

Southwestern News

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

WINTER 2013 | VOLUME 71 NO. 2



EVERYDAY EVANGELISM

FULFILLING THE
GREAT COMMISSION

END.

JAMES 4:14

... of high school ... of this life ... of the age

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Faculty and students encourage one another to make evangelism an everyday practice at Southwestern. (SWBTS Photo)

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swbjc.org

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swbts.edu/epw

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SouthwesternNews

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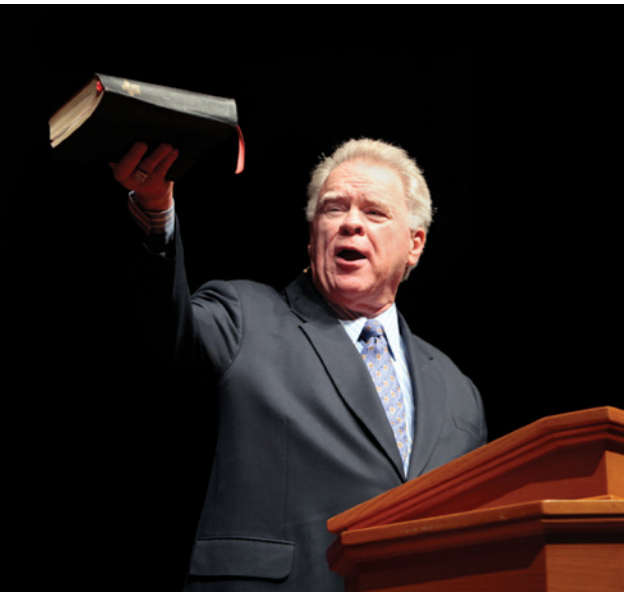
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SOUTHWESTERN
BAPTIST THEOLOGICAL SEMINARY

a letter from THE PRESIDENT



Dear Southwesterner,

Perhaps my own legacy will surround such ideas as the inerrancy of God's Word. However, as much as I believe the Bible to be true, this issue of *Southwestern News* magazine actually puts the emphasis where it must be and where Southwestern has always believed the emphasis should be placed. The matter is as simple as this: If heaven and hell are real places and if it is true that all 7 billion human beings on the face of the globe today will spend eternity one place or the other and if, furthermore, Jesus died to save them from hell and take them to

heaven, then there simply cannot be anything that we ever do that is more important than faithfully proclaiming the message of Christ to the millions who need to know. So the emphasis of this issue of *Southwestern News* has to do with what is going on both on the Southwestern campus and in churches around us and to the ends of the earth in terms of evangelism.

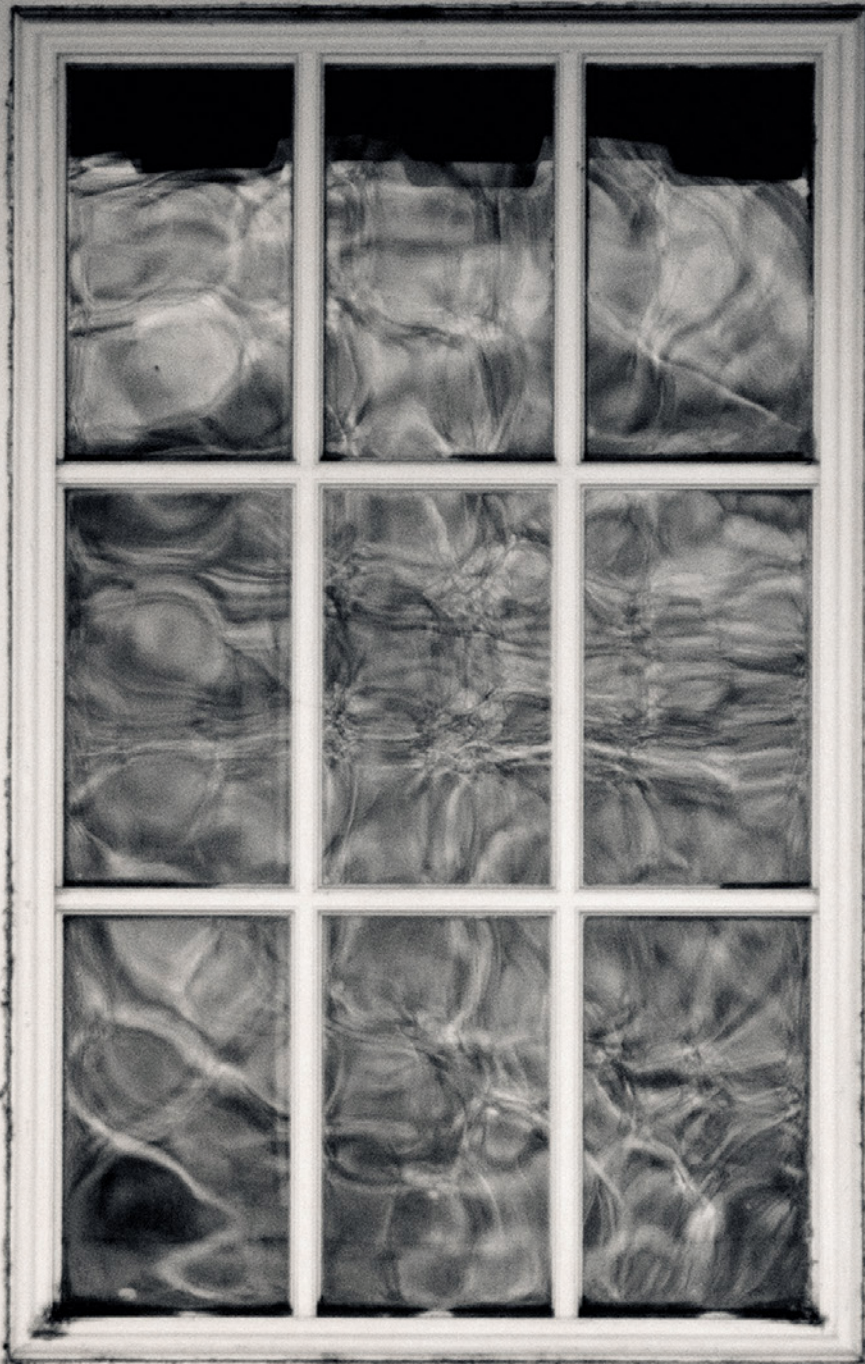
The judgment that many talk about evangelism but few actually participate is so unfortunately obvious that it hardly needs to be stated, but Southwestern Seminary is preparing a generation that is very different—they do more evangelism than they do talking. You will see it in the pages of this magazine, but I particularly want you to notice some members of our faculty who have excelled in their leadership in this area. Keith Eitel is the dean of our Fish School of Evangelism and Missions and has proved time and again over the years to be one of the most effective leaders in this area. Joining him are David Mills and Matthew Queen, who give the major emphasis to evangelism and who have created a “culture of witness” here on the Southwestern campus. I cannot begin to express my gratitude to them for what they have done. Steve Lee, in the meantime, works for the department of evangelism as the leader of our church planting efforts and is monumentally successful.

Of course we expect those in the School of Evangelism and Missions to be faithful in their witness, but the amazing truth is that most of our professors have become deeply involved in evangelism. Malcolm Yarnell and Tommy Kiker, while not teaching in evangelism, require of their students consistent witness as part of their classes in theology and pastoral ministry. Almost every time there is a group going out to share their faith, our major Dead Sea Scrolls scholar, Ryan Stokes, is there to lead the way, taking students on a regular basis and directing them in evangelism. Terry Wilder in New Testament does exactly the same thing. These men provide the greatest inspiration I know, and it would be easy to detail the work of many other faculty members.

