemy on the mind of the Christian come regardless of age, marital status, education, or level of spiritual maturity.

"None of us is exempt from the attack of the enemy," Luter said. He added that the only protection against Satan's schemes is a mind renewed and conformed to the mind of Christ. This renewed mind helps believers think about Christ, their choices, and the cross.

"Jesus did not let His heavenly reputation affect His earthly responsibilities. He made Himself of no reputation," Luter said.

"Every choice He made in life was to please God the Father, and that's why we must have the mind of Christ. If you're going to be victorious in your walk, in your ministry, in your life, in your marriage, you've got to make sure that every decision and choice you make pleases your heavenly father. ... Every choice you make in life leads to a consequence, and that consequence can either be a blessing or a burden."

Following Luter's sermon, Southwestern president Paige Patterson concluded the chapel service by asking for students and faculty to commit to praying for Luter and his family. Patterson explained that Luter will be nominated for president of the Southern Baptist Convention in June; and should he be elected, the enemy's attacks will only increase.

2+2 Program adds to kingdom, to mission field

At Southwestern Seminary, two plus two no longer equals four. Instead, for many who enter the seminary's 2+2 Program, it equals a lifetime of missions. By God's grace, it also equals a multiplication of new believers and churches.

Through the 2+2 Program (officially called the M.Div. in International Church Planting), Southwestern works with the International Mission Board (IMB) to train missions students for two years on campus, while mobilizing them in locations around the globe for the remainder of their Master of Divinity degree programs.

"I think it is the high retention rate that has caused the IMB to so openly embrace this program," says dean of the Roy Fish School of Evangelism and Missions Keith Eitel, who developed the 2+2 Program while serving at Southeastern Seminary in 1995. "Even during an economic down period like we're in now, they've actually set aside a quota system for 2+2 appointees to prioritize that program. Thinking back over that first batch (of 2+2 students), all but two of them are still out on the field. And that was 17 years ago. That is a pretty good return rate."

Southwestern Seminary students Anthony and April will deploy to southern Africa to complete their training and begin a life of mission work this summer. They will serve through the IMB's Missionary Apprentice program, which actually involves three years on the field. This longer program is designed for those who desire to return to the field as career missionaries.

"I knew that I wanted to study and do the 2+2, and I knew that if that was the degree I was going to do, I wanted to study under the guy who created it, Dr. Keith Eitel," Anthony says. "That was a main reason that I was interested in Southwestern."

Anthony is thankful that the seminary has a program that provides multiple levels of support—from both the seminary and the IMB—for students who desire to serve on the mission field, especially for those who have never served overseas on a long-term basis. He also says that his experience on campus has been extremely productive. His coursework has given him greater insight in Bible study, theology, evangelism, and missions. His wife, April, agrees.

"I enjoyed studying under Dr. Eitel and (others) who have been able to express the things that they learned on the field, as real-life examples," says April, who will complete the necessary

fieldwork required for Southwestern Seminary's M.A. in Missiology degree.

According to Anthony, mission experiences with Southwestern have also played a major role in his education. In 2010, he traveled to Chiang Mai, Thailand, with a team of professors and students from the seminary. He and his fellow students took classes each morning on how to witness to Buddhists and Muslims, and each afternoon they worked alongside their professors to share the Gospel in market places, temples, and mosques.

April says another Southwestern Seminary mission trip clarified their calling as a couple. Traveling to Vancouver, British Columbia, with the seminary, Anthony and April learned to surrender their lives completely to God.

At the end of March, Anthony and April traveled to North Carolina to see their families and prepare for deployment. Before leaving Texas, they were commissioned by Normandale Baptist Church in Fort Worth, where they hold their membership. Pastor John Mark Yeats, who also serves as an adjunct professor at the seminary, shared his excitement about Southwestern's 2+2 Program.

"I am really excited about the 2+2 Program because it allows people to come in to study and then to go back out onto the field," Yeats says. He says that Normandale will continue to support Anthony and April as they serve on the field. They will especially need encouragement from Christians in the United States, since only 10 known believers live in the region where they will serve.

But, because of the 2+2 Program, Anthony and April do not only have support from their local church. The IMB and Southwestern Seminary will also support and pray for them as they proclaim the Gospel and as God adds to and multiplies the number of those being saved in southern Africa.

ONLINE EXTRA »



To learn more about Southwestern's 2+2 Program, scan the QR code to the left or go to swbts.edu/2plus2.



Above: Through the 2+2 program, Anthony and April received training on campus and will complete their degrees on the mission field as they reach people for Christ.

Discipleship legacy begun in WWII Japan continues in 21st-century Fort Worth

At 87, missionary Dub Jackson and his wife have not let off the throttle in their service to the Lord. A former United States Air Force fighter pilot, Jackson served as a missionary for 20 years in Japan, co-directed the Japan New Life Movement, co-directed the 1967 Billy Graham Tokyo Crusade, and served as president of the World Evangelism Foundation—all after accepting the Lord's call to full-time missions after World War II.

Though they do not travel overseas as often as in the past, the two now give freely of their time and energies to mentor future missionaries.

Nick Bonacci, a Master of Arts student at Southwestern, became acquainted with the Jacksons while living in Abilene, Texas, where they began sharing with him and his wife, Amanda, the principles of mentorship. The Lord eventually led both the Bonaccis and the Jacksons back together at Southwestern, where Dub and Doris have been meeting with Nick and Amanda to teach them about winning the lost to the Lord and teaching those they've won to do the same, creating an exponentially effective train of evangelism.

The Bonaccis, who plan to serve as career missionaries in Japan after graduation, have earnestly enacted the principles Jackson taught them in Abilene and at Southwestern.

Beginning a mentorship relationship with a TCU student named Hiro Yamada, who had

recently accepted Christ as his savior, Bonacci had the chance to implement the concepts he learned from Jackson and soon saw the snowballing effect discipleship has on evangelism.

"I began meeting with Hiro first to mentor him and then later with Hideto (Nakadoi), who is also a student at TCU," Bonacci says. "I met with Hideto two semesters ago and spent a few hours speaking with him about the Gospel via a Japanese friend, who agreed to translate for me. Hideto was very interested in the material but not very interested in Christ specifically."

Yet Bonacci continued to mentor Hiro, teaching him not only about growing in his own faith, but in sharing his faith with others.

