

# Southwestern News

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

FALL 2012 | VOLUME 71 NO. 1

## Strabaptists

est. 1525

*Patterns for Radical Discipleship*







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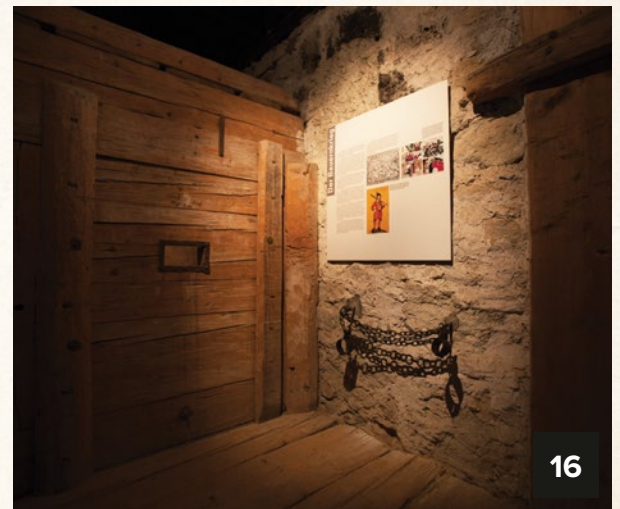
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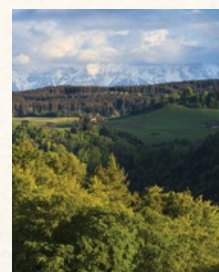
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The Emmental Valley in the canton of Bern, Switzerland, boasts lush landscapes and pastureland known for its dairy farms and cheese. This region served as a safe haven and breeding ground for 16th-century Anabaptists. (Photo by Matt Miller/SWBTS)



# CALENDAR

FOR MORE INFORMATION, PLEASE CALL 817.923.1921.

## OCTOBER

1-5

Fall Break  
Classes dismissed

8

Advanced Expository Preaching Workshop  
swbts.edu/aepw

15-17

Fall Trustee Meeting

18

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swbts.edu/highschoolday

18

Hymnfest with the Southwestern Singers  
7 p.m. | Cowden Hall

25-26

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swbts.edu/kingdomprofessionals

## NOVEMBER

8

Messiah Concert  
7:30 p.m. | Truett Auditorium

19-23

Thanksgiving Break  
Classes dismissed

## DECEMBER

14

Graduation  
10 a.m. | MacGorman Chapel

17-18

A Steinway Pianorama Christmas  
7:30 p.m. | Truett Auditorium  
swbts.edu/pianorama

24-26

Christmas Break  
Classes dismissed



NOVEMBER 8  
*Messiah Concert*



DECEMBER 14  
*Graduation*

# SouthwesternNews

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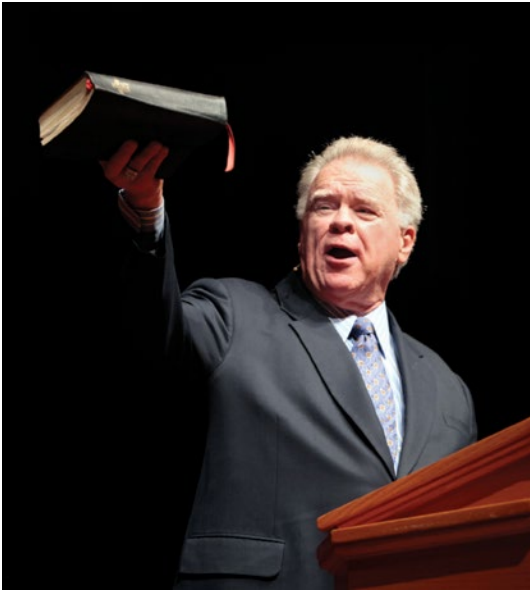
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# a letter from THE PRESIDENT



This copy of *Southwestern News* could be one of the most important issues that we have ever created. This issue chronicles Southwestern Seminary's interest in the heroic and sacrificial story of the Anabaptists as told in the days of A.H. Newman even up to the current generation. Enclosed you will find brief profiles on Conrad Grebel, George Blaurock, Felix Manz, Balthasar Hubmaier, Pilgram Marpeck, and Michael Sattler, some of the heroes from among the stellar Anabaptists of the Reformation period.

You will also find a cogent interview with Southwestern professor Mike Wilkinson on "Leonhard Schiemer and the Experience of Suffering." Another engaging interview is about Anabaptist women with Candi Finch of our theology faculty. Interviews with Malcolm Yarnell and James Leo Garrett focus on Anabaptist theology and Southwestern's connection with the Anabaptists.

So, in a day with many other emphases, why is it important to chronicle historically and theologically the Anabaptists of the Reformation period? The answer is quite simple, and it has nothing to do with whether or not an actual, lineal, historical succession is ever established. But it has everything to do with locating historically those who hold the same beliefs as Baptists today. Baptists are not Calvinists or Arminians. We reject the tenants of both positions as Richard Muller, a prominent Reformed historian, has well noted that in order to claim Calvinism and be consistent one has to claim all of Calvinism, which means to embrace the baptism of "government children" as well as the entire ecclesial outlook of the Reformed faith. The vast majority of Baptists refuse to embrace this position.

But in the Reformation throughout Europe, a wide movement of Bible-believing people rejected the state church, infant baptism, and reformed ecclesiology; and they enthroned the principles of absolute religious liberty as well as moral, ethical, and spiritual responsibility in the midst of a believer's church witnessed by baptism. Those are the principles for which Baptists have always stood. Whether or not Baptists have been connected lineally, the magnificent witness of the Anabaptists provides our legacy for today. Read this magazine and see if you do not find it to be so.

One concluding thought comes to mind. This matter is not one with mere historical consequences. The recovery of the Anabaptist vision in our churches today is our only hope for a consistent witness to a dying world. May God help us to recover this vision before it is too late.

Until He Comes,

A handwritten signature in black ink that reads "Paige Patterson". The signature is fluid and cursive, with a long horizontal flourish extending to the right.

**PAIGE PATTERSON**





# Anabaptists

est. 1525

*Patterns for Radical Discipleship*





X Antwerp

X Wittenberg

X Strasbourg

X Nikolzburg

X Basel

X Schleithem

X Zurich

X Bern



# Anabaptist Origins

## Zurich and Beyond



By KEITH COLLIER & Photography by MATT MILLER

Not long after Martin Luther's hammer pounded out the clarion call for reformation in the Catholic Church in Germany, ripples of the rising Reformation reached the rest of Europe as the theological tide began to change. A new day dawned in theological discussion as men explored the Scriptures and dared to reconsider the validity of Catholic theology and practice.

Reformation ideals flourished in Zurich, Switzerland, under the strong leadership of Ulrich Zwingli, who sought to enact reform through a unity of church and state. Zwingli championed the Reformation tenet of *sola Scriptura* by abandoning the lectionary to preach straight from the Scriptures, and he also gathered with young, educated laymen to study the Bible in the original languages.

As Zwingli studied Erasmus' Greek New Testament with these men, questions arose regarding the sacraments. Over time, their

understanding of Scripture's teaching on communion shifted to a memorial view. The group even began to question infant baptism and consider believer's baptism. Although Zwingli recognized baptism's non-salvific effects, he considered infant baptism a covenantal sign similar to circumcision as well as a necessary rite for citizenship in the state and the kingdom of God.

But where Zwingli stopped, many of his students pressed further. Heated discussions in the city over revision of the mass and rejection of infant baptism divided Zwingli and his students. Zwingli sought reformation at a slower pace, but the young radicals pressed for immediate obedience to Scripture. After a city disputation in January 1525, the Zurich council sided with Zwingli and issued an ultimatum to the dissenters to conform, leave, or face punishment.

Several of Zwingli's students chose the latter.

The watershed moment came three days later—on Jan. 21, 1525—at a clandestine small group Bible study in the home





VERSCHAFFEND DASS ICH EUCHE IN TRINNEN ICH  
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REITH

REITH

REITH



In the shadow of the Alps, the Emmental Valley provided refuge for Swiss Anabaptists



of Felix Manz. The group entered into a time of intense prayer for spiritual guidance and wisdom.

After the prayer, George Blaurock, a former priest, rose to his feet and asked Conrad Grebel to baptize him with the true Christian baptism upon his profession of faith. Grebel obliged, and Blaurock proceeded to baptize the rest of the group. They committed themselves to living holy lives and spreading the Gospel of Christ. Thus was born the Swiss Anabaptist movement.

William R. Estep Jr., the late distinguished professor of church history emeritus at Southwestern, noted the magnitude of the moment in his work *The Anabaptist Story*:

“With this first baptism, the earliest church of the Swiss Brethren was constituted. This

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LIKE A STONE  
THROWN INTO  
A QUIET POND,  
THE RIPPLE  
EFFECT OF THIS  
EMBRYONIC  
MOVEMENT  
SPREAD  
QUICKLY.

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was clearly the most revolutionary act of the Reformation. No other event so completely symbolized the break with Rome. Here, for the first time in the course of the Reformation, a group of Christians dared to form a church after what was conceived to be the New Testament pattern. The Brethren emphasized the absolute necessity of a personal commitment to Christ as essential to salvation and a prerequisite to baptism.”

Like a stone thrown into a quiet pond, the ripple effect of this embryonic movement spread quickly. Within a week of the meeting, in the town of Zollikon—only five miles from Zurich—Grebel, Manz, Blaurock, and others organized the first Anabaptist congregation. During that week, 35 adults received believer’s baptism. They celebrated simple communion with



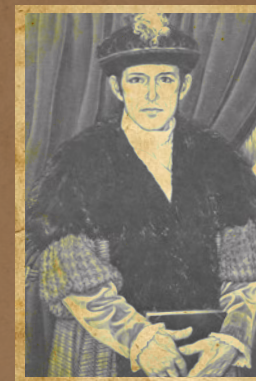
# Anabaptist Profiles

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## CONRAD GREBEL

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Born to a prominent, wealthy Swiss family, Conrad Grebel experienced the finest education of the day. His father served as a magistrate and a member of the Council of Zurich. After his studies in Basel, Vienna, and Paris, the young humanist returned to Zurich and began to study the Greek classics under Swiss Reformer Ulrich Zwingli. Eventually, he and other students of Zwingli began to read the Greek New Testament. After becoming firmly convicted of the biblical prescription of believer's baptism, Grebel and others called for further reform than Zwingli and the Zurich Council were willing to enact. On Jan. 21, 1525, Grebel performed the first adult rebaptism on George Blaurock. The foremost leader of the Swiss Brethren, Grebel endured persecution and imprisonment for his preaching of Anabaptist beliefs and died of the plague a little more than a year after the first Anabaptism.



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## FELIX MANZ

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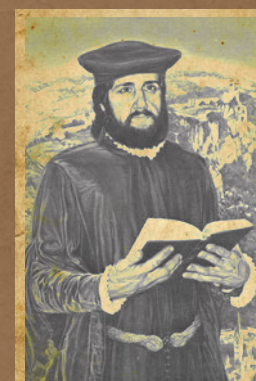
The illegitimate son of a Roman Catholic priest, Felix Manz (sometimes spelled Mantz) became an accomplished language scholar. Studying the Greek New Testament with others under Zwingli prompted him to advocate believer's baptism. His home became the location of the first adult rebaptism; and afterward, he rose as a popular preacher, leader, and evangelist among the Anabaptists. Just shy of two years after the first adult believer's baptism in his home, Manz was drowned in Zurich's Limmat River, becoming the first Anabaptist martyr in Zurich and the first to be killed by Protestants.

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## GEORGE BLAUROCK

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George Cajacob is often known as George Blaurock because of the blue coat (*blaurock* in German) he wore. After two years as a priest in Chur, Blaurock traveled to Zurich to learn more about the Swiss Reformation. A boisterous fellow, his zealous nature often provoked him to act on impulse. After an intense prayer meeting in Felix Manz' house on Jan. 21, 1525, Blaurock boldly asked Conrad Grebel to give him the "true Christian baptism." A brazen evangelist, he was known to commandeer pulpits to preach his Anabaptist views. Beaten with rods and expelled from Zurich on the day Manz was drowned in Zurich, Blaurock continued spreading the faith for two more years before being burned at the stake as a heretic in the fall of 1529.



### WOOD CARVINGS

Memorializing great figures from both Anabaptist and Baptist history, hand-carved panels adorn the Orville and Esther Beth Rogers Library in the MacGorman Chapel. The library is named in honor of ministry partners whose generous gifts undergirded the creation of the library.