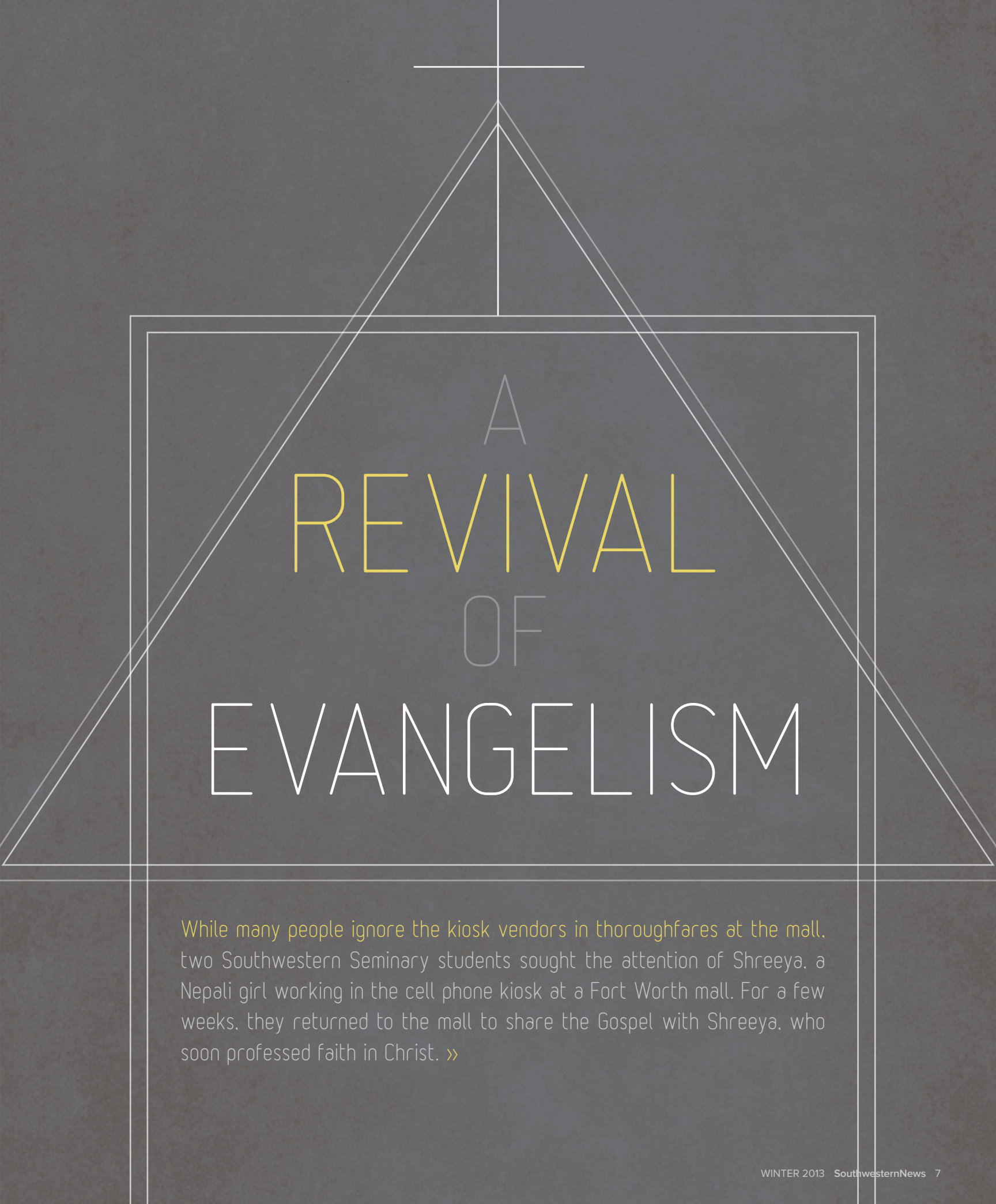
Consequently, as you read the stories of evangelism that you will find in this issue, my prayer is that you too will be inspired, if you have not already done so, to take up the torch of witnessing and hold it high so that the light of Christ may shine into every man's life. God bless you everyone.

Until He Comes,

PAIGE PATTERSON




Story by **Benjamin Hawkins**
Photography by **Adam Tarleton, Nic Hervey & Ben Peacock**



A REVIVAL OF EVANGELISM

While many people ignore the kiosk vendors in thoroughfares at the mall, two Southwestern Seminary students sought the attention of Shreeya, a Nepali girl working in the cell phone kiosk at a Fort Worth mall. For a few weeks, they returned to the mall to share the Gospel with Shreeya, who soon professed faith in Christ. »



“In every program of the institution evangelism comes to the front.”

PAIGE PATTERSON

After praying that God would give him the opportunity and courage to share the Gospel, another seminary student met a man whose truck ran out of gas at a grocery store and who had no money to refill it. Seeing this opportunity, the student bought him a tank of gas and led him to faith in Christ.

One college student voiced a similar prayer; and while walking around campus that evening, she met a teenage boy and his little brother and led them to faith in Christ.

One seminary professor and his pastor, while eating lunch together, led a Filipino hibachi chef to Christ.

At Southwestern Seminary, students and faculty members report similar testimonies of evangelism and new professions of faith on a weekly basis. Such reports testify to what President Paige Patterson, during the 2011 annual meeting of the Southern Baptist Convention, called a “real revival” on the campus of Southwestern Seminary.

“In every program of the institution,” Patterson said, “evangelism comes to the front.”

According to Associate Professor of Evangelism David Mills, more than 1,300 people have professed faith in Christ since 2010 because students intentionally shared the Gospel as a part of the evangelism and missions practicums that form a part of the seminary’s curriculum.

Every week, students and faculty members also report professions of faith made through Southwestern’s endeavor to reach the community surrounding the seminary campus, Mills says.

In 2009, President Patterson initiated operation Taking the Hill, an effort to take the Gospel to the nearly 6,700 households within a one-mile radius of Southwestern Seminary. After the completion of this initiative, which involved door-to-door, personal evangelism by volunteer teams of seminary students led by faculty and staff members, Southwestern initiated No Soul Left Behind. Through this endeavor, professors and students once again knocked on doors that had been left unanswered in the previous campaign.



“It is very rewarding to see students out in the community doing this work and to see the heart they have for these people and the heart they have for the Bible.”

RYAN STOKES

Assistant Professor of Old Testament

Having completed No Soul Left Behind, the seminary will now expand its evangelistic outreach in an endeavor called Going the Second Mile.

Even before he joined the faculty at Southwestern Seminary, Assistant Professor of Old Testament Ryan Stokes heard about the resurgence of evangelistic fervor among students and faculty members at Southwestern. After he moved to Fort Worth, he soon got involved in Taking the Hill and No Soul Left Behind, and he also plans to participate in Going the Second Mile.

“It is contagious when you see what these guys are doing around here,” Stokes says. “It is pretty exciting. There are a lot of places that say that your faith is a thing that you should keep to yourself, and we certainly want to be respectful of people who have different viewpoints, but it is nice to be at an institution where they encourage you to get out there and talk with people about these things.”

On a weekly basis, Stokes leads students from door to door to share the Gospel, and he is inspired by their devotion to the Great Commission. He recounted the story of one student who for months had been sharing the Gospel with a teenage boy named Isaiah. Stokes joined this student for one day of evangelism and felt privileged to see his efforts come to fruition in Isaiah’s life.

“It is very rewarding to see students out in the community doing this work and to see the heart they have for these people and the heart they have for the Bible,” Stokes says. While seeing students at work in evangelism encourages him to devote himself wholeheartedly to God, Stokes also says that he wants students to learn something from his own participation in the seminary’s evangelistic efforts.

“A lot of times students may think, ‘I am going to serve God with my mind. I am not someone to go out and get involved with people’s lives. I’m not an evangelist. I’m not



“Evangelism is part of our heritage. Southwestern was the first seminary to establish a chair of evangelism. Campaigns like Taking the Hill or Going the Second Mile make evangelism an intentional discipline.”

MATT QUEEN

Assistant Professor of Evangelism

called to be an evangelist. I’m called to be more of an academic, a theologian,” says Stokes, who is himself an academician—a doctoral graduate from Yale University who is involved in Southwestern’s Dead Sea Scroll’s research alongside his own research projects. “I hope that students won’t see those things as mutually exclusive. In the same way, perhaps there is a tendency for some students to say, ‘Well, I am going to get out and serve God and do things for God. I am not going to waste this time in academics.’”

Stokes pointed to role models from Southwestern’s faculty, who wed evangelistic fervor with academic rigor.