"During my time with Hiro, we discussed several spiritual disciplines, including some evangelism training. I had not heard from Hideto since our initial meeting, though I attempted to meet with him on other occasions," Bonacci says.

"Last semester I was meeting with Hiro, who has become a close friend by this point, and he explained to me that he had met with Hideto for lunch to share the Gospel with him again in Japanese. During their lunch meeting, which I was unfortunately not present for, Hideto came to see his need for Christ and prayed to be forgiven of his sins and made a child of God."

Bonacci says Hideto has begun attending Southcliff Baptist Church and meeting with Hiro for discipleship lessons. Hiro has now enrolled at Southwestern and is pursuing a Master of Arts degree.

"It is very exciting to see a Japanese mentoring another Japanese. This really is an ideal method—national believers training other national believers," Bonacci says. "Hopefully, Hideto will begin discipling a new believer himself, and the chain will not only continue, but it will expand. As mentees begin mentoring others, the number begins to grow exponentially."

Bonacci says his time learning from Jackson has been invaluable to him and Amanda.

"Dub has seen great success in seeing the Japanese profess faith in Christ over the years, and he is a firm believer that it does not, as many believe, take years of evangelism to win someone to the Lord," Bonacci says.

Jackson, who has seen more than 300,000 pray to receive Christ during his missionary service in Japan, says Christians should expect nothing less than a feverish response when they obey God and tell of His salvation.

"Christ is not willing that any should perish," Jackson says. "We have no right to lower the goal. I'm hoping that while we're here at the seminary, there will be people who will say, 'We believe the Lord can do it.'"

Changes to full-time status, language requirements to benefit students

Southwestern has adjusted requirements for full-time status for all students and language requirements for Master of Divinity students, both of which will soon affect class registration.

CHANGES TO FULL-TIME STATUS

Beginning this summer, students will qualify for full-time status with six summer credit hours, instead of eight, as the policy previously required. Undergraduate students taking classes in the fall and spring semesters will continue to qualify as full-time with 12 credit hours per semester. Full-time status for graduate students will now be nine credit hours per fall and spring semester, instead of 10. Registrar Mark Leeds says this change aims to help students in a myriad of ways.

"This is a change that we hope will benefit the students by making it easier for them to do things like maintain full-time status for deferring loans

with certain loan companies, making it easier to get scholarships for which you have to be full time, and maintaining full-time status for insurance benefits," Leeds said.

CHANGES TO M.DIV. LANGUAGE REQUIREMENTS

Administrators also made changes to language requirements for the Master of Divinity degree, adjusting the number of hours required in Hebrew and Greek. According to the new 2012–13 academic catalog, students are only required to take six credit hours of Hebrew, instead of nine, and six credit hours of Greek, instead of 12. The M.Div. will remain a 91-hour degree program.

Elementary Hebrew I and II (HEBRW 4313 and HEBRW 4323) have been renamed Biblical Hebrew I and II. Hebrew Exegetical Method will continue to be offered but is no longer a required course. Three

credit hours of free electives will replace the hours previously assigned to Hebrew Exegetical Method.

Elementary Greek I and II (GREEK 3313 and GREEK 3323), which have been renamed Biblical Greek I and II, will no longer be considered prerequisite courses and will now count toward the required six hours of Greek. Although New Testament Greek I and II are no longer required, they will continue to be offered and will count toward free electives.

Currently enrolled students have the option of remaining under the old M.Div. academic catalog or switching to the new catalog. Changes to the language requirements provide students with greater degree flexibility and align with language requirements at other SBC seminaries. Leeds said the seminary remains committed to training students in the biblical languages while also wanting to be sensitive to student needs. The new catalog options provide the best of both worlds.

Graduates urged to walk with others through difficult times



President Paige Patterson challenged graduates never to forget their calling and never to lose their vision of the exalted and holy God during the spring commencement service at Southwestern, May 4.

If graduates do this, Patterson said, the trials and pain of ministry will be small compared to the victories that they will see throughout people's lives. He reminded graduates that, in ministry, they will stand alongside people through all of life's changes.

"You will be there at every critical juncture of life," Patterson said. "You are there—the man, the woman of God—to bring the message of God that the world so desperately needs to hear."

During its commencement ceremony, Southwestern Seminary awarded 206 graduates with diplomas, including 22 bachelor's degrees and 170 master's degrees. Additionally, 14 students received professional and research doctoral degrees.

Sarah Bubar, who received her Master of Divinity with a concentration in women's studies, said her time at Southwestern Seminary will be very beneficial for her future ministry. She will soon move to Hudson, Fla., to serve as dean of women at Word of Life Bible Institute. "I know that Southwestern has prepared me for this ministry, and I couldn't be more excited about this opportunity to serve," Bubar said. "I feel the seminary has changed me, made me better equipped for future ministry, even more than I realized I needed when I first arrived on campus four years ago. It has pushed

me academically, challenged me spiritually, and guided me vocationally, and I was able to make the best friends in the process of it all."

While working on her degree, Bubar helped create UnlockingFemininity.com, which she called an "online resource for women." On this website, Bubar and other women's ministry students wrote about gender issues and about how women "are to relate to God, each other, and the world around us."

Trey Thames, who received his Master of Divinity degree from Southwestern Seminary in 1999, was awarded his Master of Arts in Archaeology and Biblical Studies degree.

"My studies have equipped me to understand the archaeological data and how to communicate its significance to brothers and sisters in Christ sitting in the pew," Thames said. "I have learned that faith and scholarship, especially in an area of scientific inquiry like archaeology, are not mutually exclusive. The Bible ... does not have to be pitted against the archaeological record, nor theologians against archaeologists."

With degrees in ministry and archaeology, Thames hopes to serve the church while also teaching and working in the field of biblical archaeology. He has already begun courses in pursuit of his Ph.D. in Archaeology and Biblical Studies at Southwestern. In 2008 and 2011, Thames participated in Southwestern Seminary's excavations in Tel Gezer, Israel, and he will work at Southwestern's excavation in Kourion, Cyprus, this summer.

Additionally, Thames has taken the lead role in constructing an interactive, educational dig site on campus in conjunction with Southwestern's Dead Sea Scrolls & the Bible exhibition, which begins this July. Elementary, junior high, and high school students, as well as adults, who come to the exhibition can pick up a spade and learn how archaeologists uncover the past through this interactive replica of Qumran, the ancient site inhabited by the Jewish sect that likely preserved the Dead Sea Scrolls.