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WITH THE NEW  
CONGREGATION  
ESTABLISHED,  
THESE  
ANABAPTISTS  
SOUGHT TO SPREAD  
THE GOSPEL  
THROUGHOUT  
EUROPE.

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plain bread and wine distributed to all the participants, which stood in stark contrast to the Reformed mass performed in Latin by vested ministers with consecrated wafers and no wine.

With the new congregation established, these Anabaptists sought to spread the Gospel throughout Europe. As their ideas intersected with other like-minded believers, Anabaptist congregations began to spring up all over Switzerland as well as in neighboring countries Germany, France, and Austria. The message was well received by townsfolk but quickly garnered the ire of the magistrates. Initially viewed as a nuisance, this church planting movement was soon characterized as dangerous by Catholics, Reformers, and the state. Thus, this rapid expansion met with persecution, exile, imprisonment, and martyrdom.

In general, Anabaptists held to the core theological beliefs of *sola Scriptura*, believer's baptism, the believer's church, discipleship, the Great Commission, and religious liberty. Their views chafed against the Reformed principle of unity



*Across on left: ALONG THIS RIVERSIDE IN BERN, SWITZERLAND, ANABAPTISTS WERE LOADED ON BOATS AND EXPELLED FROM THE CITY. Above: CATHEDRAL IN STRASBOURG, FRANCE, A CITY TOLERANT OF 16TH CENTURY ANABAPTISTS.*



*Left: REFORMATION MONUMENT IN WORMS, GERMANY.*

*Below: CATHEDRAL IN KONSTANZ, GERMANY, THE CITY WHERE REFORMER JOHN HUSS WAS EXECUTED.*







# The Radical Reformation

The Radical Reformation, spawned during the time of the 16th-century Protestant Reformation, is the umbrella term for religious groups and sects who rejected corruption in the Catholic Church and called for changes even more radical than those advocated by Magisterial Reformers like Martin Luther, Ulrich Zwingli, and John Calvin. Harvard historian George Huntston Williams subcategorized these diverse groups into three broad categories: Anabaptists, Spiritualists, and Rationalists. Even among the Anabaptists, he distinguished three groups: Revolutionary Anabaptists, Contemplative Anabaptists, and Evangelical Anabaptists.

Southern Baptists find a close spiritual kinship with the Evangelical Anabaptists, whose theology aligned closer to that of the Magisterial Reformers than the other radical groups. Founding church historian at Southwestern A.H. Newman referred to them as “soundly biblical Anabaptists.” This issue of *Southwestern News* magazine focuses on the Evangelical Anabaptists and their example of biblical fidelity in the face of hostility.

between church and state, prompting charges of both heresy and treason.

City councils enacted extreme measures of torture and imprisonment in efforts to extract Anabaptist recantations. Anabaptists accepted their plight with humility, knowing that they must be faithful to the end. In many cases, the acceptance of Anabaptism guaranteed an abbreviated lifespan with a martyr's death.

Having been banished from numerous towns and imprisoned on multiple occasions, George Blaurock and Felix Manz found themselves back in Zurich less than two years after Blaurock was baptized in Manz' home. This time, however, their arguments were in front of a court as they stood trial for heretical doctrines and baptizing adults against the mandate of the magistrates. Blaurock's sentence was banishment; Manz was sentenced to execution by drowning. Zwingli, their former friend and mentor, agreed with their punishments.

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## ANABAPTISM | *anə' bap, tizəm* |

THE DOCTRINE THAT BAPTISM SHOULD ONLY BE ADMINISTERED TO BELIEVING ADULTS


ORIGIN MID 16TH CENT.: VIA ECCLESIASTICAL LATIN FROM GREEK *anabaptismos*, FROM *ana-* 'over again' + *baptismos* 'baptism.'

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On Jan. 7, 1527, authorities paraded Manz to the bank of the Limmat River, which runs through Zurich. Manz praised God as he walked, and his mother and brother shouted encouragement for him to remain steadfast until the end. According to accounts, “He was trussed, with a stick thrust between his roped, doubled-up legs and arms, and he, as he was being drawn into the icy water, sang, ‘*In manus tuas domine commendo spiritum meum*’” (which means “Into your hands, Lord, I commit my spirit”).

Killed for his unwavering commitment to the doctrines of Scripture, Manz became the first Anabaptist martyr at the hand of the Protestants.

Sadly, he was not the last. 





Mouth of the "Anabaptist Cave,"  
where 16th-century Anabaptists met  
in secret to worship the Lord.



# The Fellowship of Suffering

## *The Anabaptist Theology of the Cross*



By BENJAMIN HAWKINS & *Photography by* MATT MILLER

**A**nabaptist Leonhard Schiemer once wrote that, just as liquids pass through a narrow neck while entering a flask, every Christian will be pressed through grief and suffering before he experiences the fullness of God's comfort. In 2007, soon after hearing of Schiemer for the first time, Michael Wilkinson—then a doctoral student at Southwestern Seminary—experienced such grief and suffering. His mother, Marianne Wilkinson, was murdered. Going to the wrong address, a hitman knocked on her door and immediately shot her several times.

As Wilkinson mourned his mother's death, he continued to read Schiemer's works, eventually writing his dissertation on this Anabaptist theologian. Now serving as assistant professor of Bible in the College at Southwestern, Wilkinson testifies that, although words can never erase grief, Schiemer's writings gave him hope and perspective in the midst of pain. Schiemer taught him that whatever trials Christians may face, they should find "comfort in Christ alone."

"That kept being re-echoed through Schiemer," Wilkinson says, "because in the midst of all that he was facing in his tribulations, he does focus on the fact that, for the believer, at the end of suffering is the comfort of God. And the comfort of God is more than overwhelming. That focus on comfort as a result of suffering probably helped shape my thinking even as I have gone through my own grief process."

"Most Anabaptists lived with the expectation that suffering was the norm," Wilkinson says. They followed the way of the cross, a path marked out by Scripture. The Apostle Paul "suffered the loss of all things," so as to know Christ and the "fellowship of His sufferings, being conformed to His death" (Phil. 2:8-11). "Since Christ suffered for us in the flesh," the Apostle Peter wrote, "arm yourselves with the same mind, for he who has suffered in the flesh has ceased from sin" (1 Peter 4:1). And Christ Jesus called each of His followers to "deny himself" and "take up his cross" (Mark 8:34).

"It is surely true," Schiemer once wrote, "that as soon as one wants to begin living as a Christian, one experiences none other than Christ experienced. ... It is to this that you are called, for Christ also suffered and left us an example, to follow in his footsteps."





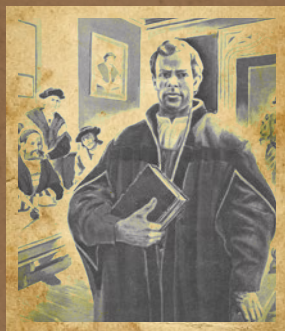


# Anabaptist Profiles



## BALTHASAR HUBMAIER

One of the most gifted theologians among the Anabaptists, Balthasar Hubmaier was born in Bavaria in 1480 and eventually earned his doctor of theology under Johann Eck, the famous opponent of Martin Luther. After being forced out of the imperial city of Waldshut, he established a base for Anabaptism in Nikolsburg. Hubmaier is well-known for defending believer's baptism against Swiss Reformer Ulrich Zwingli, especially in his treatise, "On the Christian Baptism of Believers." Although he recanted his Anabaptism under torture in Zurich, Hubmaier later repented of this recantation and was burned at the stake in Vienna in 1528. His wife was drowned in the Danube River.



## MICHAEL SATTLER

A leader among the Anabaptists, Michael Sattler was born around 1490 in Staufeu, Germany, and entered St. Peter's monastery at a young age. Although he rose to the respected position of prior at the monastery, Sattler eventually left St. Peter's, married an ex-nun named Margaretha, and accepted believer's baptism. He is best known as the primary author of the Schleithem Confession of 1527, which summarized distinct Anabaptist views in seven articles. The same year, he and his wife were brutally executed.

Although Anabaptists expected to suffer for the faith, Wilkinson says, they did not whitewash such hardship or take pleasure in it.

"Even Schiemer, from his prison cell, wrote about his fear and his dread, knowing he was going to die," Wilkinson says. "He was very open and honest about the emotional turmoil that he was in. Nevertheless, he remained faithful."

Arrested for preaching Anabaptist beliefs in 1527, Schiemer was placed in a prison for seven weeks during the bitter Alpine winter. Then, on Jan. 14, 1528, he was beheaded and then burned only 200 yards from the home of Pilgram Marpeck, who soon accepted believers' baptism. Marpeck later testified that every follower of Christ "submits to the fellowship of suffering under God's hand and discipline."

Like Schiemer, many other Anabaptists took up the cross of Christ and suffered for the sake of the Gospel. They were tortured, ridiculed, seared with glowing tongs, dunked repeatedly in water and imprisoned—exposed to the elements and starvation. They were exiled and pursued by troops appointed to hunt Anabaptists. Their bones were shattered, and screws were driven into their fingers, tongues, and shins. They were beheaded, burned, and drowned.

One man's feet began to rot when his legs were locked in the stocks, and he watched helplessly as mice carried away his toes. Hans Hut died of asphyxiation when a candle ignited the straw in his prison cell. Nevertheless, he was tried and condemned as a heretic after death. Executioners smeared Balthasar Hubmaier's beard with sulphur and gunpowder before they burned him at the stake. In 1527, authorities made an example of Anabaptist leader Michael Sattler, declaring this harsh sentence:

"Michael Sattler shall be committed to the executioner. The latter shall take him to the square and there first cut out his tongue, and then forge him fast to a wagon and there with glowing iron tongs twice tear pieces from his body, then on the way to the site of execution five times more as above and then burn his body to powder as an arch-heretic."

The leaders of Roman Catholic and Protestant churches considered Anabaptism to be heretical, while political magistrates feared that it would lead to sedition and social upheaval. They tortured Anabaptists in order to evoke recantation and executed them to stop the spread of what they saw as a spiritual disease that threatened their parishioners' souls.

Yet many Anabaptists suffered willingly for the truth of Scripture. They died with courage and hope, desiring to follow Christ completely. According to an early Anabaptist chronicle, the *Martyrs Mirror*, Sattler wrote to one congregation from prison, encouraging them to stand firm.




“The flesh perishes,” he wrote, “and all its glory; the Word of the Lord alone abides forever.” As Hubmaier also attested in his writings, the truth of God is “unkillable.”

Having endured such suffering for the Gospel, Wilkinson says, the Anabaptists may serve as a “cloud of witnesses” for the many followers of Christ who suffer persecution today. Missiologist Keith Eitel notes that, since Southern Baptists increased their efforts to take the Gospel to dangerous regions of the world in the late 1980s, they have buried 10 missionaries who were killed for the faith.

“For every missionary that may have been killed on the field, unknown, unnamed myriads of believers who they were connected with and had been working with are suffering today in prison and, possibly, in execution,” Eitel, dean of the Roy Fish School of Evangelism and Missions, says.

In his foreword to *Missions in Contexts of Violence*, Eitel shared the story of an attack on five Southern Baptist missionaries in 2004 that left four of them dead. One of these missionaries gave a letter to her pastor before leaving home, lest she never return. According to Eitel, her letter illustrates “the motivations and convictions that many like her down through the centuries have possessed.”

“I was called not to comfort or success,” she wrote, “but to obedience.” She heard and followed the call of Christ, a call to deny herself and take up her cross—a call that, perhaps unbeknownst to her, the Anabaptists strove to follow.

“Completely surrender to God under his cross,” one Anabaptist wrote. “Accept the suffering, persecution, and cross, inward and outward, which will result and will not fail to come to you. Such is the school of Christ into which he calls all who want to become his disciples.” 



Above: PRISON CELL WITH STOCKS AND CHAINS INSIDE TRACHSELWALD CASTLE.



Left: PRISON CELL DOOR INSIDE TRACHSELWALD CASTLE.

Below left: STORAGE ROOM INSIDE FARMHOUSE THAT HID ANABAPTISTS.



Below: TONGS SIMILAR TO THOSE USED FOR TORTURING ANABAPTISTS.





# Discipleship

## *The Anabaptist Vision for Life and Theology*



By BENJAMIN HAWKINS & Photography by MATT MILLER

A fervent desire to follow the Lord Jesus Christ not only motivated Anabaptists to endure persecution, but it also shaped their lives and theology. “First and fundamental in the Anabaptist vision,” historian Harold Bender once wrote, “was the conception of the essence of Christianity as discipleship.” As the core of Anabaptist life and theology, the notion of discipleship molded the Anabaptists’ distinct views on Scripture, the church, baptism, church discipline, and religious liberty.