“We have faculty from the School of Theology who are not just academicians,” he says. “They are going out and getting involved in people’s lives. We have other faculty here who are evangelists, but they aren’t just evangelists. They are very intelligent people who think about the Bible in a sophisticated way. ... Southwestern really does have a healthy balance between academic rigor and a passion for changing people’s lives.”

According to Tommy Kiker, assistant professor of pastoral ministry, evangelism is a part of Southwestern’s “DNA.” He recalled several professors who have been active in



Students are required to witness regularly in evangelism and missions classes at Southwestern. Since the spring 2010 semester, students have seen 1,355 professions of faith from these encounters.

evangelism and who have required their students to share the Gospel intentionally as a part of their classes. He does the same in his own classes. In his Foundations of Pastoral Ministry course, Kiker requires students to evangelize intentionally at least 5 times during the semester. Last fall, 40 students from two sections of this course shared the Gospel more than 200 times and reported 17 professions of faith.

“If you can’t share the Gospel five times in a semester, then you’re not ready to be a pastor,” Kiker says. No better method exists for training evangelistic pastors than to model evangelism and then to let them share the Gospel themselves.

“Seminary is where we train and develop habits for a lifetime of ministry,” Kiker says, “and if you don’t do it here, you probably won’t start off doing it in your ministry, and some guys won’t ever start doing it.”

Evangelism is “part of our heritage,” Matt Queen, assistant professor of evangelism says, adding that Southwestern was the first seminary to establish a chair of evangelism. “Campaigns like Taking the Hill or Going the Second Mile make evangelism an intentional discipline.”

“If we are not intentional in our evangelistic efforts,” Queen says, “then these efforts become nothing more than good intentions.”

According to Queen, students who consistently and intentionally share the message of Christ while at seminary gain a lifelong passion for evangelism.


These students often ignite a similar passion in the churches they attend while at seminary, and they set a pattern for their future ministries.

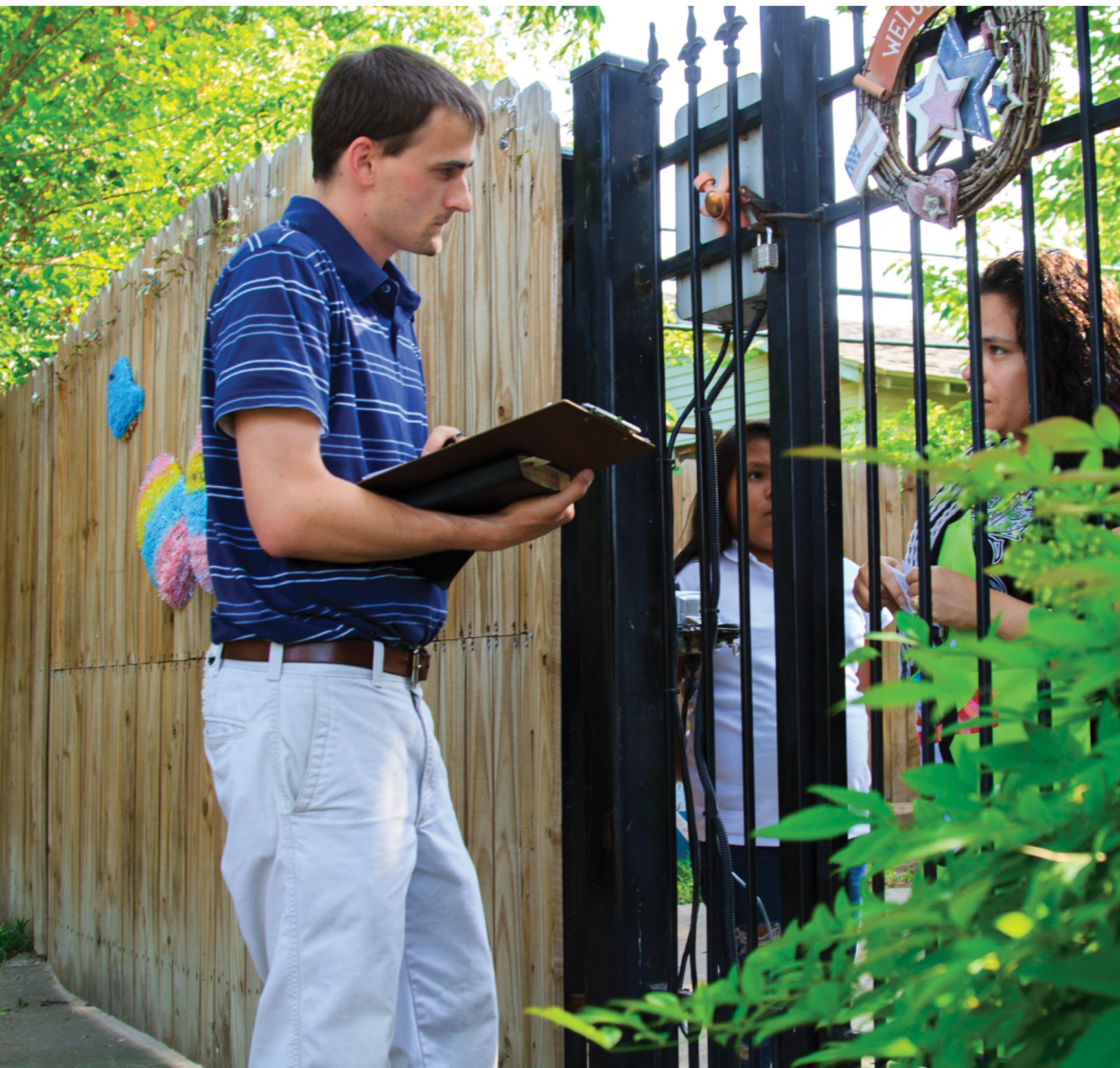
Assistant Professor of Missions Mike Morris, who takes his students into the community to share the Gospel regularly, remembers the impact of learning evangelism during his days as a student at Southwestern Seminary.

“I think it is really important for students to see professors doing evangelism,” Morris says, commenting how special it was when professors would join him and other students as they shared the Gospel in downtown Fort Worth nearly 30 years ago. He also says that he cannot remember a time before Taking the Hill began when professors would take students into the community on a daily basis.

“I never shared the Gospel with anybody before I became a student here,” Morris says. But, as he joined other students in evangelism, he learned how to share the Gospel and soon led someone to Christ—a middle-aged cowboy who, in tears, repented of his sins and professed faith in Christ in Fort Worth’s historic stockyards.

That moment, Morris says, “was stamped in my memory,” and from that moment on, he developed an appetite for evangelism. He wants his students to have a similar experience and to develop the same appetite.

“I want them to experience winning somebody to Christ on a personal level,” he says, “and I think that will make a huge difference in their future ministry.” 





Grace Greater Than All Our Sins

Story by Benjamin Hawkins
Photography by Ben Peacock

Charged with three felonies and two misdemeanors, Brandon Kiesling watched as his mother walked away in tears because she was unable to pay the \$100,000 bond to bail him out of jail. At that moment, Kiesling realized that his actions could devastate the people he loved most.

"I remember seeing her walk away and realizing that what I was doing wasn't affecting just me," Kiesling says. "It was affecting other people. I didn't realize it until then."

Born in small-town Latham, Mo., Kiesling moved with his family to the nearby town of California, Mo., while he was in the eighth grade. Trying to win favor from his peers, he began to drink alcohol. Then, as a sophomore in high school, he smoked marijuana for the first time and soon began to sell it to fund his own addiction. In January 2003, as a junior in high school, he began to use methamphetamine.

Finally, in August, he was caught making meth and was arrested. His parents bailed him out of jail, but he returned to drugs the next day.

"My life was a wreck at this point," Kiesling says. "At this point, I was using about \$500 worth of drugs a day. My life was spiraling out of control. I dropped out of high school two months later. It was my senior year."

Then Kiesling was arrested again.

"I keep this in my wallet as a reminder of what God has brought me from," he says, pulling out a newspaper clipping from Nov. 7, 2003. "It was the newspaper clipping from the day when they busted me. I was living in

a different apartment at that time, and six cops came in and busted down the doors and found \$5,000 worth of drugs in my apartment.”