Since its founding in 1908, more than 42,000 students have graduated from Southwestern Seminary and the College at Southwestern, each of them trained and challenged to proclaim God's Word in local churches and around the world.



By Benjamin Hawkins

God steers VW employee to Southwestern

With little knowledge of English, German student Andy Baier took a sabbatical from his career at Volkswagen and moved his wife and children from Hanover, Germany, to Fort Worth, Texas. For six months, he and his family lived in Fort Worth, while he learned English on the campus of TCU.

Ultimately, Baier wanted to study theology in the College at Southwestern's Bachelor of Science in Biblical Studies degree in order to improve his ministry at a local church in northwest Germany. But his drastic decision to put off his career, uproot his family, and study theology in a then unknown language began with a decision to follow God wherever He may steer his life.

Baier grew up in a pastor's home and believed everything that his father taught about the Christian faith, but as a teenager he refused to submit his life to Christ's Lordship. At age 16, however, he professed faith in Christ, was baptized, and began to serve in the church.

Many Baptist churches in Germany, Baier said, are dependent on volunteer leadership, so he

soon began to preach and oversee various ministries within the church. Five years later, he married his wife, Anna, and they began their family. In the meantime, Baier prepared for a career in the automotive industry and took a position as a department leader at Volkswagen. They were living the "American Dream" in Germany.

But two-and-a-half years ago, Baier realized that he had spent seven years earning industrial degrees, but he had spent no time preparing for ministry—even though his responsibilities in the church were ever increasing. Through Ephesians 2:10, Christ once again called Baier and his family to surrender to His Lordship and to let Him steer their course. As they examined their lives, they realized, "This is not what God prepared for us. This is what we created for ourselves to have a good life."

For this reason, Baier and his wife surrendered to Christ's Lordship, committing to follow Him wherever He would take them. God steered their course toward Southwestern Seminary when Baier's uncle, a south German pastor, returned

from a year of study at the seminary. They committed to follow God but faced several obstacles: They had many duties at the church, and no previous minister had studied theology. What would they say? And how would their families respond? Also, although Volkswagen customarily allows employees to take up to an eight-year sabbatical for study, would they allow Baier to take off so that he could study theology?

By God's grace, Baier overcame each obstacle, and his family moved to Fort Worth with the support of his church, family, and company.

"We had never thought that God would change our lives in this way," Baier says. "Our focus in life is changing." Though he makes no claims to perfection, Baier says that he feels his family is learning to focus on the eternal and to place Christ in the driver's seat. They moved to Fort Worth in 2010 and, while living on campus, added a third child to their family. Also, Anna Baier enrolled in certificate courses for ministers' wives while Baier pursues his bachelor's degree.

According to Baier, the B.S. in Biblical Studies is well rounded. Humanities courses develop his mind and his understanding of the contemporary culture, while courses in apologetics, ministry, and Bible study teach him how better to serve the church. Also, courses like The Virtues of Godly Character strengthen the student in his own faith.

"It is wonderful," Baier says. "It is a lot of learning. It is a lot of reading. Many things have changed in our thinking." The program not only builds the mind but also the whole person, and even what he has learned so far has made the degree worthwhile.

This summer, Baier and his family will visit Germany, where Baier will lead evangelism and revival programs at his church, applying the lessons that he has learned from Southwestern. They will then return to Fort Worth so that Baier can complete his degree. Then, although he can return to his position at Volkswagen when his sabbatical is complete, Baier and his family ultimately desire to trust God and follow Him wherever He steers their lives.



Above: Andy Baier took sabbatical from his career in Germany at Volkswagen to pursue a degree in biblical studies in the College at Southwestern.

Southwestern gives presidential awards to scholarship supporters



Southwestern Seminary recognized an individual and a foundation for their ongoing commitment to fund student scholarships, March 20. Charles Stanley, pastor of First Baptist Church in Atlanta, Ga., received the B.H. Carroll Award, named for the seminary's founder and first president; and the Mary I. Gourley Foundation accepted the L.R.

Scarborough Award, named for the seminary's second president.

During the awards luncheon, President Paige Patterson explained the crucial need for scholarships as tuition rates across the country continue to skyrocket and the vast majority of seminary graduates do not enter into lucrative career positions that could afford to pay off student loans.

"Just within the last five years, I believe scholarship money has become more critical, more important, and more pivotal than it ever has been in all of history," Patterson said. He noted that scholarships relieve seminary graduates of the burden of debt so they can freely serve the Lord wherever He calls them.

In presenting the B.H. Carroll Award, Patterson praised Stanley for his unselfish commitment to support the next generation of pastors and preachers. Stanley, a Southwestern graduate and founder of In Touch ministries, recounted his own experience with scholarships. He could not afford to attend school, but his pastor made arrangements

for his tuition to be paid for all four years. Through that experience, Stanley said he learned that "God can handle all of your needs if you know what He wants you to do and you trust Him."

"Just because we have [given] doesn't mean we're finished. As long as the Lord provides, we don't intend to stop doing what God has called us to do. ... We not only go, but we also send."

Robert Albritton, president of the Mary I. Gourley Foundation, received the L.R. Scarborough Award on behalf of the organization. The foundation has a long relationship with the seminary and has helped more than 125 students graduate from Southwestern.

Rooted in her own personal experience, Mary Gourley had a heart for seeing students reach their goals, and her faith in God formed the basis for the foundation's support of the seminary. Albritton said she was "a dedicated Baptist who believed in the mission that you preach, which is missions and evangelism."

Southwestern mobilizes North American church planting

Southwestern Seminary cast a vision for missions and mobilized students to plant churches throughout the continent during the seminary's North American Church Planting Emphasis, March 27-29. Featured speaker Aaron Coe, vice president of mobilization at the North American Mission Board (NAMB), provided the latest information on NAMB's approaches and discussed how students can get involved.

"It was phenomenal. God really blessed the whole process," Professor of Baptist Church Planting Steve Lee said. Students and faculty members were able to hear from and speak with Coe and other NAMB missionaries and directors who work throughout the United States.

"Students really enjoyed it. What I think was really good was that students were able to connect face-to-face with field partners," said master's student Peter Vavrosky, president of the seminary's Church Planting Fellowship.