“The Anabaptists remind us of the heart of the Baptist faith,” Malcolm Yarnell, professor of systematic theology at Southwestern Seminary, says. “The Anabaptists remind us that, first and foremost, it is not about systematic theology. It is about the lived Christian life. It is about conversion and transformation in Christ. It is about a living relationship as a disciple to the Lord Jesus Christ.”

As Yarnell notes in his book, *The Formation of Christian Doctrine*, the Anabaptists desired to follow the will and command

of the Lord Jesus Christ, as revealed in Scripture. They saw in the “Great Commission” passages of Mark 16 and Matthew 28, as well as other passages throughout the New Testament, a pattern for the development of the church under Christ’s Lordship: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt. 28:18-20).

“From these words,” Balthasar Hubmaier wrote, “one understands clearly and certainly that this sending of the apostles consists of three points or commands: first, preaching; second, faith; and third, outward baptism.”

The Schleitheim Confession of 1527, authored by a Swiss Anabaptist congregation under the guidance of Michael Sattler, also stated, “Baptism shall be given to all who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ. ... In this you have the foundation and testimony of the apostles themselves.”





Not far from the Schleitheim village church, a group of Swiss, Austrian, and South German Anabaptists met in the forest and forged the Scheitheim Confession.

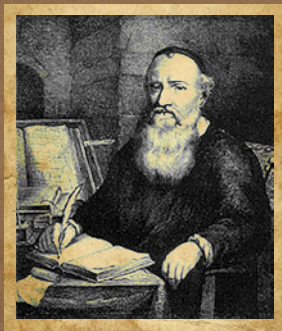


# Anabaptist Profiles



## PILGRAM MARPECK

Valued by authorities because of his expertise as a civil engineer, Pilgram Marpeck is one of the few early Anabaptist leaders who died a natural death. Born in the Tyrolean town of Rattenberg in 1495, he accepted believer's baptism in 1528 and moved to Strasbourg, leaving his estate in the hands of miners' orphans whom he had adopted. Although a layman, Marpeck was a leading theologian among the Anabaptists in South Germany until his death in 1556, writing many works like "The Churches of Christ and of Hagar," "Five Fruits of Repentance," and "Concerning the Humanity of Christ."



## MENNO SIMONS

Menno Simons is perhaps the most recognized figure among the Anabaptists today. Although he did not begin the Mennonite movement, he played a large role in consolidating and defending this branch of Anabaptism in the Netherlands. Born in 1496, he was later ordained a Catholic priest and eventually accepted Anabaptist belief through his reading of Scripture. In the early 17th-century, the Waterlander Mennonites would be especially influential to John Smyth, one of the first English Baptists.

"When we allow ourselves to be baptized with our whole hearts," Pilgram Marpeck wrote, "we deny the devil, lay aside our fleshly lust, and, henceforth, desire to live a new life, with good conscience toward God. But only the power of faith, and not the act of baptism, will accomplish this rebirth. When such things happen in our baptism, we bury the old being and commit ourselves to live in a new way of life. Without commitment, baptism is useless and incorrect."

This pattern of "faith preceding baptism is woven into the fabric of Scripture, and the Anabaptists pick this up and repeat it again and again and again," Yarnell says. They longed not merely to reform the church but to restore it according to this New Testament pattern. Distinguished professor emeritus James Leo Garrett Jr. once wrote that the Anabaptists defined the church as "a restored, gathered congregation or brotherhood of baptized believers under discipline and separated from the world and from the state."

As this suggests, the Anabaptists not only committed themselves to follow their Lord through baptism, but they also became members of a local congregation through this ordinance. According to Balthasar Hubmaier, after a person comes to faith, "he lets himself be baptized with outward water in which he professes publicly his faith and his intention" to follow Christ. Through baptism, the believer commits himself to live a godly life and expects the congregation to hold him accountable.

"If he henceforth blackens or shames the faith and name of Christ with public or offensive sins, he herewith submits and surrenders to brotherly discipline according to the order of Christ," Hubmaier wrote, referring to this "order" in Matthew 18:

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector" (Matt. 18:15-17).

Although a local Anabaptist congregation could discipline its members, with the hope of restoring





them to fellowship, they could never enforce belief or submission using the sword. Hubmaier condemned the imprisonment and execution of people for the sake of religion in “On Heretics and Those Who Burn Them,” a brief treatise that expressed the sentiment of most Anabaptists.

“No congregation of the Lord,” the Anabaptist Dirk Philips wrote, “may have domination over the consciences of people with an external sword, nor compel the unbeliever to faith with violence, nor kill the false prophets with sword and fire.”

According to James Leo Garrett, Christians today are indebted to the Anabaptists for this insight.

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## FIRST AND FUNDAMENTAL IN THE ANABAPTIST VISION WAS THE CONCEPTION OF THE ESSENCE OF CHRISTIANITY AS DISCIPLESHIP.

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“The Anabaptists were the first ones to question the whole concept that to be a citizen was to be a churchman and to be a churchman was to be a citizen,” Garrett says. “Those two are one package, and you didn’t break out of that mold. It is what the scholars call a *corpus christianum*. The Christian society of Europe was one, and church and state were one. The religion of the ruler would be the religion of the people. In most places, that was the case. The Anabaptists challenged that whole idea.”

For the Anabaptists, Garrett says, “a congregation of believers was something that was separate from the civil state. You could be a citizen and not be of that state church. The church was a place for a gathered community based on a personal



# A Line in the Sand:

## Anabaptism and Contemporary Baptists



*Seven brothers beheaded in Schwäbisch-Gmund, AD 1529*

The first believer's baptisms occurred among the Swiss Anabaptists in 1525, while the first English Baptist congregation was born nearly 100 years later. What, then, do Anabaptists have to do with the earliest English Baptists? And what do they have to do with Southern Baptists of the 21st century?

According to Jason Lee, professor of historical theology, the early 16th-century Anabaptists drew a line in the sand regarding fundamental points of biblical truth—a line that Baptists through the ages have crossed in support of this truth. In 2003, Lee published an authoritative history on the leader of the first English Baptists, titled *The Theology of John Smyth: Puritan, Separatist, Baptist, Mennonite*.

Scholars have long debated whether or not the first English Baptists were influenced by the Anabaptists in any way. Ultimately, Lee says, "early English Baptists were coming to their views through their study of Scripture." But they read Scripture in the context of debates about believer's baptism and the believer's church, which were stirred up by the Anabaptists. They sided with the Anabaptists in these debates.

During Southwestern's 2012 "Anabaptism and Contemporary Baptists" conference, President Paige Patterson called contemporary Baptists to stand alongside the Anabaptists for the sake of biblical truth.

"The Anabaptists of the Reformation have much to teach contemporary Baptists," Patterson said. "Whether a certain connection between Baptists and Anabaptists is ever established, in the end it is an interesting historical investigation, but not one of great consequence."

Whatever the case may be, he said, the Anabaptists upheld five distinctive convictions that Baptists should also defend: First, the Anabaptists devoted themselves to the authority and reliability of Scripture. Second, they practiced meaningful, regenerate church membership, which was the basis of meaningful, redemptive church discipline among the Anabaptists. Third, the Anabaptists displayed "undaunted courage," even amid persecution, and Southern Baptists should stir up their own courage by their example. Fourth, the Anabaptists defended the Lordship of Christ, and Baptist churches should function under His Lordship. Fifth, Anabaptists rejected the state's tampering with theology and church practice, and they defended religious liberty.



*Gerard Hasepoot burned at Nijmegen, AD 1556*

*Illustrations from "The Martyrs Mirror"*





Above: ONE OF ONLY FOUR REMAINING COPIES OF THE “SCHLEITHEIM CONFESSION,” WHICH ARTICULATED ANABAPTIST DISTINCTIVES.

confession and commitment. That step was followed by an act so important that many were even killed because of it—the baptism of believers.”

The Anabaptists believed that the state should not interfere with the church and that all people—whether Catholic, Protestant, Muslim, or Jew—should have religious liberty. They believed that all people should, ultimately, have the freedom to follow Christ and proclaim His Word. However, the Anabaptist plea for religious liberty was ignored during the 16th century.

“Thus,” wrote Dirk Philips, “the true Christian must be persecuted here for the sake of the truth and of righteousness, but they persecute no one because of their faith.”

Whether free or not, despite fear of imprisonment or death, the Anabaptists would not swerve from the call of Jesus Christ, the call to discipleship. <sup>SN</sup>

## Further Reading

- William R. Estep, *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*.
- Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission*.
- Leonard Verduin, *The Reformers and Their Stepchildren*.
- George H. Williams, *The Radical Reformation*.
- Franklin H. Littell, *The Anabaptist View of the Church*.





# Anabaptist Scholarship at Southwestern

*Past, Present, Future*



By KEITH COLLIER & Photography by MATT MILLER

Anabaptist studies at Southwestern are nothing new. In fact, Southwestern's interest in Evangelical Anabaptist scholarship dates all the way back to the school's founding in the early 1900s. For more than 100 years, faculty and students have researched these spiritual forefathers and discovered the rich heritage of their faithful commitment to God's Word and the Great Commission. This two-fold emphasis continues to spur Southwesterners on today as they seek to "Preach the Word, Reach the World."

## FACULTY SCHOLARSHIP OVER THE YEARS

Southwestern professors have always been active in field-advancing scholarship in the area of Anabaptist studies. A.H. Newman, a prominent church historian and the seminary's first dean of the faculty, wrote about those he called "soundly biblical Anabaptists" in his major work *A History of Anti-Pedobaptism:*

*From the Rise of Pedobaptism to A.D. 1609* as well as in his two-volume tome *A Manual of Church History*.

"He was not developing any kind of Landmark successionist theory," says James Leo Garrett Jr., distinguished professor emeritus of historical and systematic theology at Southwestern Seminary. "He's not saying that Baptists could be traced through the centuries, but he was saying there's a history of questioning and, from time-to-time, rejecting infant baptism with all its implications."

"He certainly was breaking ground for Baptists in the study of Anabaptism, there's no question about that."

Carrying on this tradition, William R. Estep contributed significantly to the field with both his introductory book *The Anabaptist Story* as well as his compilation of primary source documents, titled *Anabaptist Beginnings (1523-1533): A Source Book*. Every student who sat in Estep's classes was introduced to the Anabaptists and their significance in church history.









During the Radical Reformation Tour, Southwestern Seminary students stand with Dr. Patterson next to the historical marker along the Limmat River in Zurich, where Felix Manz was drowned.

Around the same time that Estep's works on Anabaptism were being published, Dutch-born Jan "John" Kiwiet, who taught historical theology at Southwestern for more than 20 years, published in German a book on Anabaptist leader Pilgram Marpeck as well as a work on spiritualist Hans Denck. In the classroom, Kiwiet taught a course on Anabaptists and Intentional Communities.

Garrett's own interest in the Anabaptists was generated by his first sabbatical in 1956. During that time, he took a seminar under George Huntston Williams, the famed Radical Reformation scholar at Harvard University who wrote the definitive book on the movement.

"Out of his seminar," Garrett recalls, "I published here privately in 1957 a little pamphlet called *The Nature of*

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**“THE PRICE  
PAID BY THE  
ANABAPTISTS  
FOR THEIR  
FAITH HAS  
MOTIVATED  
ME TO NEW  
LEVELS OF  
EVANGELISM.”**

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*Jimmy Patterson*

*the Church According to the Radical Continental Reformation*, which a year later was published in the *Mennonite Quarterly Review*.”

Garrett, Estep, and others organized the first Believers' Church Conference in Louisville, Ky., in 1967, which included interaction with the thought of Anabaptists and other proponents of the Free Church movement. Garrett edited the presented conference papers into the book *The Concept of the Believers' Church: Addresses from the 1967 Louisville Conference*. The conference continued annually for more than a decade, with Southwestern hosting it in 1989. Estep chaired the event on campus, which focused that year on the Anabaptist leader Balthasar Hubmaier.

In more recent years, Professor of



Systematic Theology Malcolm Yarnell, who studied under Garrett, has researched and written on Anabaptist theology. He gives extensive treatment to Pilgram Marpeck's advocacy of a believers' church in his book *The Formation of Christian Doctrine*, and he edited articles on the topic of Anabaptism when he served as editor of the *Southwestern Journal of Theology*.