This time, Kiesling’s parents could not afford to bail him out of jail, and he would likely face 15 years in prison. When he saw the pain that he was causing his family, Kiesling knew that he needed to change, but he did not know how. But a friend then showed him the impact of persistent evangelism, and a judge taught him the meaning of grace.

Robert Strong worked at a restaurant with Kiesling throughout high school. A follower of Christ, Strong also befriended Kiesling and witnessed to him consistently.

“He continually invited me to church throughout this whole time, continually shared the Gospel with me,” Kiesling says. “I shot him down all the way through high school.”

But as Kiesling sat in jail after his second arrest, Strong continued to show him the love of Christ and to share the Gospel with him.

“When I was in jail, he was the only person that came to visit me,” Kiesling says. “None of my drug friends came, for apparent reasons. He was the only one out of everybody that I knew, besides my family, that came and visited me. That stuck out.”

After spending a month in jail, the court allowed Kiesling to visit a drug rehabilitation center. Afterward he was placed in a security bond, under the strict supervision of his parents, until his court date. During this time, Strong continued to visit Kiesling, witnessing to him and inviting him to church.

Kiesling finally accepted Strong’s invitations and attended a Baptist church where, he remembers, the pastor “preached in a way that I had never heard before.”

“I knew God was calling me,” Kiesling says, “but I thought He messed up. Why would He call somebody with my background, with all the stuff I had done? I just didn’t understand.”

“He communicated the Gospel so clearly,” he says. “And I enjoyed it. So I continued to go back.”

Then, in April 2004, Kiesling appeared before the court.

“I went into that courtroom expecting to go to jail for 15 years,” he says. “And I was ready for it. But the judge gave me five years probation with a suspended imposition of sentence, which means that once I finished my probation, my records were wiped clean—no felonies, nothing on there for the rest of my life. I was given grace that day.”

The following Sunday night, the pastor at Strong’s church preached on the grace of God. After the service, he spoke with Kiesling, reminding him that God’s grace is incomparably greater than the grace he received from the judge.

“And it clicked for the first time,” Kiesling says. “It was like a light bulb had just come on. I can’t explain it, other than that God just finally made it clear to me. And at that point, I received Christ Jesus into my life. From that moment on, I was like a sponge.”



Kiesling began to read Scripture and tell other people about what God had done in his life. At one point, he and a friend packed their car with 5,000 tracts and tried to permeate the town with the Gospel message. The following year, during a revival service, God called Kiesling to the ministry.

“I knew God was calling me,” Kiesling says, “but I thought He messed up. Why would He call somebody with my background, with all the stuff I had done? I just didn’t understand.”

For three months, Kiesling ran from God’s call, until his pastor confronted him and encouraged him to trust God. With the support of his pastor, Kiesling then enrolled at Hannibal-LaGrange University in 2006 and ministered at a nearby church while attending school. In 2009, he graduated with a degree in biblical studies, and he met his future wife, Alicia. The following year, he and Alicia were married, and a month



later they moved to Fort Worth, where Kiesling began his Master of Divinity at Southwestern Seminary.

Although Kiesling originally intended to earn a master's degree in biblical counseling, God changed his heart when he took Contemporary Evangelism with Matt Queen, assistant professor of evangelism.

"After going through that class, I understood that God had a more specific calling on my life," Kiesling says. "I realized the importance of the Gospel. I always knew the Gospel was important, but Dr. Queen made me understand that everything we do in ministry is about the Gospel. Everything. It is the most important thing. So why shouldn't I spend most of my time and energy trying to figure out how to communicate that Gospel."

For this reason, Kiesling changed his concentration to evangelism and, in the spring 2012 semester, eagerly

enrolled in Jesus and Personal Evangelism, a class taught by the late Distinguished Professor Emeritus of Evangelism Roy Fish.

"I have never heard anyone explain the Gospels like he did," Kiesling says. "You could truly tell He was in love with the text, with the man who was the main character of the text."


After taking this class, Kiesling began to meet with Fish and his wife a couple of times each month. Planning to pursue his doctorate in evangelism at Southwestern, Kiesling asked Fish if he would mind being the subject of his dissertation.

"He said, 'Brandon, couldn't you pick a more interesting topic,' Kiesling recalls. "I said, 'No sir. I don't think so. I think this is about as interesting as they come.' And he and his wife gave me their blessing to help me in whatever way possible."

Fish also encouraged Kiesling in his evangelistic endeavors. Not only is Kiesling active in evangelism efforts at

his church; but as a part of Taking the Hill and No Soul Left Behind, he has led seminary students into the community at least once every week in order to share the Gospel.

"I love getting the opportunity to lead somebody to Christ," Kiesling says. "I don't know if there is any greater joy out there than seeing that happen. But I think the one thing that would be comparable to that, at least for me, is helping someone else have the opportunity to lead somebody to Christ."

Kiesling expressed his excitement that, through his simple act of opening Scripture and sharing the Gospel, God would pour out His grace and save people from eternal devastation. 



ONLINE EXTRA

Watch video of Brandon Kiesling at swbts.edu/brandonkiesling

INTENTIONAL EVANGELISM

Approaches
& Strategies
for Sharing
the Gospel

Story by Matt Queen
& Keith Collier

MOST CHRISTIANS RECOGNIZE THE IMPORTANCE OF EVANGELISM, BUT THEY ARE AT A LOSS WHEN IT COMES TO STRIKING UP A CONVERSATION WITH A STRANGER ON A PLANE, IN A GROCERY LINE, OR AT THE GAS STATION. THE FOLLOWING IS AN ANALYSIS OF FIVE COMMON APPROACHES TO SHARING THE GOSPEL WITH SOME ADDITIONAL EVANGELISM TIPS BASED ON A CONVERSATION WITH SOUTHWESTERN EVANGELISM PROFESSOR MATT QUEEN.

Each approach has potential strengths and weaknesses, but not all approaches are created equal. The first two strategies are not recommended as normative approaches for evangelism. Queen recommends a blended use of the final three approaches. Each has its own advantages and usefulness in particular situations. The leading of the Holy Spirit should dictate which approach, or approaches, should be incorporated in any given evangelistic encounter. »

THE WAITER

The waiter sits back passively, waiting for an evangelistic opportunity to present itself miraculously. All nervousness must be gone before he shares because he wants to see God do the work. He does not want to force anything on anyone, and he wants to avoid any manipulation or man-centeredness in the evangelistic activities of God.

While it is commendable to avoid manipulation, we do not see this approach as a regular type of evangelistic method in the New Testament. The typical approach in the New Testament is direct in nature and intentional. Often times, a waiting approach can lead to a level of passivity that ultimately results in failure to think about evangelism at all. Good intentions usually lead to no intentions in evangelism.

THE BULL

The bull comes out of nowhere, rushes in on an unsuspecting stranger, and launches into an evangelistic presentation before a person can get out "Hello. My name is ...". Like a bull in a china shop, he does not seek to build bridges in the conversation or to develop a relationship. He simply takes control of the conversation.

While this person can be applauded for being very direct and intentional in evangelism, this approach often forces the conversation and can lend itself to manipulation or people feeling pressured. When this happens, people will either change the subject or, worse, make a false profession of faith out of fear or ignorance just to get the bull to back off or go away. The bull also has a tendency to focus on his ability to convince the other person rather than the Holy Spirit's work to convict.

THE NARRATOR

The narrator uses his testimony to present the Gospel. I use this narrative approach when sitting next to someone on a plane. I ask him if he is coming or going, make small

talk, and ask him what he does for a living. Typically, as the conversation progresses, the person will ask me about myself, so I share with them a little about my family and what I do. I then attempt to bridge the conversation into an opportunity to share my testimony.

Sharing your testimony is a strong approach because it is natural and relational. However, one weakness to this approach is that we sometimes get bogged down in sharing our story and then the conversation either gets sidetracked or never contains an explicit explanation of the Gospel.

So, I instruct believers to have a three-part mental outline ready: what life was like before Christ, how you came to Christ, and what your life has been like since coming to Christ. Be careful not to spend the majority of the time on your life before Christ or after Christ. You want to spend the most time on how you came to Christ as you mix in an explicit Gospel presentation.