During the first chapel of the week, Jim Richards, executive director of the Southern Baptists of Texas Convention, highlighted the great need in this continent for church planters. The nations, he said, are coming to North America and Texas, presenting Baptists with great opportunities to share the Gospel.



"Here in North America, we have an incredible move of people into our nation, and North American church planting is an exceptional challenge for all of us," Richards said. He noted that, according to the 2010 census, 2.6 million Muslims live in the United States, with nearly 400,000 living in Texas and 100,000 in the Dallas-Fort Worth metroplex. The Asian population in Texas comprises 3.8 percent of the Texas population, and nearly 330 languages are spoken throughout the state.

"Texas has become an incredible cosmopolitan gathering of the peoples of this world," Richards said. "And we're challenged here in Texas to do more for the Lord Jesus and here in North America to reach the people that God has sent to our doors. Right now there are more believers in China than there are in the United States. And we're rapidly becoming a secularized, lost nation, and the only way we are going to reach them is through giving out the Gospel and planting new churches."

By Benjamin Hawkins & Sharayah Colter

Gezer featured in top archaeology journal

A major archaeology journal recently featured Southwestern Seminary's excavations in the biblical city of Tel Gezer, Israel. According to archaeologist Steven Ortiz, this may be "the first time in decades that an evangelical, let alone a Southern Baptist, project has had such a high profile."

Photos of Tel Gezer appear on the cover of the first 2012 issue of *Near Eastern Archaeology* (NEA), published by the American Schools of Oriental Research. Additionally, the journal features an essay describing the results of the past five years of research at Gezer.

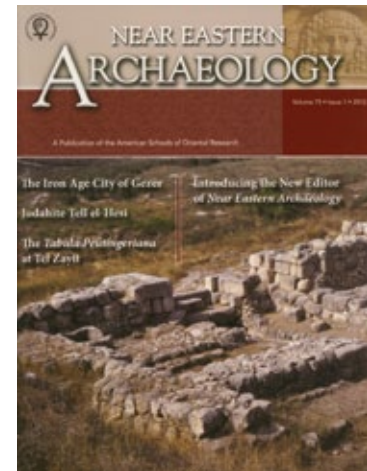
"To be featured on the cover of NEA illustrates the great strides that have been accomplished here," said Ortiz, associate professor of archaeology and biblical backgrounds, director of the Charles D. Tandy Institute for Archaeology, and principal investigator at Gezer. "It is providential to have the archaeological field research and the Dead Sea Scrolls research here at Southwestern featured in the same year. Southwestern has

quickly demonstrated that it is capable of being a major center of research for biblical archaeology and the biblical text."

The seminary has sponsored the Gezer Research Project since 2007, under the direction of Ortiz and Sam Wolff of the Israeli Antiquities Authority, who co-authored the essay in this issue of NEA. Southwestern is one of very few institutions to offer Master of Arts and Ph.D. degrees in archaeology and biblical studies. Alongside the Gezer Research Project, the seminary also sponsors a regional survey at Gezer and excavations in Kourion, Cyprus.

Additionally, an interactive, educational dig site has been constructed in conjunction with the Dead Sea Scrolls & the Bible exhibition, which will be open to the public July 2, 2012 – Jan. 13, 2013. Students who come to the exhibition can pick up a spade and learn how archaeologists uncover the past through an interactive replica of Qumran, the ancient site inhabited by the Jewish sect that likely

preserved the Dead Sea Scrolls. Archaeology students at Southwestern with excavation field experience will supervise the site and offer instruction on the latest in archaeological techniques and methods.



Staff had to bring in additional seating to the College at Southwestern's Second Front meeting, April 20, as more than 100 students gathered in the student center to hear from Joe McIlhaney, retired gynecologist and founder of the Medical Institute of Sexual Health, who

'Hooked' author and retired OBGYN discusses sex

discussed the way premarital and adolescent sexual activity affects the brains, decisions, and futures of youth.

In welcoming the students to the late-night event, Steven Smith, dean of the College at Southwestern, joked that they had "finally landed on a topic that draws a crowd."

McIlhaney talked about the reason he left his gynecological practice to begin the non-profit Medical Institute of Sexual Health, explaining that throughout his years in the medical field he had seen devastating effects of casual sex on his patients.

He said he began seeing an alarming number of female patients come in with infertility problems, finding that most of them became infertile after chlamydia destroyed their fallopian tubes.

Besides the increased risk of contracting sexually transmitted diseases, casual sex has also begun to affect brain development in adolescents,

said McIlhaney, who co-authored a book entitled *Hooked: New Science on How Casual Sex is Affecting Our Children*.

"The prefrontal cortex, the part of the brain that has to do with judgment or reasoning and so forth, has not completely developed," McIlhaney said, noting that rental car companies will not rent cars to individuals younger than 25.

He said in addition to underdevelopment, the brain is a "cauldron of chemicals that have a huge amount of influence," referring to the addictive nature of sex and therefore its danger to young people. Regardless of the anatomy, McIlhaney said the responsibility to control the body still lies with every individual.

"Remember, we are not saying that we're robots and we have to respond that way to these hormones, but our point in pointing these things out in our book is that these things do powerfully influence our decisions," McIlhaney said.



Children hunt for eggs, hear of Christ's sacrifice at Eggstravaganza

More than 100 children hunted, spotted, and found thousands of Easter eggs peppering the lawn of Pecan Manor, March 24, during Eggstravaganza. Assistant Professor of Evangelism Matt Queen told the children the story of God's redemption through the death and resurrection of Christ before the egg hunt and candy eating began.



44th annual Youth Ministry Lab draws nearly 1,000 students and leaders

Two people accepted Christ, six recommitted their lives to Christ, and 25 accepted the call to ministry during April's Youth Ministry Lab, where Southwestern faculty and notable Baptist speakers led breakout sessions about issues youth leaders and students face in today's local church. The two-day conference focused on being in and not of the world.



Student becomes first to preach in new chapel

Master of Theology student Preston Atwood urged students and faculty to boast only in the Lord during a chapel service at Southwestern Seminary, April 19. Selected to speak during the seminary's Student Preaching Day, Atwood is the first student to proclaim God's Word from the pulpit of the seminary's new MacGorman Chapel and Performing Arts Center.