Many years ago, President Paige Patterson read Estep's *The Anabaptist Story* and liked the book so much that he wrote Estep a note of encouragement praising the book. Estep responded with an invitation to get together sometime, and thus started a friendship that carried over the years. Patterson's fascination with the Anabaptists has grown over the years as he has studied their works and traveled to sites across Europe.

"One of the things that I have deeply felt that God has put in my heart across the years was to find a way to get the study of Anabaptism back on the map for our churches and our people," Patterson says. To this end, he has taught on Anabaptists in the seminaries where he has served, written on the topic, and challenged students to continue researching and advancing scholarship in the area. In the process, he has supervised numerous Ph.D. dissertations on Anabaptist theology.

## CONFERENCES

As director of Southwestern's Center for Theological Research, Yarnell helped organize a series of conferences from 2005 to 2008 on Baptist distinctives. Many of the papers presented at these conferences interacted with Anabaptist views on religious liberty, baptism, the Lord's Supper, and ecclesiology. Yarnell, along with Southwestern vice presidents Jason Duesing and Thomas White, served as editors of three books produced from these conferences, including *First Freedom: The Baptist Perspective on Religious Liberty*, *Restoring Integrity in Baptist Churches*, and *Upon This Rock: A Baptist Understanding of the Church*.

In January 2012, Southwestern hosted the Anabaptism and Contemporary Baptists Conference, which drew more than 500 students, faculty, and guests from around the world. The conference featured prominent Anabaptist historian Abraham Friesen and well-known pastor of Saddleback Church, Rick Warren. Additionally, speakers included Patterson, Yarnell, Professor of Church History Paul Gritz, Truett McConnell College president Emir

# ANABAPTISM & CONTEMPORARY BAPTISTS CONFERENCE

Jan. 30-31, 2012

<b>MALCOLM YARNELL</b>	Anabaptist Theological Method
<b>MAEL DISSEAU</b>	Italian Anabaptism: Was There Ever Such a Thing?
<b>HEINRICH KLASSEN</b>	Michael Sattler and the First Anabaptist Confession of Faith
<b>EMIR CANER</b>	Sufficientia Scripturae: Balthasar Hubmaier's Greatest Contribution
<b>JASON GRAFFAGNINO</b>	The Lighthouse of the Reformation: Nikolsburg and Hubmaier's Anabaptist Catechism
<b>PAUL GRITZ</b>	Hubmaier: Anabaptist Theologian of Proclamation
<b>MIKE WILKINSON</b>	The Theology of Leonhard Schiemer
<b>RALF SCHOWALTER</b>	Saving Denck
<b>ABRAHAM FRIESEN</b>	The Impact of Erasmus on Luther and the Anabaptists
<b>RICK WARREN</b>	The Radical Reformers and The Great Commission
<b>SIMON GONCHARENKO</b>	Wounds that Heal: The Importance of Church Discipline within Balthasar Hubmaier's Theology
<b>MICHAEL MCDILL</b>	Balthasar Hubmaier and Free Will
<b>RUSSELL WOODBRIDGE</b>	Westerburg on Purgatory and Other Topics
<b>PAIGE PATTERSON</b>	The Legacy of Anabaptism



DOWNLOAD AND LISTEN TO AUDIO FROM THE  
CONFERENCE AT [swbts.edu/AnabaptistAudio](http://swbts.edu/AnabaptistAudio)







Caner, as well as current and previous doctoral students from the seminary. Presentations addressed Anabaptists' theological method, their passion for the Great Commission, and themes found in leaders of the movement. Conference audio for these sessions can be accessed at [swbts.edu/anabaptistaudio](http://swbts.edu/anabaptistaudio).

### RADICAL REFORMATION STUDY TOUR

Following in the steps of their theological ancestors, a group of Southern Baptists traversed five countries in Western Europe and discovered firsthand the faithfulness and unyielding commitment of 16th-century Anabaptists, May 14-24, 2012. The group traveled as part of the Radical Reformation Study Tour organized and led by Southwestern Seminary faculty and President Paige Patterson.

Southwestern's tour group of 24 people traveled to sites in Germany, France, Switzerland, Austria, and the Czech Republic. They explored castle ruins where Anabaptists were imprisoned, caves where they gathered for worship, cities where they were burned, and riverbanks where many were drowned. Along the way, professors lectured on the theology and biographies of these faithful men and women.

Estep's legacy was strongly felt on the study tour. Two pastors on the tour first remember hearing about the Anabaptists from Estep as they sat in his church history classroom.

Mike Hopkins, senior pastor at Simpson Creek Baptist Church in Bridgeport, W.V., took Estep's class at Southwestern in the early 1960s and knew the Estep family from church. He has continued to study the Anabaptists throughout his pastoral ministry and was excited to hear that Southwestern would be leading a study tour on the topic.

"I find it very moving to be at the sites where Anabaptists gave their lives because of their faith in Christ," Hopkins said. "I like history, and when I study history, I don't want generalities. I want to know exactly where this happened and what happened here, and this trip has been excellent.

"I wanted to come on this trip if for no other reason but to stand in Zurich at the Limmat River where Felix Manz was drowned, and to think of his dear mother calling out to him to be strong and not to compromise. That was the high point of the trip for me."

Jimmy Patterson, senior pastor of First Baptist Church in Newnan, Ga., first learned about the Anabaptists at Southwestern



### HOW ANABAPTISTS SHAPED RICK WARREN'S UNDERSTANDING OF THE GREAT COMMISSION & DISCIPLESHIP

During the Anabaptism and Contemporary Baptists Conference, Rick Warren, pastor of Saddleback Church in Lake Forest, Calif., shared how his study of the Anabaptists shaped his approach to the Great Commission as well as Christian discipleship. Watch the video at [swbts.edu/RickWarren](http://swbts.edu/RickWarren).





# Further Reading

## on Anabaptists by Southwestern Seminary Professors



### A.H. NEWMAN

- *A History of Anti-Pedobaptism: From the Rise of Pedobaptism to A.D. 1609*
- *A Manual of Church History*

### WILLIAM R. ESTEP

- *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*
- *Anabaptist Beginnings (1523-1533): A Sourcebook*

### JAMES LEO GARRETT

- *Baptist Theology: A Four-Century Study.*
- *The Concept of the Believers' Church: Addresses from the 1967 Louisville Conference*
- "The Nature of the Church According to the Radical Continental Reformation" in *Mennonite Quarterly Review* 32 (1958)

### JAN KIWIET

- *Hans Denck and His Teaching*
- *Pilgram Marbeck: ein Führer in der Täuferbewegung der Reformationszeit*

### JASON K. LEE

- *The Theology of John Smyth: Puritan, Separatist, Baptist, Mennonite*

### MALCOLM YARNELL

- *The Formation of Christian Doctrine*

### PAIGE PATTERSON

- "Learning From the Anabaptists (Should Baptists Eat Sausage?)" in *Southern Baptist Identity: An Evangelical Denomination Faces the Future*

### JASON DUESING

- "Pilgram Marpeck's Christian Baptism," a five-part series on Theological Matters ([TheologicalMatters.com/index.php/tag/pilgram-marpeck](http://TheologicalMatters.com/index.php/tag/pilgram-marpeck))

in Estep's class in the 1980s. Patterson—no relation to Paige Patterson—used his sabbatical to join the study tour. He came away refreshed physically and spiritually and said the trip provided practical benefits for his ministry as a pastor.


"I'm now able to go back home and give my church compelling and passionate reasons to continue being distinctively Baptist," Patterson said. "(I'll) also be able to persuasively instruct new converts on the importance of believer's baptism and Christian prospects from other denominations on the essentials of believer's baptism."

Patterson said the study tour also fueled his passion for evangelism and missions: "The price paid by the Anabaptists for their faith has motivated me to new levels of evangelism."

"Our association has adopted an unreached people group in the Südtirol Valley. (One of the lectures) spoke about George Blaurock in the 16th century who went to that part of present-day northern Italy (formerly Austria), and Anabaptists exploded in that area. But now, they're an unreached, unengaged people group according to the IMB. ... I thought, 'Wow! These people have an Anabaptist heritage, and they used to not be unreached. I think a great strategy would be to go back and tell these people a little about their ancestral roots and use that as a launching pad to introduce them (to the Gospel).'"

Jon Clark, a Master of Divinity student at Southwestern, took the church history class offered as part of the study tour, which served as his final class in his master's program. Upon graduation, he plans to continue in pastoral ministry.

"(The trip) was a culmination of everything I've been working toward and learning," Clark said. "It's an inspiration to learn about the Anabaptists and their sacrifices and faithfulness. Now, I have the motivation to be as sacrificial as the Anabaptists and as faithful as they were. It makes me want to love God more and show Him more to the world regardless of what the cost might be."

Southwestern hopes to continue to lead study tours on the Anabaptists in addition to its study tours on the English Reformation, the Early Church, and the Holy Land. Whether through study tours, conferences, or scholarship, Southwestern remains committed to continuing its legacy of Anabaptist studies in an effort to challenge people to "Preach the Word, Reach the World." 



# Anabaptist Womanhood

*Christ's Power Displayed in the Courage of 'Weaker' Vessels*



By SHARAYAH COLTER & Photography by MATT MILLER

The stories are bloody. They are tear-stained. They are raw and ruthless. They are far beyond nightmarish. Most cannot imagine or conjure-up in their minds the horrors that characterize the burning, drowning, starving, and beheading of 16th-century Anabaptists—men and women who were willing to stand for truth, even to the death.

Although no one, with any certainty, can say how many Anabaptists died for their faith, the Global Anabaptist Mennonite Encyclopedia estimates that at least 4,000 people were martyred by the Roman Catholics and Protestants.

Thieleman J. van Braght's *Martyrs Mirror* tells the stories of about 900 of those Anabaptists—roughly one-third of whom were women—women who were young, women who were old; mothers, wives, sisters; married, single, widowed.

They had meals to make, clothes to mend, and children to rear. Some had to care for their families while chained to their

homes for years until the children grew up and the mother could be killed without leaving the burden of orphaned children to the state. Visitors can still see the shackles and chains used to tether the women to their homes at an Anabaptist Museum in Austria.

They traded letters back and forth with their husbands in adjacent jail cells, as Marie Conn describes in her book, *Noble Daughters*. Like Felix Manz' mother, they shouted encouragement to their sons to be brave as they were plunged into the river and drowned. They left prison to birth their babies and willingly returned to accept suffering in the name of Christ.

They graciously recited Scripture in answer to their tormentors' questions and spoke civilly during court trials based on anything but due process. They even endured rape, which men sometimes committed in the public square and which history records as a widely gender-specific method of torture. *Profiles of Anabaptist Women: Sixteenth Century Reforming Pioneers*, edited by C. Arnold Snyder and Linda A. Huebert Hecht, describes a scene from the *Chronicle of Hutterian*







# WIDOWS & MARTYRS: *Anabaptist women and how they died*



*Maria and Ursula van Beckum burned at  
Deventer, AD 1544*

**ELISABETH DIRKS** – tied in a bag and drowned

**ELISABETH HUBMAIER** – drowned after her  
husband was burned alive

**MAEYKEN WENS** – sons collected her tongue  
screws after she was burned

**MARIA VAN BECKUM AND SISTER-IN-LAW  
URSULA** – both were burned at the stake, one  
after the other

**WEYNKEN CLAES** – Anabaptist widow;  
strangled and burned at the stake

**LIJSKEN DIRCKS** – married to Jerome Segers;  
he was burned, and she was drowned

**MRS. SATTLER** – drowned

**ANNA OF FREIBURG** – drowned and then burned

*Illustration from “The Martyrs Mirror”*

*Brethren* in which tormentors “tore the baby from [the mother’s] breast, flung it aside, and violated her.”

These women counted it an honor to shed their blood—and their dignity—for their Lord, and they did it all with the utmost grace.

Candi Finch, assistant professor of theology in women’s studies at Southwestern, says her studies of 16th-century Anabaptists have taught her about courage, conviction, and confidence.

“The cruelty of what went on in persecuting these people is astounding to me,” Finch says. “If you look at the *Martyrs Mirror*, they used thumb screws, tongue screws—just really awful things. I think that one of the tragedies about this whole time period is they were being executed by Christians—by Catholics and Protestants.”