THE INQUISITOR

The inquisitor asks questions that lead the conversation to a point where he can directly share the Gospel. Jesus best modeled this questioning approach, such as in his conversation with the woman at the well. Randy Newman's book *Questioning Evangelism* is an excellent resource for those interested in learning more about this approach.


One potential weakness with this approach is that the person may feel defensive if you bombard him with too many questions. Additionally, when you ask an extrovert a series of questions, he might dominate the conversation with his answers, leaving you no time to share the Gospel.

To avoid these dangers, I encourage believers to stick to a brief set of questions that are direct and thought out. Avoid general, open-ended questions. You want to create a blueprint in order to drive the conversation straight to the cross and resurrection.

THE BRIDGE BUILDER

The bridge builder utilizes his environment, circumstances, situations, and current events to lead a conversation to the Gospel. It could be talking to your doctor about the Great Physician or connecting a news story to evil or hopelessness in the world. Of course, one liability to this approach is that it may sound like a good connection in your mind but come off cheesy. Another hazard is that you could end up arguing about opposing political or economic views and never have the chance to get to the Gospel. However, the strength in this approach is that it is natural, conversational, and effective in bridging to the Gospel.

ADVICE FOR IMPROVING YOUR PERSONAL EVANGELISM:

- Be intentional about starting conversations with people in public. Get in the habit of speaking to strangers and making small talk.
- If you struggle with motivation or fear, ask yourself this question: "Am I willing to take the chance that someone else either has in the past or will in the future share the Gospel with this person?" You may not know his past or future conversations, but you can be sure that he will hear it now if you speak.
- Always carry a Gospel tract. If the person seems disinterested, the conversation gets interrupted, or you share the Gospel and he does not respond, you can always leave the tract with him to read at a later time.
- Always call for a response to the Gospel. No Gospel presentation is complete without inviting the person to repent of his sin and place his faith in Christ.
- Always offer to pray for the person. Prayer often opens doors to an evangelistic conversation even with someone who might otherwise seem disinterested. 



SHATTERING THE DARKNESS

How to Implement an
Evangelism Program in
Your Church

STORY BY Benjamin Hawkins

PHOTOGRAPHY BY Alyssa Karr,
Jason Davis & Adam Tarleton

Nearly two years ago, the members of Cana Baptist Church in Burleson, Texas, awoke to the realization of what God could do through them to shatter the darkness of sin and hopelessness in Texas and across the world.

In February 2011, Pastor Charles Stewart asked his congregation to consider whether they would ask and trust God to bring one soul to Christ each week through the members of Cana Baptist Church. Over the next 98 weeks, the church led 313 people to repentance and faith in Christ, from Burleson to Beirut, Lebanon—where a Muslim man looking for answers about Jesus came upon a church member participating in a short-term mission trip.

On a weekly basis, Stewart shares from the pulpit the stories of how God extends his mercy to men and women, and he lights a candle at the front of the worship center for each new believer.

“I give a testimony so that (church members) have a real name, if they want to pray for that person,” says Stewart, who also serves as an adjunct instructor at Southwestern Seminary. “I tell them the circumstance of this person coming to Christ, and the reason I do that is so they can understand how God brings people to Himself, that God uses ordinary people to bring other ordinary people to Jesus.”

While taking one of her family members to a rehabilitation center, one church member shared the Gospel with



Above: Cana Baptist Church pastor Charles Stewart stands in front of the church’s sign. **Below:** Tommy Kiker, a pastoral ministry professor at Southwestern and member of Cana Baptist Church, has been actively involved in evangelism at both.

a young woman who had just been released from prison. Another church member led a family member to Christ on his deathbed. After a month of prayer, another member led a fellow firefighter to faith, and other members successfully witnessed to a hibachi chef at a Chinese restaurant. Also, one member proclaimed the Gospel through Facebook, and two members led a first-time visitor to Christ after the morning worship service.

“God works in the most incredible ways,” Stewart says. Although he dubbed this evangelistic effort at Cana Baptist with the title, “Shattering the



Evangelism professor David Mills (right) engages a young man in an evangelistic conversation. Mills and other Southwestern professors help train local churches in evangelism efforts.

Darkness,” he never intended it to be a temporary program. “This is the Great Commission, and I want this to be the DNA of Cana Baptist Church.”

Many seminary professors and students have been drawn to the church for this reason precisely. According to Tommy Kiker, assistant professor of pastoral ministry at Southwestern and a member at Cana Baptist, the church makes evangelism a “weekly emphasis, and that is the key if you’re going to change the DNA of a church.”

But according to David Mills, assistant professor of evangelism at Southwestern and another Cana Baptist member, many Christians

see evangelism as an abnormality rather than as God’s design for local churches. Since 1985, Mills has worked with associations and churches throughout Georgia and Texas to train believers for a lifestyle of evangelism.

“Today, we are surprised when someone comes to the Lord, follows him in baptism, and begins sharing the Gospel,” Mills says. “We think, ‘Wow. Maybe God is calling him into ministry. Maybe she will be a missionary.’ We are surprised when someone has that level of commitment.

“But it is not the witness who is unusual. It is not the Christian witness, the soul winner, who is the aberration. The aberration and the

perversion of Christianity is *no* evangelism and *no* outreach. That is not normal Christianity. That is subnormal. Vance Havner said it best—most Christians today are so subnormal that if one of them became normal, we would think he was abnormal. The New Testament norm is much higher.”

In order to meet this standard for evangelistic normalcy, three foundations must be laid in churches. First, Mills says, the congregation has “to have a heartfelt, soul-shaking, hell-robbing commitment as a church to pray for lost people and to pray for them by name.”

Second, the pastor must “set the example,” Mills says. “The people will hardly ever



Top Left: Cana Baptist Church pastor Charles Stewart holds up a one-verse evangelism card. **Top Right:** A new believer is baptized at Cana Baptist. **Bottom Left:** A young family responds to an invitation at Cana Baptist. **Bottom Right:** Stewart welcomes a young man who came forward for baptism.

out-perform the pastor, but if he'll set the example, the church will become evangelistic."

Third, churches should consistently offer evangelism training. At Cana Baptist, church members participated in Evangelism Explosion, and many of them also trained to take part in the North American Mission Board's Evangelism Response Center (ERC). Through

the ERC, Christians can receive phone calls from lost men and women throughout the United States who want help and who are open to the Gospel.


According to Mills, believers can also read books like *Breaking the Evangelism Code* by Victor Benavidez or *Share Jesus Without Fear* by William Fay. Mills and other Southwestern professors also offer to lead evangelism training at churches or associations.

Mills encourages churches to offer evangelism training. Whether they have one or many methods for this training, they must consistently offer it even when the fruit of the training does not meet expectations.

"If you elevate your training," Mills says, "you end up elevating your performance," and in the process, members will continue to grow in their ability and passion for evangelism.

According to Mills, churches can join with Cana Baptist in making evangelism the norm. At Cana Baptist, Pastor Stewart calls the congregation to trust God for evangelistic opportunities and to be reliable in sharing the Gospel when these moments arise.

"Can God trust a lost person into your care?" he asks. "Wouldn't you like to know that, if He brings a lost person into your life, He can trust that you are going to try to share the Gospel with that person?" SN



EVENT EVANGELISM

Draws in the Nets

STORY BY Sharayah Colter & Keith Collier

PHOTOGRAPHY BY Jason Davis, Matthew Miller & Alyssa Karr



When the crowds gathered and inquired about the commotion at Pentecost, Peter leveraged the opportunity to preach the Gospel and call men and women to faith and repentance. Likewise, throughout church history, churches and individuals have used large- and small-scale events to proclaim the Good News of Jesus Christ and invite people to surrender their lives to Christ. In that same vein, Southwesterners are using organized events to preach the Word and reach the world. The following stories give a glimpse of a few of the creative means they are using to reach people on the street corner, in the hunting lodge, and in public schools.

ROCK THE BLOCK

Rarely does a day come around each year that requires Christians to toe the line of being in the world and not of it more than Oct. 31. The day demands the most delicate harmony of not loving the world or its ways, but loving the people living in it enough to show them the Lord and His ways.

In any given setting—Christian or non—the topic of how to handle Halloween will certainly garner views as diverse as the costumes that emerge each fall.

Some say avoid it at all costs: Lock the front door, turn off the porch light, and hide out until morning.