Revive This Nation

Southwestern sent out 102 preachers, who—according to the latest reports—presented the Gospel one-on-one to more than 1,000 people and handed out 779 Bibles and tracts, March 11-14. As a result of personal evangelism and preaching, 119 people professed faith in Christ, 30 joined local churches, and 250 made other decisions. Both students and faculty preached in churches from Anchorage, Alaska, to Beaumont, Texas, and from Niagara Falls, N.Y., to Kailua Kona, Hawaii.



Nigerian student takes Gospel to every nook and cranny

A children's author and minister to youth, Nigerian student Paul Oluleye desires to spread the joyous news of Christ. His training at Southwestern will help him reach people in "every nook and cranny," teaching him to turn every activity toward evangelism—whether it be reading bedtime stories to children or playing football with a group of teens.



Students prepare to sing the Gospel in South Korea, Malaysia

The Southwestern Chamber Chorale presented the Gospel in song at the Music for Missions concert, April 12, telling the story of salvation from John 1:1 to John 3:16. The 10 students in the chorale will leave May 13 to share the same message in South Korea and Malaysia during a 24-day mission trip.



To read expanded versions of these and more articles, visit swbts.edu/campusnews.

DISTINGUISHED ALUMNUS PROFILE

By Benjamin Hawkins

MICHAEL HUCKABEE

2012 Recipient of the Distinguished Alumnus Award

Before campaigning for the Republican presidential nomination in 2008, before serving for six years as governor of Arkansas, and before hosting a number one rated show on the Fox News Channel, Mike Huckabee sat at the feet of Southwestern Seminary professors like Roy Fish and William R. Estep.

"I'll be forever grateful for my time at Southwestern. As far as I'm concerned, it is *THE* seminary," Huckabee, who attended classes at the seminary in the early 1970s, says. He was drawn to Southwestern by its "evangelistic spirit, commitment to the inerrancy and veracity of God's Word, and the visceral energy one could feel on campus as people were preparing to change the world."

Huckabee recalls the chapel messages of former president Robert Naylor, who "would quote from memory long passages from the Scripture in his wonderful, resonant, and authoritative voice." He also values the time spent with seminary professors.

"I was especially blessed by classes in evangelism by Dr. Roy Fish and Dr. Oscar Thompson, and the church history classes taught by Dr. William Estep, who made history come alive," Huckabee says. "I honestly never had a bad professor or a wasted class. Every class I had was a powerful academic and spiritual feast."

At Southwestern, God prepared Huckabee for ministry and public service not only through the wisdom of professors but also through personal hardship. His wife Janet was diagnosed with cancer less than a year after they were married, and she fought for recovery during months of surgery and therapy. These struggles left Huckabee and his wife dependent upon God during their time at Southwestern.

"I realized (at that time) how utterly small and insignificant I was, and that if anything

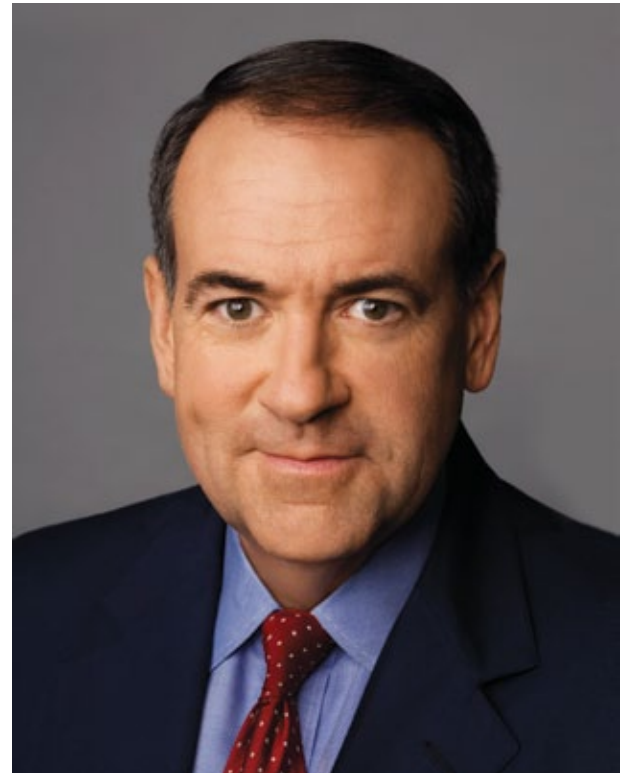
of consequence were to come of my life, it would have to be by the intervention of the Holy Spirit," Huckabee says. "My wife and I were as broke and impoverished as two kids could be. We were tested and broken, and it was the greatest time of our lives—wouldn't trade it for the world and hope never to repeat it."

Huckabee made a decision to follow Christ while attending Vacation Bible School on his 10th birthday. Beginning to work in the radio industry at age 14, he desired to work in Christian broadcasting. After working in the broadcasting and advertising industry, he spent 12 years as a pastor, first at Immanuel Baptist Church of Pine Bluff, Ark., and then at Beech Street First Baptist Church of Texarkana, Ark. During this time, he also became the youngest ever president of the Arkansas Baptist State Convention.

Huckabee was elected as lieutenant governor of Arkansas in a 1993 special election, and he then served as governor of Arkansas from 1996-2007. The following year, he campaigned for the Republican nomination for U.S. President, coming in second to John McCain. Afterward, he formed the HuckPac to help Conservative Republicans running for office nationwide.

Huckabee has authored nine books, including the New York Times best sellers *A Simple Government*, *Do the Right Thing*, *A Simple Christmas*, and *Can't Wait Till Christmas*. He hosts the hit show *HUCKABEE* on the Fox News Channel and the Cumulus Media Networks' syndicated radio program, *The Mike Huckabee Show*. He is also heard three times each day on *The Huckabee Report*, which is syndicated on nearly 600 stations.

Additionally, Huckabee is an avid musician and bass player for the rock-n-roll band



Capitol Offense, which has opened for numerous hit artists and has played at two presidential inauguration balls and at two Republican National Conventions. Huckabee also enjoys running, hunting, and fishing, and he was named Man of the Year by the American Sportfishing Association in 1997.

Despite his success in both ministry and public service, Huckabee advises current seminary students to avoid ambition and to remain faithful in the basic duties of life and ministry.