The *Martyrs Mirror* and Dave and Neta Jackson’s *On Fire for Christ* describe—in sometimes graphic and devastating detail—how those in charge of the established state churches of Europe hunted, captured, tortured, and killed Anabaptists who refused to renounce their beliefs as heresy. Family and friends often watched as executioners stuffed gunpowder into the bosoms of their wives, mothers, and sisters so that the fire would catch more ferociously and force the women to feel the pain of the flames before they could die from the poisonous smoke. Yet, even in these fearful circumstances, history records that women calmly and graciously remained steadfast until the end.

“When they were being interrogated, they weren’t wishy-washy. They weren’t belligerent,” Finch says. “They were confident that God would keep His promises. We just see a real confidence in the Lord. Even if they weren’t going to be rescued from persecution, they were going to stand strong.”

Maria van Beckum and her sister-in-law, Ursula, were two such women. While staying with her brother and sister-in-law, the authorities came to arrest Maria. Even knowing the danger, Ursula agreed to accompany Maria so that she would not go alone. On Nov. 13, 1544, both were led to the stake.

“Weep not, on account of what is inflicted upon us,” Maria said to those gathered for the execution. “We do not suffer as witches or other criminals, but because we adhere to Christ, and we will not be separated from God; hence be converted, and it shall be well with you forever.”

After Ursula watched Maria burn to a heap of ashes before her eyes, the executioner asked her if she would like to change her mind and apostatize.

When she said, ‘no,’ they offered to give her a swift death by the sword. She declined and asked for the fire.



Southwestern Ph.D. students Katie McCoy and Candi Finch stop in front of a memorial to Elisabeth Hubmaier, who was tied to mill stone and drowned.



“My flesh is not too good to be burned for the name of Christ,” Ursula said.

Elisabeth Dirks, a nun-turned-Anabaptist, whose story Finch says stands out to her among Anabaptist women, also faced incredible torture before she was tied into a bag and drowned on May 27, 1549.

When asked if she had been rebaptized, Dirks answered, ‘No.’

“My Lords, I have not been rebaptized. I have been baptized only once upon my faith. For it is written that baptism belongs to believers,” Dirks said.

After fruitless torturing, the captors gave up and drowned her.

“I just really admire their pluck under the circumstances,” Finch says. “They knew their faith, which is something that men and women today can really learn from. It’s important for us to know the scriptures—why you believe what you believe.”

Finch says the Anabaptist women—in a time when copies of the Bible and literacy


were limited—knew their Bibles well.

“We have testimony after testimony of women, when they’re interrogated, quoting back Scripture,” Finch says. “They didn’t have any problem answering questions.”

Finch said the stories of the Anabaptists impact her daily walk with the Lord.

“Martyr stories are really humbling to me because we don’t face anything like that in the United States, but people around the world today are facing that,” Finch says. “Knowing that brothers and sisters are willing to die for their faith is very convicting to me.”

Christians ought to get familiar with their stories, Finch says.

“We need to know our faith, and the Anabaptists are a chapter in Christian history,” Finch says. “We should learn from our mistakes as well as our triumphs. But for the grace of God, that is where we could be.” 

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## Further Reading on Anabaptist women

*Profiles of Anabaptist Women:  
Sixteenth-Century Reforming Pioneers*

— C. ARNOLD SNYDER AND LINDA A. HUEBERT HECHT, EDS.

“Chapter Two: Anabaptist  
Women Martyrs: Images of  
Radical Commitment” in *Noble  
Daughters: Unheralded Women in Western  
Christianity, 13th to 18th Centuries*

— MARIE A. CONN

*On Fire for Christ:  
Stories of Anabaptist Martyrs*

— DAVE AND NETA JACKSON

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# WHOLLY COMMITTED TO THE LORD

Story by **Keith Collier**  
Photography by **Matthew Miller**



Driving home from West Texas, Roy Baxley made a life-altering decision. Faced with financial difficulties in his business, he pulled over on the side of the road and entrusted everything to the Lord. Unsure of what direction he should go with his business, he pleaded with God to show him a way out.

“For the rest of my business life,” he prayed, “I will never make a serious business decision without consulting You as to which way I should go.”

Although he had been a Christian since the age of 16, Baxley was now placing every aspect of his life into God’s hands.

“That is the first time in my life that I had really committed everything that I had to the Lord,” Baxley says. “I’m not saying that was my salvation, but it was the first time I had committed it all.”

“That’s what the Lord wants, I am thoroughly convinced. And from that time forward, my life has been a different life, and I have tried to live up to the commitment that I made that night, and the Lord has blessed me.”

Baxley, who studied in college to be an accountant, began a business partnership in the early 1950s and co-founded the Texas Sign Supply Company. He sold

the business 50 years later but not before expanding its operation from three employees to more than 120.

As a Christian businessman, Baxley actively served in Southern Baptist churches and denominational work over the years. A longtime member of First Baptist Church in Dallas, he became involved in the laymen’s movement within the Conservative Resurgence in the SBC during the 1980s and 1990s. Baxley was also one of the key organizers of the Southern Baptists of Texas Convention (SBTC) in 1998 and served as an original board member of the SBTC Foundation.

Baxley’s affinity for men called to pastoral ministry sparked a desire to give financially to aid in their education. To that end, Baxley has supported Southwestern Seminary and other institutions through scholarships and other contributions for more than 40 years.

“I have been a part of Southwestern for many, many years,” Baxley says. “Education, and especially religious education, has always been one of my favorite spots, and it still is. It’s something I felt we needed because of the liberalism that I saw creep into the Southern Baptist Convention.”

“It was in 1969 that I first felt that the Lord was telling me that any extra money that I had over my tithe should go to help scholars who were preparing themselves to spread the Gospel.”

As members at First Baptist in Dallas, Baxley and his wife Lynn befriended Paige and Dorothy Patterson when Paige served as president of Criswell College. Their

relationship continued when Dr. Patterson moved to North Carolina to lead Southeastern Baptist Theological Seminary and again when the Pattersons moved to Southwestern in 2003.

At Southwestern, the Baxleys have supported students through tuition scholarships as well as scholarships for students to attend travel study tours such as the Radical Reformation Study Tour in May. Additionally, the Baxleys have supported other seminary endeavors, including the Dead Sea Scrolls & the Bible exhibition.

Though his wife Lynn went home to be with the Lord in 2010, the 91-year-old Baxley continues to be faithful to his commitment to the Lord. As for his business successes, he says, “I can’t take credit for that. What success I have had, it goes back to that very night (on the side of the road).”

“From 1960 forward, I have tried my best to follow the Lord’s guidance all the way in my business life as well as my personal life. I think that is when the Lord is going to bless anybody who will try to follow His will. I can’t put it any plainer than that. We have to commit our whole self, every aspect of our lives, to the Lord.”

Southwestern is grateful for the generosity and committed support of businessmen like Roy Baxley, which helps the seminary continue to train men and women to take the Gospel to the ends of the earth.



## Hebrew University scholar praises Dead Sea Scroll exhibition



Hebrew University scholar Shalom Paul praised Southwestern Seminary's Dead Sea Scrolls & the Bible exhibition, July 10. Paul, professor of Bible emeritus at the Jerusalem university and chairperson of the Dead Sea Scrolls Foundation, opened the Joan and Andy Horner Lecture Series, which complements the seminary's six-month exhibition. This weekly lecture series, which occurs every Tuesday at 8 p.m., was underwritten by Premier Designs.

"I have had the honor of opening up all of the Dead Sea Scroll exhibitions throughout the United States, each time with a different introductory lecture," Paul said. "But having been at every one, there are several things that are very unique about this exhibition.

"First of all, this is the first time ever that there is an exhibition taking place at a seminary. All of the others throughout the United States, from coast to coast, have been in museums. And I think that is really a feather in your cap. ... That is very, very special.

"Also, you will be surprised to hear that there are scrolls here that have never been exhibited before, that have never left the safe-deposit boxes before. And that is something very unique, that

you can be aptly proud of—that you can display to the community things that are unique."

During his lecture, Paul described why the Dead Sea Scrolls have value for understanding the Bible, early Judaism, and the birth of Christianity. He explained that, before the discovery of the Dead Sea Scrolls in 1947, the oldest copy of the Hebrew Old Testament available to scholars was transcribed 1,000 years after the birth of Christ. After having been copied and recopied by hand for more than a millennium, could this copy of Scripture have preserved the text as originally written?

"Then came the Dead Sea Scrolls, which now gives us manuscripts which are 1,000 years earlier (than the earliest copies we previously had)," Paul said. "And the amazing thing is that, when you look at the gigantic 22-foot Isaiah Scroll, it is very close to what we have today."

Southwestern Seminary owns more Dead Sea Scroll fragments than any institution outside of Jordan and Israel. The seminary's exhibition in the MacGorman Performing Arts Center features more than 20 scroll fragments, including Southwestern's collection as well as

scroll fragments and artifacts related to the discovery on loan from Israel, Jordan, and private collections.

A ribbon-cutting ceremony, July 2, marked the beginning of the exhibition, which runs through Jan. 13, 2013. Representatives from the state of Israel, Hebrew University in Jerusalem, the Texas senate, and the city of Fort Worth celebrated the opening of the exhibition.

Guy Cohen, Cultural Attaché to the Consulate General of Israel, shared a word of greeting on behalf of the state of Israel.

"I want to thank Southwestern Baptist Theological Seminary and Hebrew University in Jerusalem for making this piece of life possible to travel from the Dead Sea in Israel to being seen here in Fort Worth, Texas, so far from where it was found," Cohen said.

Kristi Wiseman, a representative from Sen. Wendy Davis' office, read a Texas Senate proclamation celebrating the occasion. Fort Worth Mayor Betsy Price also voiced a welcome to those gathered and expressed her appreciation for all the hard work put into bringing the exhibition to Fort Worth, especially the efforts of seminary president Paige Patterson and his wife Dorothy.

**Top Left: Gary and Stephanie Loveless (middle) are joined by Israeli representative Guy Cohen (left) and President Paige Patterson (right).**

Patterson shared the significance of the preservation of the Dead Sea Scrolls over the years, saying, "By careful operation, these scrolls have been preserved."

"Why are they important? Why would they bring together the Christian and Jewish communities? They bring us all together because they represent the Word of the Lord, preserved now miraculously for more than 2,000 years so that we can know that what was written initially is essentially, exactly what we have today in your Bible—the Word of God for God's people wherever they may be."

Additionally, the exhibition includes a simulated archaeology dig site, which is a scaled replica of the ancient site of Qumran near the Dead Sea where the scrolls were found. The Smithsonian Institution donated 20,000 pounds of potsherds, which can be taken home by children who unearth them as they dig.

To learn more about the exhibition and lecture series, visit [seethescrolls.com](http://seethescrolls.com).



By Keith Collier

## Huckabee, French honored as distinguished alumni at luncheon

Southwestern Seminary recognized former Arkansas Governor Mike Huckabee and retired pastor Tommy French as distinguished alumni at its annual Alumni & Friends Luncheon during the SBC annual meeting in New Orleans, June 20. Both were honored for their commitments to the Lord and contributions to the church and the world.

Before campaigning for the Republican presidential nomination, before serving as governor of Arkansas, and before hosting a number one rated show on the Fox News Channel, Mike Huckabee was a young student at Southwestern Seminary. Upon receiving his distinguished alumnus award, he explained how God used his time at Southwestern to heal his brokenness and prepare him for the future.

"I'm truly honored, and few things that I have ever received in my life have meant more to me," Huckabee said. He explained that when he and his wife Janet arrived at Southwestern, they were financially broke and spiritually broken. Janet was recovering from cancer treatments, which had taken a toll on her physical strength as well as the young couple's emotional strength.

"What wonderful days," Huckabee recalled of his time as a student on campus. He remembers going to chapel regularly, where he heard President Robert Naylor quote long passages of Scripture and other speakers challenge students "not just to be intellectually prepared but to be on fire." He said friends at other seminaries used to refer jokingly to Southwestern as the "three-year camp meeting."

"I considered it a badge of great honor," Huckabee said. "[Southwestern] was known as a hotbed of evangelism and missions."

Huckabee completed more than half of the required hours for a Master of Divinity degree before leaving seminary to pastor churches in Arkansas for 12 years. During that 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. Afterward, he formed the HuckPac to help Conservative Republicans running for office nationwide.

Despite his successes, Huckabee remembers his days at Southwestern as an unknown.

"I was a nobody," Huckabee said. "Many were the times when I would go to chapel and then afterward go to the prayer room, which was down in the basement. My heart would be so filled with what I had heard in chapel, and I would go to that prayer room and say,



'God, if there is a place for me, use me.'"