Some say join in the fun: Stock up on candy, cover the porch in cobwebs, and watch scary movies.

Yet, others say redeem it: Take this once-a-year opportunity to shine the light of Christ on what many would deem the darkest day on the calendar.

In redeeming Halloween, the search for a way to share the Gospel ensues. While the historical trend has been to hold fall festivals, some churches have begun to look for other ways to reach the lost on the 31st.

First Baptist Church in Euless, Texas, became one such church this year. After holding a monstrous festival called Trunk Fest each fall, the church decided in 2012 to instead hold Rock the Block—an event where the church’s community groups simultaneously hosted block parties in their own neighborhoods.

Harrison Chow, a member of one of First Euless’ community groups and a student at Southwestern, said Rock the Block and the decision to “decentralize” their event proved incredibly effective.

“It was a great time for us to get to know [our neighbors],” Chow said, describing how his community group grilled hot dogs and hamburgers and offered face painting

at their neighborhood get-together. “We actually shared the Gospel with quite a few people. There were four who accepted Christ, so that’s really cool.”

Chow said the block party was more conducive to having spiritual discussions with neighbors than the large-scale festival had been, since people were less focused on candy and more focused on conversation.

By capitalizing on an evening when people are willing to come out of their houses to mingle with neighbors, groups such as Chow’s can successfully navigate the command in Romans 12:2, not to be conformed to the pattern of this world and the command in Matthew 28:19-20 to go into all the world and make disciples.

GAME BANQUETS

Southwestern president Paige Patterson loves telling hunting stories. His stories captivate thousands of men and their sons in sportsman’s game banquets throughout the year in churches across the country. As he recounts his harrowing tales and gives advice on biblical manhood, he also tells the greatest story ever told—the Gospel.







Harrison Chow's community group from First Baptist Church in Euless took advantage of Halloween as they grilled hot dogs and hamburgers, painted faces, and shared the Gospel with people in a nearby neighborhood.

Patterson, an avid hunter, has preached, taught, and witnessed in 127 countries throughout his lifetime. He has also taken down some of the world's most dangerous game, including a lion, leopard, Cape buffalo, hippo, crocodile, and an Alaskan brown bear.

Patterson sees sportsman's banquets as useful evangelistic tools for churches to reach men and boys with the Gospel. He meets men all the time who would not have darkened a church doorstep for any other event but find themselves broken by the Gospel message and who turn their lives over to Christ. He has personally seen nearly 10,000 men and boys make professions of faith at these events over the years. Additionally, he has written a Gospel tract called "Hunting the Most Dangerous Game," which he uses to witness to people all over the world.

Christian Sportsmen's Fellowship (CSF), the creators of *The Christian Sportsman* magazine, honored Patterson with the first-ever David Livingstone Award in recognition of his missionary heart combined with a passion for hunting, Jan. 4. David Livingstone, the namesake for the award, was a British medical missionary to Africa known for his hunting expeditions and exploration of the interior of Eastern and Central Africa. Patterson, a CSF Master Sportsman, also serves as a contributing editor for *The Christian Sportsman*.

GOOD NEWS CLUBS

In 32 Fort Worth Independent School District (FWISD) schools, hundreds of students hear the Gospel, learn from the Bible, sing worship songs, and memorize Scripture every week through Good News Club—a national ministry of Child Evangelism Fellowship. Eighteen churches sponsor these clubs, providing teachers, counselors, and follow-up discipleship teams who visit the families of the children who attend the after-school clubs with signed permission slips from their parents.

Southwestern alumnus Tricia Jernigan, children's minister at Wedgwood Baptist Church, which sponsors 10 of the 32 clubs in FWISD, says serving through Good News Club not only allows children to hear the Truth of God's Word but also provides the opportunity for teams to share that same Truth with the children's families.

"Kids are the treasures of their parents," Jernigan says, "and when kids have been impacted by adults who are sharing Jesus Christ, you can't help but be excited about that, can't help but be like, 'Man, something's happening with my child here, and it's good stuff.' A lot of times, if we can't reach the parents, who better to reach them than their own kids?"



Good News Clubs provide a fun, interactive afterschool venue to share the Gospel with children. Southwestern students have witnessed the clubs' impact spill over from the school into the children's families.

Jernigan said when Good News Club volunteers knock on families' doors, they do not get the stereotypical turning away that many expect in evangelism because the children become excited to see workers from their clubs, and in turn, their parents do too.

"When we do our visits, we really do not have a 'We're going to shut the door in your face' kind of response," Jernigan said.

Southwestern alumnus Brad Smith* and his wife Stacy*, whom the International Mission Board (IMB) will soon appoint as missionaries, serve as one of the teams that visits the children and their families each week. The Smiths have



“About two years ago, the Lord convicted me that if I truly loved Him as He said I should, then I have to start sharing the gift that He had given me in salvation,” —Stacy Smith*



made it a priority to include their daughters—Mandy*, age 3, and Emma*, age 2—in evangelism and say they realize the girls would likely not have caught that passion if intentional evangelism had not been a solidly entrenched part of their everyday lives.

“We just saw such an opportunity in going as a family,” Brad says. “I mean sometimes they are moving around, and it’s always an interesting scenario, but I think that it definitely opens the door for us to talk with people because they drop their guard whenever you come in with little ones.”

On one occasion, the Smiths visited the home of a mother, aunt, and grandmother who work different shifts around the clock to provide for 12 children while the father serves a prison sentence. Just before the Smiths arrived, the family had been having a discussion about whether evolutionists or creationists correctly accounted for the beginning of the world.

“One of the sons was telling the daughter that the Bible

is true, and she said, ‘Well, school says [evolution is true],’” Brad recalled. “So the daughter ended up coming outside, and we started talking with her, and as we shared with her, she ended up making a profession of faith. That was on a Tuesday, and then on Wednesday, the whole family, in two vehicles, came to church. That was a really neat thing to see.”

In a visit with another family, the Smiths spoke with a woman who had a picture of the Last Supper hanging above her couch but did not know its significance.

“She said, ‘Oh, is that what that is? It was a gift from my mom. I’ve never known what that was,’” Stacy recalled. “Brad went on to share the Gospel with her, and she said she had never heard it.”

The woman has not yet accepted Christ, but her children now attend church with Jernigan and the Smiths by way of Wedgwood’s “Kid Reach” bus ministry. In fact, many of the families impacted by Good News Clubs attend church now.

“The lostness, even around where we live, is immense,” Brad says.

The Smiths and Jernigan agree that actively evangelizing will not ‘just happen,’ but will take planning, dedication, and simple obedience.

“About two years ago, the Lord convicted me that if I truly loved Him as He said I should, then I have to start sharing the gift that He had given me in salvation,” Stacy says. “Even though I’d grown up in the church and become a Christian 15 years ago, I’d only shared my faith maybe five or six times, I’m ashamed to say. God has just brought me along, step by step, showing me how to be faithful and obedient in that area, and He’s used the Good News Club to teach me how easy it is to be intentional for Him in sharing my faith, and it has allowed me to see that you can be there with your entire family. It doesn’t matter if you have preschoolers, or if you work full-time or if you stay home or if you live in seminary housing. It’s just about opening your eyes and being intentional.” SN

*Names changed for missionaries’ security

EVANGELISM

THE FIRST STEP IN MAKING DISCIPLES

STORY BY Keith Collier & Sharayah Colter

PHOTOGRAPHY BY Adam Covington & Adam Tarleton

Jesus, in his Great Commission in Matt. 28:18-20, charges Christians with the imperative to make disciples of all nations. This is accomplished not only in leading a person to faith in Christ but also teaching them to obey the Lord's commandments. Thus, evangelism becomes the beginning of discipleship.

Southwesterners Michael Martin and Matthew Robinson demonstrate that whether a person comes to faith under the evangelistic preaching of God's Word or through personal evangelism, the ultimate goal is to produce disciples—faithful followers of Jesus Christ who love Him and obey Him.

STARTING FROM SCRATCH

When Michael Martin's pastor asked him to preach a Sunday morning service while he was out of town, Martin gladly accepted as he had done before. But Martin, a May 2012 Southwestern graduate and associate pastor at Garden Acres Baptist Church in Burleson, Texas, did not realize what God had in store.