"Don't try to do something 'big,'" he says. "Some launch forth believing God wants us to do something 'significant.' Jesus thought washing the feet of His disciples was significant. Serve with reckless abandon where you are—not where you think you should be."

Today, the Huckabees live in Florida, though they also spend part of the year in Arkansas. They have three grown children—John Mark, David, and Sarah—and two grandchildren.

TOMMY FRENCH

2012 Recipient of the Distinguished Alumnus Award

A 1957 Southwestern graduate, Tommy French began his ministry long before and even longer after he enrolled in classes on Seminary Hill. Each weekend during his college and seminary years, he drove 160 miles to pastor a church, and his ministry has expanded for more than half a century.

In 1959, French followed the Lord out of his native Texas and into Louisiana to shepherd a church plant from its beginning to its autonomy, serving there through his wife Mary's death in 2008 and until his retirement in 2009, marking 50 years as the church's pastor. He continued to serve as pastor emeritus with his second wife, Sue, at Jefferson Baptist Church in Baton Rouge, La., and has served as president of the Louisiana Baptist Convention and chairman of the board of trustees at New Orleans Baptist Theological Seminary (NOBTS). Today, he serves as a trustee at Louisiana College and has two daughters and six grandchildren who all live in Baton Rouge and attend the church he grew from a small sprout.

Yet, when he received a letter from Southwestern President Paige Patterson informing him that he had been selected as a recipient of the seminary's Distinguished Alumnus award, he could not believe it. French wrote a thank you letter to Patterson, explaining that when he received the letter and looked back over the past award recipients, he wondered "how it could be that I might be counted among them." That, however, has not been something seminary administrators had to wonder as they selected French as one of two distinguished alumni for 2012.

In addition to his faithful service in the local church, French also established the Mary French Pricilla Scholarship at Southwestern in honor of his late wife Mary, who, he says, made his ministry possible and effective. French has also set up a similar scholarship at NOBTS.

"That was a must," French says. "They have to be honored. It just has to be done. Their task, I think a lot of times, is harder than the pastor's task. We have to realize the church a lot of times will honor their pastor but not necessarily his wife. You have to teach the church to do that quite often."

So, French sets the example, speaking nothing but praises for Mary and for Sue.

"They supported the work. They were faithful in what they did. They were genuine Christian women—godly women—supportive of anything God called me to do. I could not have done what I've done without a godly why," French says.

He says he could not have done it without his education either, though many he knew discouraged him from finishing his Bachelor of Divinity at Southwestern, which was later converted into a Master of Divinity in 1969.

"They said, 'You don't need to finish your education.' I said, 'No, I have to finish my education,'" French says, recalling that in one of his final courses, advanced Hebrew, his professor Leslie Carlson gave him advice he kept in his mind until this day.

"The last day, he said, 'Boys, let me tell you something. You gotta love the deacons, warts and all.' And he's right, you gotta do that."

French says that type of practical training was not foreign among his highly academic classes at Southwestern—training that he says became invaluable to him during his 50 years of pastoring Jefferson Baptist Church. For that reason, his encouragement to Southwestern's current students includes an admonition to persevere and to complete the studies they begin at the seminary.

"Finish your education," French says. "If God calls you to preach, He calls you to prepare. Strive to do everything you can not to



be diverted from being prepared for what God calls you to do."

French says his time at Southwestern gave him the tools he needed to become a faithful pastor who could rightly divide and exposit the Word and who would be both consistent and reliable before and to his congregation. He hopes his life will in some way encourage other young men and women to come to Southwestern, where the Lord can prepare them for His work.

All in all, French could describe his joy and elation at being selected as a Distinguished Alumnus of 2012 in no other way than simply, "I am very honored by it. Grace upon grace."

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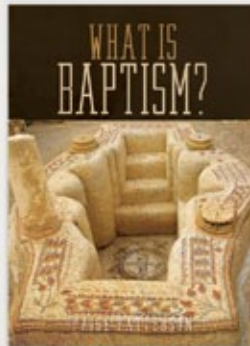


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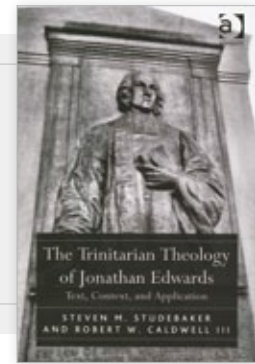
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IN THEIR OWN WORDS: CALDWELL TALKS ABOUT NEW BOOK ON JONATHAN EDWARDS



Ashgate Publishing recently released *The Trinitarian Theology of Jonathan Edwards*, written by Steven M. Studebaker and Southwestern Seminary assistant professor of church history Robert W. Caldwell. The following is an edited interview with Caldwell about this book and about his own study of Edwards. To watch Caldwell's full interview, visit swbts.edu/intheirownwords.

Q: WHY SHOULD CHRISTIANS STUDY CHURCH HISTORY?

A: "I get that question sometimes in my Church History I and II classes: 'If we have the Bible, and if we believe that the Bible is fully authoritative, why do I need to look at other Christians in the past and look at the trajectories of church history?' Well, one of the best answers to that question is the idea of wisdom. ... Church history is a repository of wisdom for how to live the Christian life, how to think Christianly, how to explore the Bible and understand the Bible. We're not 'Lone

Ranger' Christians here in the early 21st century. We stand on the shoulders of Christians dozens of generations before us. It is always a good thing to explore and to understand and to see exactly how our supposedly 'new' ideas, or our 'biblical' ideas, stand the test of the historical past? Is there precedence? So, wisdom is the summary of why church history is an important discipline to study, in seminary and as Christians."

Q: WHAT FIRST ATTRACTED YOU TO EDWARDS?

A: "It was about 20 years ago, in the early 1990s, I started reading Jonathan Edwards more. These were my early days at seminary. As a seminarian—and I think many seminarians get this—you move from a very pious, activist, and evangelistic environment of the church into this setting in seminary, which is very intellectually oriented. And it is a jarring kind of transition. And many students feel that way too. You are thinking a lot

about the faith, which is important and very necessary for the ministry.

"But as I was entering that environment, I knew that there was always the difficulty—and I would even say the temptation—of being overly intellectual. So I was looking for someone who was both theologically challenging—who fed the Christian mind—but also spiritually nourishing, someone who thought deeply about the Christian life, Christian experience, and revival like Edwards did. And I started reading Jonathan Edwards, and he seemed to unite those two sides of Christian intellect and the Christian heart."