"I think that prayer is answered every time we ask God to use us, and He chooses to use us in very different ways."

"The one lesson I learned at Southwestern was to love the Word of the living God, to believe that it is absolutely, 100 percent true, and then to believe that the purpose for reading it was not for what we have up here [pointing to his head] but for what we would do from here [pointing to his heart] out there in the world."

Tommy French, pastor emeritus of Jefferson Baptist Church in Baton Rouge, La., pastored the church for 50 years until his retirement in 2009. During that time, he also 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.

"Southwestern gave me a set of tools with which to work, they gave me that evangelistic fervor that everybody needs when they go out into the world to tell people about the Lord Jesus Christ, and then they gave me a set of principles by which to live," said French.

After 50 years of pastoral ministry, French said, "I found that what Southwestern had prepared me to do helped me get it done along with the grace of the Lord Jesus Christ."

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



**Top Photo:** Former Arkansas governor Mike Huckabee recounts the lessons he learned as a student at Southwestern. **Lower Photo:** From left to right stand Tommy French, President Paige Patterson, and Mike Huckabee.

Mary, who, he says, made his ministry possible and effective. French has also set up a similar scholarship at NOBTS.

In addition to the presentation of awards, President Paige Patterson updated alumni and guests on the many exciting things going on at Southwestern.



**ONLINE EXTRA**

Watch video of Mike Huckabee's acceptance speech.  
[swbts.edu/sblunch](http://swbts.edu/sblunch)



## Patterson talks SBC history and future during Baptist21 panel

The Conservative Resurgence within the Southern Baptist Convention in the 1980s and '90s and its implications for the future of the denomination were discussed at the Baptist21 luncheon June 19 in New Orleans. A six-member panel of three generations of Southern Baptists were featured at the luncheon moderated by Jonathan Akin, senior pastor of Fairview Church in Lebanon, Tenn.

In examining the history of the SBC's Conservative Resurgence, Southwestern President Paige Patterson pointed to the importance of the book *Baptists and the Bible* by L. Russ Bush and Tom J. Nettles, both professors at the time at Southwestern Seminary. Bush and Nettles "cut the ground out from under the idea that somehow Baptists did not believe that the Bible was the inerrant, infallible Word of God," Patterson said.

Though Patterson said several opponents made attempts to rebut the book's arguments, "all of them fell on deaf ears, and so that book prevailed."

The panel also discussed the topic of Calvinism and the document "A Statement of the Traditional Southern Baptist Understanding of God's Plan of Salvation." Akin mentioned that Patterson signed the document and asked Patterson if he thought Calvinists

should be prohibited from serving in leadership positions within the SBC.

"No, I've never thought that at all," Patterson said.

"When you get into a discussion, part of what you need to do is measure your own heat content," he said. "The hotter you get, the less likely you are to be correct in the whole situation."

Patterson said Southern Baptists have always had "two tributaries flowing into one river." Pointing to church history, he said British Baptists in the 17th century failed when they split into General and Particular Baptists.

"They really needed each other; they needed the discussion. In Southern Baptist life, we've always been able to have this discussion," Patterson said. Noting differing interpretations between himself and Mohler, he said: "Do we divide up and fuss and fight among ourselves? No. We state our positions clearly, as clearly as we know how, and then we go have a Baptist drink together—which is a Diet Coke. You have to learn to discuss these things without the heat content that is the problem that leads to divisiveness."

Patterson said Baptists hold to religious liberty, so he has no problem with people issuing clarifying statements on their beliefs. However, he said, "I do not



raise the statement that I signed to the same significance that I would the *BF&M 2000*. The *BF&M 2000* represents a consensus among all Southern Baptists."

Akin ended the discussion with the question of how Southern Baptists going forward can be good stewards of what was gained through the Conservative Resurgence. Patterson and others said Southern Baptists must remain unified and be faithful to proclaim the Gospel to the ends of the earth.

**Above: Baptist21, an organization that analyzes the faithfulness of Southern Baptists to Gospel witness in today's cultural context, holds a panel on the topic 'The Conservative Resurgence, the Great Commission Resurgence and the Future of the SBC' June 19. Panelists include (left to right): Paige Patterson, R. Albert Mohler Jr., J.D. Greear, David Platt and Danny Akin.**

## Southwestern buys Chick-fil-A sandwiches to show support



**Above: Southwestern hands out a chicken sandwich to a student to demonstrate support for Chick-fil-A and its president Dan Cathy's stand for biblical marriage.**

Southwestern Seminary demonstrated its support of Chick-fil-A president Dan Cathy and the biblical definition of marriage by purchasing chicken sandwiches for students, faculty and staff, Aug. 1. The seminary set up a tent outside the restaurant located on the corner of Altamesa and McCart in Fort Worth and handed out 250 sandwiches at lunchtime.

"We feel it's important to stand with Mr. Cathy and his first amendment right and his freedom of religion to express whatever views he believes," said Thomas White, vice president of student services and communications at Southwestern.

In light of harsh criticism and calls for boycotts of the company after Chick-fil-A

president Dan Cathy claimed to stand for the biblical definition of marriage between one man and one woman, former presidential candidate and Arkansas Gov. Mike Huckabee launched a nationwide initiative urging people to visit the fast food chain's restaurants on Aug. 1 for "Chick-fil-A Appreciation Day." Huckabee created the website [www.ISupportChickFilA.com](http://www.ISupportChickFilA.com), and more than 600,000 people responded that they were going.

"We're also out here today to show our support for the biblical definition of marriage," White said. "We want to make sure we put our money where our mouth is. We're not out here with protest signs, but we're out here with our pocketbooks."



By Sharyyah Colter and Keith Collier

## Thorough Gospel presentations bear fruit

The smell of hot dogs and nacho cheese wafts from row to row and mingles with the peanut dust stirred up as fans shell their snack. Most of the stadium's spectators have their gaze locked on the pitching mound, wondering what kind of ball the pitcher will throw next. Thousands of people have left behind worries of work and sinks of dishes, coming to the stadium for nine innings of relaxed fun at the all-American pastime. They've all pushed the pause button on business deals, errands, and chores—at least most of them.

Southwestern student Anthony Svajda brought a book he needed to read for class. When the man seated next to him inquired as to what he was reading at the ballgame, Svajda took

the opportunity to share his testimony and the message of the Gospel with him.

Assistant Professor of Evangelism Matt Queen says that type of behavior is typical of Svajda, who is pursuing a Master of Divinity with a concentration in evangelism, and many other students who cycle through his evangelism courses at Southwestern.

"Anthony is one of those students who is a go-getter," Queen said. "He is witnessing several times [a week], and so far in the last two weeks of the class, he has seen six professions of faith."

Queen says he requires that each student set a personal goal of witnessing no less than once a week.

"And by 'witness,' I mean not just attempt to try to share the Gospel, but

they've actually got to ... share the consequences and reality of sin, the life, death, burial, and resurrection of Jesus, and why that matters and how that makes us right with the Father and then actually call for a decision to believe and repent," Queen said.

Svajda and Queen agreed that intentionality serves as the base for evangelism, saying that unless it is made a priority, it will not happen. Queen went on to add that the notion that direct evangelism does not work is a myth.

"It doesn't work if you don't do it," Queen said. "Let me say it this way: Not every single time you witness, will someone come to Christ, but I can guarantee that no one will come to Christ if you don't ever witness."

Queen added that evangelism also stands to embolden those who have already accepted salvation. Svajda had that particular opportunity with the man who inquired about his book at the Texas Ranger's game, finding out that the man was a Sunday school teacher attending the game with his class.

"If someone we share with is a believer, then hopefully in addition to seeing people saved, we're encouraging the saints to evangelize," Queen said, "because [perhaps] they say, 'Hey, this kid from Southwestern Seminary—at the ballgame of all things—instead of paying attention to the game, is sharing the Gospel with me. Maybe I should share the Gospel.'"

## Howell warns against "rush to relevancy" in preaching



Howell's first message came during a seminary chapel service, where he encouraged students to embrace the suffering, sacrifice, and discernment demanded from pastoral ministry. Preaching from Luke 12, Howell warned future pastors to beware of treating ministry with an earthly perspective.

"Earthly perspective will paralyze your ministry," Howell said. He challenged students to be prepared to give up their self-determined dreams for the future, unhealthy habits and hobbies, and prejudices and bitterness.

In his second lecture, Howell discussed "What You'll Never Hear in Seminary About Preaching." Admittedly, Howell said, the title was somewhat tongue-in-cheek because "you have heard most of what I'm going to say in your classrooms, ... but the real issue is have you paid attention to what you've heard?"

While ministry is not always easy and finding time to study will be an ongoing challenge, Howell told students, "God's Word is sufficient even when you are not." With regard to the sufficiency of Scripture in preaching, Howell said pastors must guard against a "rush for relevance."

"You concentrate on the depth of your walk with God, and let God take care of the breadth of your work for Him," Howell said, adding that when things go wrong, the pastor must stay faithful.

Howell said preaching is not only about what is said in the sermon but also how it is said.

"What you say is more important than how you say it, but how you say it has never been more important," Howell said. "When it comes to preaching, ... you may be able to exegete the Scriptures and pull together truths and weave together illustrations, and you may be able to do all those things extraordinarily well, and you may believe in the message you preach, and you may be passionate about what you say, but if you don't come across as believable ... and you are not a person who can be trusted, then they're not going to hear a thing about what you say."

In his final lecture, Howell addressed the "Myth of Relevant Preaching."

"It is not our responsibility as preachers to make the Bible relevant," Howell said, "The Bible is already relevant. It is our responsibility as preachers to show people how relevant the Bible really is."

"To say that my goal in preaching is to proclaim relevant sermons is a myth. My job as a preacher is not to preach relevant sermons; my job as a preacher is to proclaim a relevant Bible and to show people how relevant the Bible is for every facet of life."

Howell then offered advice on how to show people that the Bible is relevant for today, including seeking God's help and anchoring one's preaching in the text. He encouraged pastors to take time to plan the sermon "from intro to invitation."

Additionally, Howell said pastors must apply the passage to their specific congregation by analyzing how different people of all ages and backgrounds in the church should receive and respond to the sermon.

To listen to audio of the lectures, visit [swbts.edu/mediaresources](http://swbts.edu/mediaresources) under "Lecture Series."





By Sharayah Colter and Benjamin Hawkins

## Oxford Study Program students sow Gospel seeds, learn heritage in Europe

Two dozen people flew across the 'pond' to Oxford University this summer to learn history by immersion and to spread the Gospel in an area where the light of Christ used to shine bright but has since grown dim. During the trip, 19 students earned credit for classes in ecclesiology, Baptist heritage and evangelism.

Malcolm Yarnell, professor of systematic theology and director of the Oxford Study Program, says the trip offers students an unrivaled hybrid scholarship-evangelism experience.

"There's nothing better than being able to walk and see where Thomas Cranmer and Hugh Latimer were burned at the stake because they believed that salvation was by grace through faith alone," Yarnell said. "There's nothing like hearing one of our seminary professors preach from the church of William Carey, the father of the modern missions movement; or to hear a lecture on the relationship of Calvinism and evangelism in Andrew Fuller's church; or to visit the church of Charles Haddon Spurgeon."

Brandon Kiesling, a Master of Divinity student, said after spending three weeks in London with professors and fellow students, he wholeheartedly agrees with Yarnell.

"It was incredible," Kiesling said. "I'm not a history person, but this is the way to study history. It just makes it stick."

## Students take living water to Russia

A severe drought threatened a village in the Russian region of Udmurtia a few years ago. Wholly dependent on rain for their crops, the villagers paid a Russian Orthodox priest to bless their fields and pray for rain. After two days, they saw no sign of rain. To appease the spiritual world and save their crops, they then sacrificed a lamb.

"That story," Will Thompson\* says, "is a perfect explanation of what goes on in Udmurtia. The Udmurt people have this overtone of Orthodoxy, but the root of their faith is actually paganistic."

Two years ago, Thompson and Charlie Murphy\*, both graduates of Southwestern Seminary, set out with their wives to the Russian city of Izhevsk in order to take the living water to the spiritually dry region of Udmurtia. Another team of students and faculty from Southwestern joined them, May 25-June 12, 2012.

"The seminary team got to share the Gospel with people that would not have heard it otherwise," Thompson says. According to Murphy, the boldness of Southwestern students in sharing the Gospel helped them find other "people who were spiritually sensitive."