Prior to the service, a church member named Becky introduced Martin to a young man named Glenn, whom she had brought to church and wanted Martin to meet. Martin and Glenn shared a love for hunting, and she thought they would make a good connection.

At the conclusion of his sermon, Martin offered the invitation and noticed Becky trying to get his attention.

"During the invitation, she was mouthing to me 'Wait a minute. Wait a minute.' And she gestured down to this guy that she had brought," Martin recalls. "We're going to sing 100 verses of *Just As I Am* if somebody's doing that."

As the invitation went on, Martin noticed Glenn fidgeting in the pew.

"He gives me a couple of nods like he's going to do it and (then) doesn't," Martin says. "Finally, he comes down the aisle and says, 'I need to be saved.'"

Martin immediately began the discipleship process. Later that week, while dove hunting, the two discussed the meaning and



Michael Martin (*right*) uses a common interest in hunting and shooting as a venue for discipling Glenn (*left*).

importance of baptism. The following Sunday, Martin baptized Glenn.

Glenn has no church background, so Christianity and church life are brand new to him. Martin recognizes that the discipleship process starts with small steps. Two of the primary initial steps include getting Glenn to read the Bible and attend church regularly. Martin gave Glenn a camouflage Sportsman's Bible and showed him how to use the Bible app on his smartphone.

"It's okay to take it slow," Martin says. "You don't have to bombard them with everything they need to know and with homework. Just take it slow and make sure they have the basics."

Glenn works as a roughneck in the oil fields of West Texas, which has him working two weeks on and then two weeks off. Martin makes an intentional effort to stay in touch when



him; it's to help him walk with the Lord for the rest of his life and to keep him from falling away.

“WE HAVE ENOUGH MEN WHO ARE JUST BELIEVERS. WE NEED MORE MEN WHO ARE ACTUALLY WALKING WITH THE LORD AND ACTUALLY LEADING THEIR CHURCHES AND THEIR FAMILIES. WE HAVE A GREAT NEED FOR THAT AND A GREAT ABSENCE OF IT IN THE CHURCH. THAT’S WHAT MOTIVATES ME.” – Michael Martin

Glenn's out in the field and to get together when Glenn's back in town. They often meet to shoot guns or hunt, but Martin always makes sure to discuss spiritual matters as well.

"His schedule is difficult, and my schedule is busy, so that's a bit of a challenge," Martin says. "And then it's also real easy to just go and hang out and be friends. I genuinely think he's a cool guy and like being friends with him. We have a lot of common interests, so it would be real easy to just hang out and be buddies and call that building a relationship. But, ultimately, my goal is not just to be friends with

"My goal is to build him up to be a strong church member who is doing everything he's supposed to be doing. I have to keep that in mind. Every time we meet, I think, 'What are we going to talk about? How are we going to get to the good stuff?' Sometimes, I even have to say, 'Let's go inside for a minute, and let's talk.' At first, I was more casual, but now we've established that we always try to talk about the Lord."

Although the discipleship process is not always easy, Martin is convinced that a significant need for men to be discipled exists in the church.

"We have a lot of men in the church that are saved, they have a Bible, and that's about it," Martin says. "They're functionally worthless. They tithe; they attend; maybe you can get them to go on a men's retreat; but that's about it."

"We have enough men who are just believers. We need more men who are actually walking with the Lord and actually leading their churches and their families. We have a great need for that and a great absence of it in the church. That's what motivates me."

FREE PIZZA OR ETERNAL LIFE?

When a group of Southwestern Seminary students found out that a new business, Toppers Pizza, would be giving free pizza for a year to the first people in line for its grand opening, evangelism—not pepperoni or cheese—was the first thing that came to their minds.

Neighbors Matthew Robinson, Jonathan Baldwin, and Van Williams took one look at the pizza flyer and immediately saw it as a prime opportunity to share the Gospel. With their



Above: Matthew Robinson (*right*) studies the Bible with Santiago.

Right: Santiago responds in obedience to Jesus' command to be baptized as a public profession of his faith in Christ.

wives' support and encouragement, the men decided to camp out on the sidewalk with others waiting in line. The next morning, the wives brought coffee and donuts and joined their husbands in evangelism.

The group shared the message of salvation with many, including Alex, a student at Texas Christian University; Jay, a lesbian; Todd, an employee of Toppers; and Santiago, a 17-year-old high school student.

On Saturday morning, Santiago prayed to receive Christ as his Savior.

Robinson says he first shared his own testimony and then explained the 10 Commandments to Santiago and how both of them were sinners and in need of a Savior. Then, using a Bridge to Life tract, he explained how Christ had made a way for sinners to be forgiven of their sin by Christ's death and resurrection.

"He really wanted to know, 'What happens if I don't receive Christ?'" Robinson says. "So I got to explain what it was like to be separated from God, and he fully understood that, 'I'm a sinner. I

need a Savior.' He couldn't believe how it was a free gift and how easy it was. He said, 'That's it? You just have to repent and pray to receive Christ?'"

In the months since leading Santiago to receive Christ, Robinson has been discipling the high school student, teaching him what it means to live a life modeled after Christ. Since early September, Santiago has been regularly attending church with the Robinsons, has joined a Bible study on Luke, and was recently baptized. Santiago also joins the couple and others for lunch after church, where Robinson says Santiago learns firsthand the joy and encouragement of fellowship with brothers and sisters in Christ. Robinson says Santiago, who was a "blank slate" as far as his knowledge of Christianity, continues to learn more each day.

"In this process, Santiago has been learning how to pray, how to confess sins to God, how to obey what He teaches and how to read the Word," Robinson said.

The Bible, Robinson says, is central to his discipling Santiago.



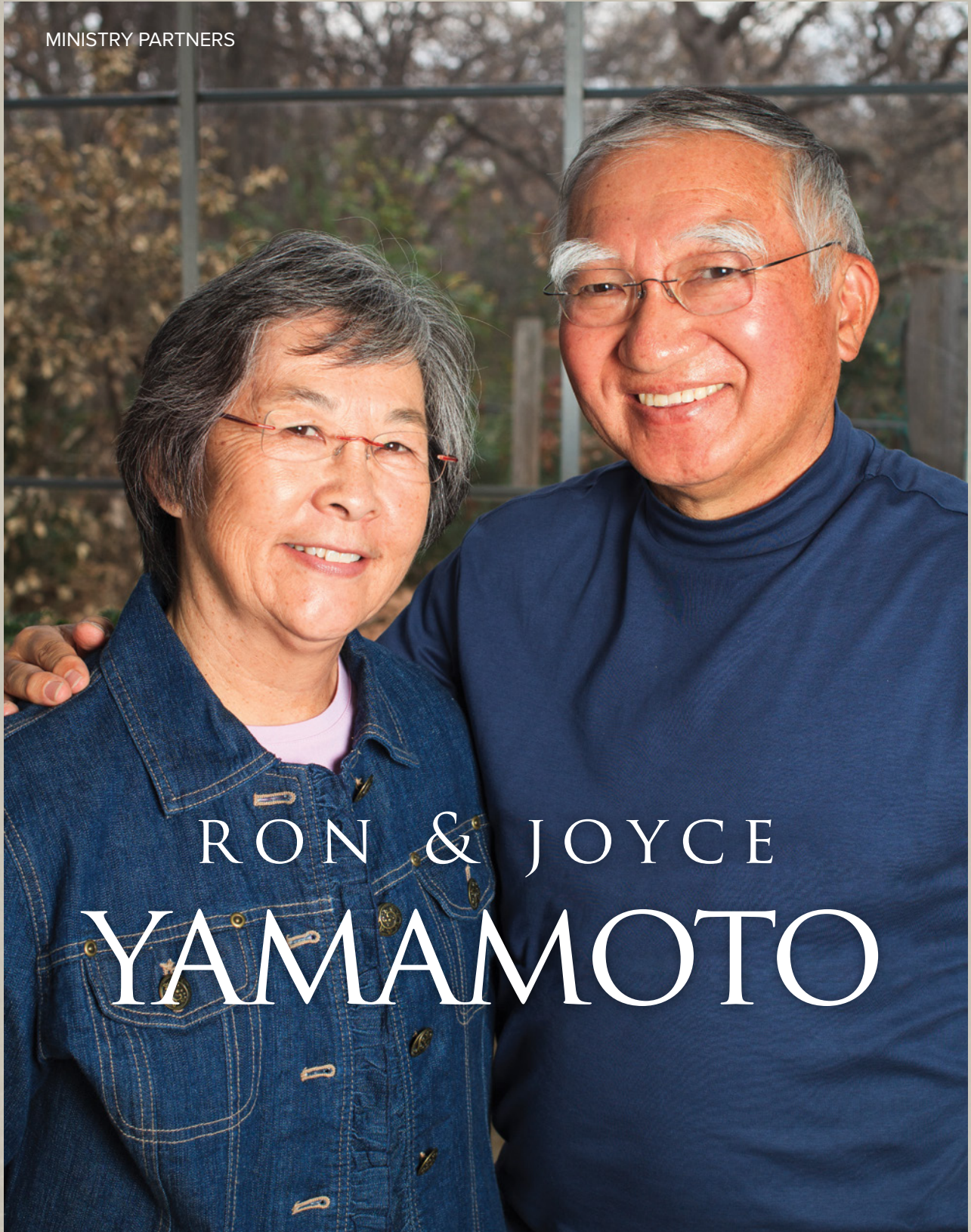
"Purposely, we're not going to a bunch of other [extra-biblical] authors," Robinson says, "because I want him to hear what the Lord has to say. If there's a tip in discipleship, it's to get [people] to focus on Jesus."