Q: WHAT IS YOUR NEW BOOK ON EDWARDS ABOUT?

A: "*The Trinitarian Theology of Jonathan Edwards*, the book I wrote with Steve Studebaker, is generally a book that seeks to explore Jonathan Edwards' Trinitarian theology and show how that Trinitarianism anchors and stands in the background to Edwards' doctrine of revival, conversion, religious experience. Evangelicals generally are known for those latter doctrines. We're people of the Gospel. We're evangelicals. But oftentimes, evangelicals don't really tie that to a rich, robust, Trinitarian theology. Edwards did. And Steve and I wanted to reveal those connections in Edwards' thought, not just to get it right in Edwards' own thought but also to commend a model for how evangelicals can appropriate and think through Trinitarianism for our own theologies today."



ONLINE EXTRA »



To watch the video with more of Caldwell's answers, scan the QR code or go to swbts.edu/intheirownwords.

By Sharayah Colter

Seasoned senior pastor returns to seminary to earn Ph.D.

Learning. Some see it as a front-loaded activity in life—a time where students cram knowledge in as fast as possible and then plow through and out even faster. Many only want the piece of paper to hang on their wall or the letters to affix to the end of their name. For them, learning ends there, left as a socially punctuated and highly caffeinated time in the first quarter of life.

But this is not the case for Chris Osborne, senior pastor at Central Baptist Church in College Station, Texas, and current Ph.D. student at Southwestern. Though Osborne, who will turn 60 this year, has been pastoring one of the leading churches in Texas since 1986 and serving in convention leadership positions throughout his ministry, the pastor-student says he began his doctorate to keep him sharp at a time when others often fizzle out.

“Most pastors I know that get to my age tend to go into almost an intellectual and spiritual decline where they just get kind of blasé,” Osborne says. “I didn’t want to do that, and so I wanted to be as sharp as I could the last few years of my ministry here at the church. I figured the Ph.D. would be the best way to challenge me and make me do that.”

Osborne, who earned his Master of Divinity from Southwestern in 1977, says his return to school exemplifies for his church that learning should never end.

“I think it says to them that you don’t ever get to a point that you’re educated and you know it,” Osborne says. “You always assume there is something you don’t know. You always assume there is something you don’t understand, all the way until you die.”

Osborne says coming back to study for his Ph.D. after pastoring at Central Baptist for 25 years has allowed him to appreciate the pursuit

of education more than if he had stayed to study for it directly after finishing his master’s. Though students often receive encouragement to complete the degrees contiguously, which Osborne jokingly said was probably the smarter thing to do, the pastor says he would encourage students to consider the benefits of beginning Ph.D. work having had some amount of ministerial experience beforehand.

“If you do MBA’s today, they generally—Harvard and a lot of these places—will make you go two years in the business world before you come back and do your MBA,” Osborne says. “I think there is something about having spent a number of years in the pastorate and now doing a Ph.D.; I enjoy it more than I think I would have, I understand it better, I see the purpose more, and so I think it’s a lot more beneficial, in one sense, to do it a little later.”

Osborne, who serves as a board member of the Southern Baptist Convention’s Executive Committee, says he has really enjoyed the reading professors have required of him so far in his classes.

“It’s engaging to read things that you wouldn’t normally read. The good thing about the Ph.D.

is it forces you into books you wouldn’t read on your own,” Osborne says. “One of the best books I’ve read was a book on Andrew Fuller that describes his own move away from high five-point Calvinism and how he got there and what he saw in the Scripture. You read that and it gives you great insight into your own ministry and the impact Scripture has on you. I never would have read that book without being in a Ph.D. seminar. It’s been really fun.”

Osborne says in addition to the class discussions and except for the footnoting, he has thoroughly enjoyed camaraderie with fellow students and finds they serve as a constant encouragement to him.

“The kids I’ve met in the Ph.D. are way sharper than I was when I was in seminary, so it gives me a lot of hope for the future of the convention,” Osborne says.

Overall, the avid hunter and golfer says his Ph.D. work has positively affected him and will allow him to fight the ministerial slow-down that sometimes plagues veteran pastors.

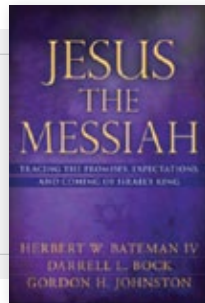
“It has really enhanced me personally, spiritually, intellectually,” Osborne says. “It’s just been really good for me.”



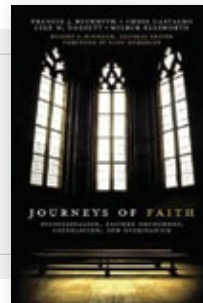
Right: Pastor Chris Osborne has preached to thousands of Texas A&M students during his ministry in College Station, Texas.



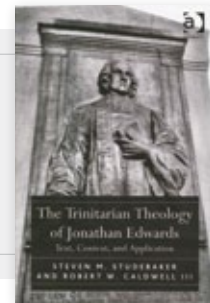
PAIGE PATTERSON
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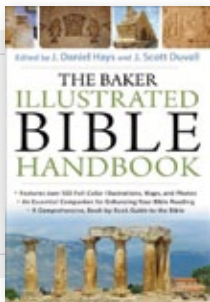
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 (CO-AUTHOR)
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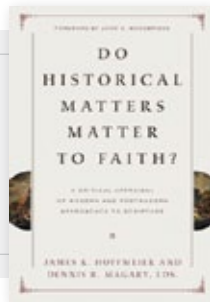
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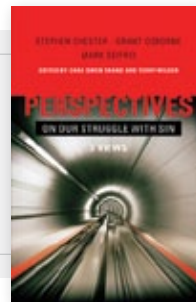
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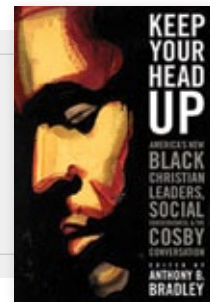
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 Keep Your Head Up: America's New Black Christian Leaders, Social Consciousness & the Cosby Conversation.