To read more about the Murphys and Thompsons, check out the winter 2010 Southwestern News online: [swbts.edu/southwesternnews/SNW10.cfm](http://swbts.edu/southwesternnews/SNW10.cfm).

\*Names changed.

## Ancient inscriptions discovered during archaeology survey

Students and faculty from Southwestern Seminary found an ancient boundary stone marked with Greek and Hebrew inscriptions during an archaeological survey near the ancient city of Tel Gezer, Israel, in May. In addition to this inscription, Southwestern's survey team rediscovered an inscription that had been lost to the archaeological community for more than a century.

According to Scripture, the city of Tel Gezer was given as a dowry to the daughter of Pharaoh when she married King Solomon. The Israelite king later fortified the city, which was situated on the border between the Philistine and Israelite territories and guarded the route to Jerusalem. The recently discovered border stones date to the time between the composition of the Old and New Testaments, during the period of conflict between the Seleucids and Maccabees.

The Tel Gezer Regional Survey Project, led by associate professor of Old Testament and archaeology Eric Mitchell, is one of the seminary's three field schools. The seminary also sponsors an excavation in Tel Gezer, led by Steven Ortiz, associate professor of archaeology and biblical backgrounds. It also sponsors an excavation in Kourion, Cyprus, led by Thomas Davis, professor of archaeology and biblical backgrounds. To learn more about Southwestern's involvement in archaeology, visit [tandyinstitute.org](http://tandyinstitute.org).

## Fourteen years of evangelism brings travel guides to Christ

During Southwestern's summer mission trip to Chiang Mai, Thailand, Keith Eitel, dean of the Fish School of Evangelism and Missions, and his wife Glenda, had the chance to lead their Buddhist tour guides to Christ. The Eitels have been faithfully sharing the Gospel with the tour guides for 14 years as they've led student mission teams to the city.

"It generally was a polite, 'No,'" Eitel said, describing travel guides Wandee and Noi Pudsom's continuous response to the Gospel since 1998.

When conversation turned to Eitel's testimony, he and Glenda shared the Gospel with the Pudsoms yet again. This time, though, first Noi and then Wandee, said they wanted to make Christ the Lord of their lives.

"That was the highlight of the whole trip for my wife and me," Eitel said. "Over the years, we are seeing persistent seed-sowing is yielding fruit."

A total of 15 people, including 11 college and seminary students, went on this year's trip to Chiang Mai, where they had the chance to share the Gospel with both Buddhists and Muslims as well as encourage the growing number of Christians living in the city.



## ONLINE EXTRA: Youth Camp Videos

This summer, Southwestern students left campus to share God's Word and reach the world for Christ. Students Jill Jackson and Bethany Hartsfield taught young women during the Collide Student Camp organized by Great Hills Baptist Church in Austin. Watch their stories at [swbts.edu/YouthCamps](http://swbts.edu/YouthCamps).







### Metochai follows Titus 2 model

By Sharayah Colter

Metochai, a campus organization for student wives and faculty wife mentors, kicked off the semester Aug. 30 with more than 100 women in attendance and a record-setting 72 children in the Naylor Children's Center childcare program. Amid the hustle and bustle of women reuniting with friends they had not seen all summer and meeting new friends who have just arrived on campus, Metochai leaders continued to bring in additional seating to accommodate the large crowd.



### Southern Baptist statesmen encourage German pastors

by Benjamin Hawkins

President Paige Patterson and other Southern Baptist statesmen contributed to a pastors' conference in Lemgo, Germany, June 7–9. The conference, which drew 1,000 participants from 15 countries, encouraged conservative Russian-German Baptist and Mennonite Brethren churches in Germany to cooperate with one another and with sister churches throughout the world in proclaiming the Gospel.



### Spirit of Christ shines bright at Fall Kickoff

by Sharayah Colter

This year's hero-themed Fall Kickoff, Aug. 24, gave caped and face-painted comic heroes a chance to shine both on and off the dodgeball court, but most of all, it gave the Spirit of Christ a chance to shine even brighter. During the dodgeball games, flying dodgeballs and shouts from the crowd came to an abrupt halt when one of the players injured a knee during the game. In that moment, the true spirit of Southwestern shone through as professors and students left the game behind to care for their fellow player and to make sure he was okay.



### Campus picnic a success

by Benjamin Hawkins

The excitement of a new semester drifted across Southwestern during the campus picnic and church fair, Sept. 6. It showed on the faces of children carrying balloon animals, getting their faces painted, and tumbling around on jump houses set up on the seminary's west lawn. It could be heard as students conversed with old friends and met new ones. And it was carried across campus on the vibrant melodies of the NewSound jazz band, directed by trumpeter and associate professor of jazz and instrumental studies Joe Hardin.



### Faculty installed, students challenged at fall convocation

by Keith Collier

Professors fitted with black Stetson cowboy hats arrayed the chapel stage, Aug. 23, as Southwestern opened its fall semester. Since the seminary's centennial celebration in 2008, the hats have replaced the headpieces traditionally worn with academic regalia, and President Paige Patterson presented two newly elected faculty with their Stetsons following their signature of the seminary's book of confessional heritage.



### SBTC President endorses marriage petition in chapel

by Benjamin Hawkins

Terry Turner, president of the Southern Baptists of Texas Convention, endorsed a petition that defends the biblical definition of marriage during chapel at Southwestern Seminary, Sept. 5. To read the complete text of the SBTC resolution and to show support, visit [sbtexas.com/marriagepetition](http://sbtexas.com/marriagepetition).



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



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**SOUTHWESTERN**  
BAPTIST THEOLOGICAL SEMINARY



By Keith Collier

## Roy Fish honored by family, students, friends at memorial service



Faculty, former students, denominational leaders, and pastors from across the country joined with the family of Roy Fish to celebrate the life of the distinguished professor of evangelism emeritus at Southwestern, Sept. 14. Fish, 82, passed away peacefully the morning of Sept. 10. The memorial service was held on the seminary's campus.

"Without hyperbole, I can truthfully say I never met a man greater than Roy Fish," said Steve Gaines, pastor of Bellevue Baptist Church near Memphis, Tenn., in his eulogy. Gaines served as Fish's grader for seven years while earning a master's and doctorate from Southwestern.

"He loved all the right things in the right way. He loved Jesus first; he loved his family second; he loved his ministry after that. He loved students, he loved this school, and he loved the Southern Baptist Convention. He turned down job positions where he could make more money than he made as a seminary professor, but the wealth he turned down is not worthy to be compared to the riches he poured into students decade after decade. Nor is it comparable to millions who've heard the Gospel because of his training thousands of preachers. He was where he was supposed to be; he belonged at Southwestern."

Roy Fish's son, Steve, delivered the message. He spoke of growing up in the

Fish household with a dad who was a man of prayer and a passionate evangelist. Steve recalled numerous times when his father would share the Gospel with neighbors, strangers, waitresses, and people they met on family vacations.

"This man was not sharing the Gospel because it was his job; it wasn't his profession," Steve Fish said of his father. "It wasn't something he wanted to leave behind on vacation. It was his passion. It was his life. It was his very breath."

Steve recalled how his father knew the spiritual condition of all his neighbors and how he loved and prayed for each one of them regularly. Even in his final days in the hospital, Roy Fish asked every nurse who attended him if she had a relationship with Jesus Christ. All but one professed to know Christ, and he was burdened for that one who was still lost.

Steve Fish reminded those in the memorial service about the power of the Gospel that his father preached and how it continues to thrive. He pointed to 2 Timothy 2:1 as a reminder of Roy Fish's legacy.

"The legacy that Roy Fish carried did not go with him to the grave," Steve said in reference to the Gospel. "That legacy is in this room right now. That legacy has been imparted to us, that something amazingly precious has been imparted to us through this man. No amount of

money can buy the spiritual things that have been entrusted to us.

"We are not here this morning to simply honor and remember the life of a man, but we are here before the Lord to take up that legacy. We are here to respond afresh to heaven's call."

During those final days, as family gathered at his bedside, Fish asked for them to open his Bible and place his finger on 1 John 5:13, which says, "I write these things to you who believe in the name of the Son of God that you may know that you have eternal life."

He also asked his son Steve to read aloud 2 Timothy 4:6-8, which says, "For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing."

Roy Fish served Southwestern for nearly 50 years and once occupied the L. R. Scarborough Chair of Evangelism ("The Chair of Fire"). Preaching in churches around the world, his name has become synonymous with "evangelism" throughout the Southern Baptist Convention.

After earning his bachelor's degree at the University of Arkansas in 1952,

Fish moved to Southwestern Seminary, where he earned his Bachelor of Divinity (equivalent to the M.Div.) and his Doctor of Theology. As a professor at Southwestern, Fish impacted the lives of thousands of students, many who credit their professor with instilling a fire for evangelism in their souls. For many years, Fish organized the annual Spring Break Revival Practicum (now called Revive This Nation), as the seminary sent out hundreds of student preachers across the United States to preach revivals in local churches.

Fish held several prominent denominational positions, including interim president of the North American Mission Board and second vice-president of the Southern Baptist Convention. He served as pastor or interim pastor at more than 20 churches, and he spoke and preached at conventions, conferences, and churches in every continent except Antarctica. He authored several books and numerous articles and essays on evangelism.

Fish also received various awards, including the W.A. Criswell Lifetime Award in Evangelism from the Southern Baptists of Texas Convention (SBTC), the Charles G. Finney Award for Evangelism in Theological Education, and an honorary doctorate from Southwest Baptist University. In 2006, the SBTC established the Roy Fish Evangelism Award.

In 2005, Southwestern honored Fish when the seminary's division of evangelism and missions in the School of Theology was reorganized and named the Roy Fish School of Evangelism and Missions. The seminary later designated Oct. 10, 2007, as "Roy Fish Day," honoring Fish during a special chapel service and reception.

Fish is survived by his wife, Jean Holley Fish, and their grown children: Steve and Marci Fish, Holli and Dan Lancaster; Jeff and Holly Fish; and Jennifer and Charles Pastoor. He is also survived by 15 grandchildren.

A video of the memorial service can be accessed at [swbts.edu/RoyFishMemorial](http://swbts.edu/RoyFishMemorial).



## In Their Own Words: Patterson answers questions about Revelation commentary



B&H Academic released the Revelation volume in the New American Commentary series, written by Southwestern Seminary president Paige Patterson, Sept. 1. The following is an edited interview with Patterson about the commentary. To watch the video interview, which includes additional questions and answers, visit [swbts.edu/intheirownwords](http://swbts.edu/intheirownwords).

### **Q: What is unique about your approach to Revelation?**

**A:** “Actually, I would suppose that there is not anything that unique about it except for the fact that my particular viewpoint is not popular today. Almost the entire world has gone away from the pretribulation, premillennial view ... that Christ returns prior to the tribulation; and then, taking away his church, He returns again at the conclusion of the tribulation to establish a kingdom. So perhaps, the commentary is unique in that regard.

“There are other features of it that people will find. I do not know that a

commentary has ever been written by a committed hunter. ... Anybody that has ever read the book of the Revelation knows that it is full of the appearance of animals. As I read the various other commentators, I concluded that they must never have seen an animal. At least, they must not have experienced one very closely. And, so we have corrected some of the false starts that I think are present in other commentaries regarding animals. ...

“One of the most unique things about the commentary ... is that I take chapter 12 to be definitive. What you do with chapter 12 determines what you will do not only with chapter 12, but the entire book. ... It ends up affecting your entire hermeneutical approach to the Bible. So we have in chapter 12 a radiant woman. If we identify her correctly, we have an index to what the entire book of Revelation is all about.”

### **Q: Why should pastors preach through the book of Revelation?**

**A:** “If you really want to build a crowd, then preach through the Apocalypse. People will come. And if they have a notion that the pastor knows what he is talking about, they will come in larger numbers than ever before. And to preach through the Apocalypse helps his people to avoid the speculation that is so prominent today on every hand. ... It enables him to approach (this speculation) through a book of the Bible and the exposition of it, which helps his people to discriminate between that which is prophetic study on the one hand and what is pure speculation, and oftentimes wild speculation, on the other.

“The beautiful part about teaching the book of Revelation is that everybody thinks that it is about the end times, when in fact it is full of theology, and particularly is that true of Christology. So it magnifies Christ and presents Him in a way that He is not seen fully in any other book of the Bible. And so I believe if one is interested in preaching Christ, he ought to be interested in preaching the Apocalypse.”