In new journal, Patterson recounts conservative renaissance

A new edition of the *Southwestern Journal of Theology* tells the story of Southern Baptist theology in the 20th century. Alongside other essays, the journal contains a three-part, eyewitness assessment of the “conservative renaissance” written by Southwestern Seminary president Paige Patterson.

In an introductory essay, Southwestern Seminary graduate and Union University president David S. Dockery describes the “coming of age” of Southern Baptist theology. In two following essays, Distinguished Professor Emeritus James Leo Garrett Jr. investigates the theological legacy of 20th-century Oklahoma pastor and denominational leader Herschel Harold Hobbs.

In the final three essays, Patterson, whose leadership in the Conservative Renaissance is beyond dispute, evaluates this struggle to uphold biblical

inerrancy within the Southern Baptist Convention. His first essay provides a background to this battle by tracing the story of trends within the convention from the Civil War to 1979. The second essay recounts the “renaissance plan” and its outworking.

In the final essay, Patterson asks the question: Should conservatives rejoice at their victory in reviving the doctrine of biblical inerrancy in the SBC? He answers that conservative Baptists have much to be thankful for, but they must be vigilant. His concerns for 21st-century Baptists include ecumenical trends and the “failure adequately to seek the face of God” and to “distinguish between the holy and profane.” Many Baptists have also forgotten their heritage. Additionally, the quality of pastoral training is threatened by ease of access to information on the Internet and by the “dumbing down” of educational programs.

Such issues “raise serious questions about what the churches will look like in twenty years,” but, despite his concerns, Patterson has hope for Southern Baptists.

“Every generation has its own battles, and not infrequently, resurrects conflicts from the past,” Patterson writes. “The next few generations of Baptists, being a free people, will debate fiercely. But the reliability and authority of God’s Word that guided Baptist life for the first 100 years of the Southern Baptist Convention will likely now guide the next 100 years if Jesus delays His return. . . . We have given our children, grandchildren, and sons in the ministry a chance to live under and to proclaim the unsearchable riches of Christ by preserving the doctrine of biblical inerrancy. May the grace of God attend them and keep them faithful. We gladly pass the torch to the next generation!”

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1970

Keith D. Jackson (MDIV 1972) to Sixth Street Baptist Church, Galena, Kan., as pastor.

Marvin Thompson (MDIV 1978) to Emmanuel Baptist Church, Waco, Texas, as pastor.

1980

Dennis Swarb (MRE 1982) to Pleasant Union Baptist, Edgewood, Texas, as pastor.

1990

Tom Jones (MACOMM 1983) to Williams Baptist College, Walnut Ridge, Ark., as the sixth president.

2000

John Roland (MDIV 2001) to Kennesaw State University, Kennesaw, Ga., as Director of Development.

Devin Gulliford (EX MDIV 2003) to Cowboy Church of Mineral Wells, Mineral Wells, Texas, as pastor.

Retirement

Kenneth F. Jones (BD 1954) retired from Wingate Baptist Church, Wingate, Texas.

Joda Weston (MDIV 1967) retired from Pershing Park Baptist Church, Killeen, Texas.

Daniel Wynn (MRE 1974) retired from First Baptist Church, Natchez, Miss.

Loyal K. Farris (MRE 1979) retired from Park Hill Baptist Church, North Little Rock, Ark.

Charles R. Davenport (MDIV 1997) retired from Mt. Sylvan Church, Lindale, Texas.

Marriages

Michael Summers (MDIV 2007) to Holly N. Thompson on March 16, 2012.

Memorials

Lescar W. Harlan Jr. (EXMCM)

1940

Dorotha Mae (Grubbs) Reed (MARE 1946)

Donald A McRae (EXCM 1948)

Joe D. Ray (MARE 1948)

Martha E. Wagner (MRE 1949)

Donnal M Timmons (BD 1949) (MATH 1961)

1950

Harold L. Davis (MRE 1951)

Burtis R. Hollis (BD 1952)

John W. "Jack" Patterson (BD 1952) (THD 1955)

Mary K. Hardin (BRE 1953)

Joseph T. Mason (BD 1955)

Grady R. Young (BD 1955) (1973 MDIV)

Eleanor K. O'Haver Howell (MRE 1956)

John W. Baker (BD 1957) (MDIV 1967)

Fox G Ruble Jr. (MRE 1958)

Berwyn E. Tate (EXTH 1958)

1960

Bill L. Cashon (BD 1961)

Edward E. "Gene" Stith (BD 1961)

Ray E. Bennett (BD 1963) (MDIV 1973)

Murry L. Brewer (BD 1964)

Beverly A. Goss (MRE 1965)

Karl L. Harman (MDIV 1969) (THD 1977)

1970

Bobby L. Cantwell (MRE 1971)

Hezle M. Stewart (MRE 1972)

Cecil R. Works (MDIV 1973)

Phillip W. Ellington (MDIV 1975)

1980

Cherie E. Wilford Carmel (MRE 1981)

Bill M. Pearce (EDD 1981)

Robert M. Booth (MDIV 1982)

Curtis R. "Dusty" Sanders (EXCM 1983)

David S. Womack (DMIN 1987)

1990

Robert F. "Bob" Wolfe (PHD 1996)

Royce G. Taylor (EXMDIV 1997)

2000

William J. Biggs (EXDIPHTH 2001)

Steve P. Kretzer (MACE 2001)

Missionary Appointments

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 For information about the Dead Sea Scrolls & the Bible Exhibition, visit seethescrolls.com

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They speak to everyone, even if Hebrew is Greek to you.

Rare does not begin to describe the collection of ancient Dead Sea Scrolls and artifacts that will be on display at the new MacGorman Performing Arts Center and Chapel on the campus of Southwestern Baptist Theological Seminary. Seven never-before-exhibited fragments from Southwestern Seminary's private collection will be revealed, including biblical passages from Exodus, Deuteronomy, Leviticus, the Psalms, Daniel and more. In total, the exhibition will unveil dozens of manuscripts from around the world, representing more than 2,000 years of biblical and non-biblical material.

Take advantage of this once-in-a-lifetime chance to see them for yourself.

GARY & STEPHANIE LOVELESS PRESENT
DEAD SEA SCROLLS & THE BIBLE

ANCIENT ARTIFACTS • TIMELESS TREASURES

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Parchment fragment from Isaiah B scroll.
Courtesy of The Institute of Archaeology,
The Hebrew University of Jerusalem.
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