### **Q: What advice would you give a pastor for preaching through Revelation?**

**A:** “The first advice I would give him is to not think of it as a difficult book. If he wants to preach a difficult book, he should try the Song of Solomon or Ecclesiastes and see how he fares with a really tough book of the Bible.

“But, the second thing I would say to a man is that, if he plans to preach through the Apocalypse, he is going to have to do more than he would normally do in the study. ... When W.A. Criswell, my pastor, preached through the book of Revelation over a three-and-a-half year period, he took six full months off in order to prepare those sermons. Now, I don't think the average pastor needs to do that, but he probably does need to take a month or so where he immerses himself in the book, in the commentaries, in the Greek New Testament. ... It is a hard book in the sense that it demands hard work, but it is a wonderful book in the terms of the dividends that study like that pays.”

### **Q: What have you learned from your work on this commentary?**

**A:** “In the process of working on the book for many, many years, I would say that it has dramatically affected my confidence that the world is not out of control. ... It is not banging off the walls of history as it runs down the hall. It is guided to the climax that God has in mind.

“Not only that, but the more I have read and studied the Apocalypse, the more confident I have become that the center of the message of Christianity is not the end times. Perhaps that is a strange thing to say in a book that is predominantly about the end times, but it is clear enough in the book of Revelation that, while there is information to be gained about the end times, information in the book (of Revelation) is primarily about Jesus, the Lamb of God, and His overcoming all of sin and death.”



## ALUMNI & FACULTY NEWS

By Benjamin Hawkins and Keith Collier

### Stokes presents research at International SBL

Ryan Stokes, assistant professor of Old Testament, recently presented his research on early Jewish explanations of the origins of evil spirits to top scholars from around the world during the international meeting of the Society of Biblical Literature (SBL) in Amsterdam, July 22-26.

Completing his Ph.D. at Yale University, Stokes wrote his dissertation on early Jewish and Old Testament descriptions of Satan. Building upon such research during his presentation at the recent SBL meeting, Stokes described how Second-Temple Jewish literature explained the origins of evil spirits. In particular, he considered interpretations of Genesis recorded in two ancient Jewish texts, "The Book of Watchers" and "The Book of Jubilees," as well as exorcism texts and the "Treatise of Two Spirits" found among the Dead Sea Scrolls.

In Genesis 6, the "sons of God" have children by the "daughters of men." In a recent interview, Stokes explained that some early Jews believed that the "sons of God" were angelic beings. The children they had by the "daughters of men" were giants, part angel and part human, who killed and sometimes ate people. As a result, God put these giants to death, but their spirits remained on earth as evil spirits. Contrary to popular belief today, Stokes said, these early Jewish writers did not think of evil spirits as fallen angels.

"Evil spirits in early Jewish literature are not fallen angels," Stokes said. "For early Jews, they were the children of fallen angels. ... In early Jewish literature, demons and evil spirits aren't the same things either. Those are different things. So you have angels, you have fallen angels, you have evil spirits, and you have Satan. And these are all different categories of things." Similarly, he explained that some early Jews distinguished between angels, cherubim and seraphim, which they also believed to be different creatures.

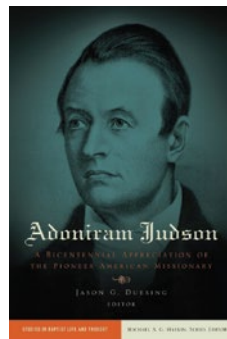
### Distinguished Alumnus, Eugene Florence, dies at 108

Eugene Florence, 108, went to be with the Lord, Sept. 12. He preached the Gospel for more than 70 years, having served as the pastor of four churches in small Texas towns.

In 2004, at the age of 100, Florence was awarded a Master of Divinity degree from Southwestern for coursework he had completed in 1951. In 2006, he preached in Southwestern Seminary's chapel service. In 2008, at the age of 104, he was honored with the Distinguished Alumnus Award.

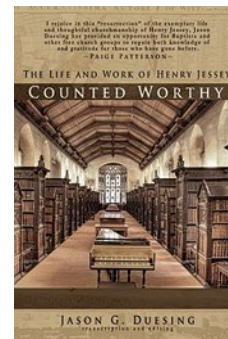


## FACULTY PUBLICATIONS



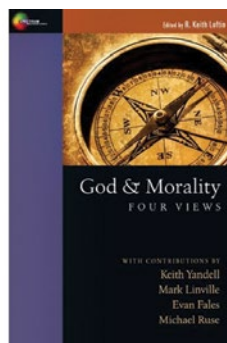
### Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary

Jason G. Duesing (editor, contributor) and Paige Patterson, Robert Caldwell, Keith Eitel and Candi Finch (contributors)



### Counted Worthy: The Life and Work of Henry Jessey

Jason G. Duesing



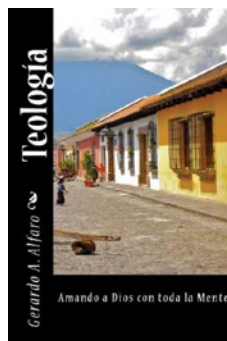
### God & Morality: Four Views

R. Keith Loftin (editor)



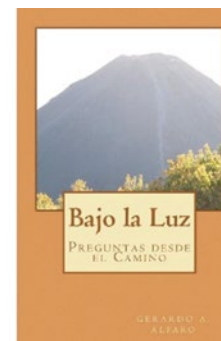
### Fifty Core Principles of Youth Ministry

Richard Ross  
(Kindle edition, iPhone and Android apps)



### Teologia: Amando a Dios con toda la Mente

Gerardo Alfaro



### Bajo la Luz: Preguntas desde el Camino

Gerardo Alfaro



1970

**Mark Bumpus (MDIV 1978, DMIN 1985)** to First Baptist Church in Graham, Texas, as senior pastor.

1980

**Bobby V. Page (MDIV 1983)** to U.S. Air Force Chaplain Corps, as Deputy Chief of Chaplains.

**Phillip Hassell (MDIV 1989)** to Independence Baptist Church in Independence, Texas, as pastor.

1990

**Michael Cheuk (MDIVBL 1991)** to University Baptist Church in Charlottesville, Va., as senior minister.

**Sharon Yates Rodgers (MDIV 1993)** to Orchard Park of Murphy in Murphy, Texas, as executive director.

**Billy John McAlphin (MRE 1996)** to Cedar Valley Baptist Church in Elgin, Texas, as pastor.

**Carey Dyer (MACOMM 1999)** to Lakeside Baptist Church in Granbury, Texas, as worship pastor.

2000

**Michael A. Roberson (MDIV 2000)** to First Baptist Church in Canton, Texas, as pastor.

**Larry Mouton Jr. (MDIV 2004)** to Pleasant Mount Gilead Missionary Baptist Church in Fort Worth, Texas, as pastor.

2010

**Christopher Rochelle (BAHUM 2012)** to Latexo Baptist Church in Latexo, Texas, as pastor.

Retirement

**Kerry M. Cleghorn (MDIV 1972)** retired with wife Patty Cleghorn, living in Cullman, Ala.

Anniversaries

**Norman (DMIN 1992)** and Beverly Coad (Gallegly), 50th wedding anniversary (August).

Memorials

1940

Emma Jeane Welliver Brown (BRE 1943)

Imogene Roberson Pogue (MARE 1944)

Max E. Pettit (MATH 1947)

LeRoy Ford (MARE 1949) (DRE 1961) (EDD 1970)

Maida R. Means Lewis (MRE 1949)

1950

Patsy Caldwell McCulloch (BRE 1951)

Barbara A. Burke Chafin (EXRE 1954)

Billy D. Dunn (BD 1956) (MDIV 1973) (MRE 1978) (DMIN 1981)

Landrum G. "L.G." McKinney (BD 1956) (MDIV 1973)

Lee Porter (BD 1956) (THD 1965)

William R. "Bill" Shunk (DRE 1956) (EDD 1970)

William P. Greenlee (BD 1957) (THD 1960)

Robert L. "Bob" Latham Jr. (BD 1957)

James H. Semple (BD 1957) (THD 1962)

Wayne L. Allen (MDIV 1958)

Robert P. Bellington (BD 1958)

Samuel B. "Blake" Dunagan (MDIV 1958)

Walter F. Reid (BD 1958)

James R. "Bob" Gwin (BD 1959)

1960

Donnal M. Timmons (MATH 1961)

Lindell Ferguson (EXTH 1963)

David D. Cordell (MARE 1964)

Kenneth C. Mauldin (MDIV 1967)

1970

Ray E. Bennett (MDIV 1973)

James M. "Jim" Tilley (MDIV 1975)

Herman E. Arnett Jr. (EXTH 1978)

1980

Randall E. "Randy" Wakefield (MARE 1980)

Bobby A. Herrell (EXTH 1984)

Robert E. Rosser (MDIV 1985)

1990

Larry D. Hackett (ADIV 1990)

James M. "Mike" Storter (MARE 1993)

Former Professor

Calvin A. Miller

Special Recognition

Colesta Hatchel Land

Missionary Appointments

Since May 2012, 17 missionaries with ties to Southwestern were appointed by the IMB to serve in locations around the world.

THEOLOGICAL MATTERS

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

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THEOLOGICALMATTERS.COM





## Church History in 3-D: The Great Commission Challenge



Standing along the Zurich riverside, watching the crystal clear Limmat River rush along through the busy city where Felix Manz was drowned for his Anabaptist beliefs, it hit me—Would I give my life for my Christian beliefs?

Standing at the mouth of the Taferhöhle (Anabaptist Cave), singing “How Great Thou Art” with fellow believers, where Anabaptists once gathered in secret to worship, it hit me—Do I value the church enough to meet in secrecy?

Standing in a cold, damp prison cell in Trachselwald Castle, examining the stocks and irons once fastened around the hands and feet of Anabaptists, it hit me—Would I risk imprisonment for me and my family for the sake of the Gospel?

Standing in the attic of the farmhouse barn, looking into the secret hiding place where Anabaptists disappeared to escape from the special police assigned to hunt them down, it hit me—Would I be content to live a life on the run in order to preach God’s Word?

These episodes occurred over and over again as I traveled with other students on the Radical Reformation Study Tour in May. We spent two weeks traversing five countries and following in the footsteps of the Anabaptists. At each location, we gained a three-dimensional view of church history—identification with names and places of the past, examination of our own spiritual lives in the present, and exhortation to emulate the Anabaptist evangelistic spirit in the future.

As I examined my own spiritual life and asked these tough questions, I realized that saying I would stand for the truth is one thing but living it is another. In the face of opposition and persecution, would I be like pre-Calvary Peter, who boasted that he would die for Jesus one moment but found himself later in multiple fireside denials? Or, would I be like post-Pentecost Peter, who in the face of the authorities said, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard” (Acts 4:19-20)?

One thing we learn from the Swiss Anabaptists is their unwavering commitment to the Reformation principle of *sola Scriptura*—that Scripture alone is the authority for our theology and our practice. Like sponges, these men and women saturated themselves with the water of the Word, and when they were squeezed, out flowed rivers of faith and conviction. They were willing to sacrifice, suffer, and even die in an effort to live out God’s commands of discipleship and evangelism faithfully.

Second, we see in the Anabaptists a fervent dedication to taking the true Gospel to the ends of the earth. They viewed keeping their beliefs to themselves as antithetical to the Great Commission, so they went from town to town, preaching the Gospel, baptizing new believers, and planting churches.

Sadly, the regions where the Anabaptists traveled are once again steeped in spiritual darkness. On the study tour, we saw the prevalence of atheism and agnosticism in the region firsthand as we, too, shared the Gospel. Four centuries removed from the Reformation and Radical Reformation movements, few Europeans even know their rich religious history, much less the timeless power of the Gospel to transform their lives today and to ensure their future destination. This reminds us that one cannot live on yesterday’s faith. It

also reminds us of the ever-vigilant task of preaching the Gospel to all nations.

Driven by Christ’s Great Commission, Southwestern Seminary is training a generation of students to “Preach the Word” and “Reach the World.” This is more than simply a slogan. It is a Scripture-fueled assignment. And in every class, both on campus and around the world, professors challenge students to live out the Great Commission.

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

(MATTHEW 28:19-20)

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**Keith Collier serves as director of news and information at Southwestern Seminary.**



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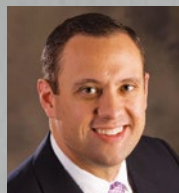
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Mac Brunson



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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.

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Parchment fragment from Isaiah B scroll.  
Courtesy of The Institute of Archaeology,  
The Hebrew University of Jerusalem.  
Photo credit: Gabi Laron