And because Robinson has done just that with Santiago, the high school student has told Robinson that this year he was excited to celebrate Christmas and the birth of Jesus, for the first time *knowing* Jesus.

Knowing Jesus and understanding His sacrifice and love, Robinson says, should make it impossible to keep quiet about the saving message of the Gospel.

"If we really believe that Jesus died, then His love should compel us to want to see others come to know Him. Even in the United States—even in Fort Worth—many have still never heard the Gospel clearly presented. Santiago walked close to two miles to come for pizza, and he was on his way to hell, but now he's a brother in Christ." SN

MINISTRY PARTNERS



RON & JOYCE
YAMAMOTO

REACHING THE WORLD FOR THE GREAT PHYSICIAN

Story by Keith Collier • Photography by Matthew Miller

“The thing that has impressed us the most about Southwestern is the fact that they believe that getting out God’s Word and God’s Gospel is the most important thing. Being fundamental evangelicals, we really want the Word of God to be the first push of any seminary.”

Even though he retired a year ago after 36 years as an orthopedic surgeon, Ron Yamamoto and his wife Joyce have not retired from the Lord’s work. Whether discipling believers in their church or traveling the globe to do medical missions, the Yamamotos reflect a firm commitment to Christ’s mandate in the Great Commission to make disciples.

Ron, who came to faith during his first year in medical school, continues to invest his time and expertise in training medical students at the University of Texas Southwestern Medical School. He leads teams of medical students to El Paso, Mexico, Guatemala, and Haiti as part of a medical missions ministry through the Baptist Student Ministry on campus. Often, the trips include students who are not believers but travel with the ministry to sharpen their medical skills and help the underprivileged. As the students work alongside Ron, they hear him share the Gospel with his patients. Additionally, Ron shares the Gospel directly with these students.

“We take groups of these students and go to church ministries and open a clinic so that we can see the locals,” Ron says. “In Spanish, we treat them and give them medications, and then we ask them if we can pray with them.”

With those willing to pray with him, Ron asks diagnostic evangelistic questions and shares the Gospel. He has seen many men and women make professions of faith and begin to be disciplined through this ministry. Along the way, he has even seen some of the non-believing medical students come to faith.

A heart for evangelism has also brought the Yamamotos around the world to places like Kenya, Nigeria, South Korea, and the Seychelles for medical missions as well as Columbia, where they trained pastors in disciple-making.

Several years ago, a friendship with Vice President Emeritus Jack Terry brought the Yamamotos into a relationship with Southwestern Seminary. They became ministry partners first by establishing a scholarship in memory of John Weber, a personal friend and former chaplain to the Dallas Cowboys. Since that time, they’ve continued to support Southwestern through various projects.

The Yamamotos are excited about the global reach of Southwestern, from training pastors in the states to missionaries around the world.

“The thing that has impressed us the most about Southwestern is the fact that they believe that getting out God’s Word and God’s Gospel is the most important thing,” Ron says. “Being fundamental evangelicals, we really want the Word of God to be the first push of any seminary.”

“What I also appreciate is the outreach that you have all over the world—every corner of the world,” Joyce adds. “You’re not afraid to go out to the four corners of the world. It’s just so broad. Getting the Gospel out is the bottom line—to make sure that people have heard the Gospel but also to love them and reach out to them.”

Southwestern appreciates the Yamamotos and other ministry partners who share the seminary’s passion for evangelism and reaching the world with the Gospel of Jesus Christ. If you would like to partner with Southwestern, contact us at 1.877.GO.SWBTS or friendsofsouthwestern@swbts.edu.

By Keith Collier

IMB President says every day worth more than a diamond



IMB President Tom Elliff holds a faux diamond as part of a sermon illustration in Southwestern Seminary's chapel service, Oct. 9 (SWBTS Photo/Alyssa Karr).

Because of the fall, Elliff said, even time has been corrupted.

"Time, unless we have other redemptive plans for it, is not going to just naturally run to the good; it's going to naturally run to the evil."

"We're to redeem the time. We're to have better plans for our time than the devil. By the way, the devil has plenty of plans for your time, and he has already mounted a multi-billion dollar program to capture your time and use it for evil purposes. But you have to buy it back; you have to make better plans for it; you have to redeem it."

"I confess to you that I am speaking on this subject because I wish someone had spoken to my heart about it when I was seated right where you are," said Elliff, who earned his Master of Divinity at Southwestern in 1971.

Connecting his message to the urgency of missions, Elliff pled with students to maximize their time in seminary. He corrected the common error of those who feel theological training would waste time that they could spend on the mission field.

"The call to ministry is the call to train," Elliff said. "It's not (IMB's) preference to have someone sowing into the DNA of a church planting movement something that is not true. Get the best training. It's right here; it's available to you."

Elliff also spoke of the hundreds of thousands of people on the earth who die every day. He encouraged students to get their training now but to continue to share the Gospel as they do so.

"Why not just share it on the way home at the filling station or the grocery store?" Elliff asked. "If you're not going to do it there, you're not going to do it 7,000 miles from here."

"Every person you see has eternity in their heart," Elliff concluded.

Audio and video of Elliff's sermon can be accessed at swbts.edu/chapelarchives.



Current faculty and students receive diplomas at fall graduation

Southwestern commissioned a new class of graduates, including two of its own professors, Dec. 14. The seminary conferred degrees on 197 students—13 undergraduate degrees, 156 master's degrees, and 32 doctoral degrees.

Terri Stovall, dean of women's programs and associate professor of women's ministries, walked across the stage to receive her Master of Divinity degree. Already having earned her Ph.D. and Master of Arts in Christian Education from Southwestern more than a decade ago, Stovall completed work in the M.Div. program to add more tools in her belt to train women for service in local churches, ministries, and mission fields around the world.

Professor of Church Music Don Wyrzten received his Doctor of Ministry in the School of Theology. Wyrzten, whose father founded Word of Life International, serves as chapel pianist at the seminary in addition to his teaching duties. He is a Dove Award winning musician known worldwide for his more than 400 musical compositions and arrangements.

Another highlight of the ceremony included the conferral of 32 doctoral degrees, which seminary president Paige Patterson said were the most he has ever personally witnessed during a commencement. The degrees not only represented Southwestern's ongoing

contribution to biblical scholarship but also the growing impact of Southwestern around the world. Yaroslav Pyzh, president of Ukrainian Baptist Theological Seminary, earned his Ph.D. in Systematic Theology for his dissertation on Baptists in the Soviet Union. Additionally, Ralf Schowalter, a pastor in Rhaunen, Germany, earned his Ph.D. in Baptist and Free Church Studies for his work on the German Anabaptist Hans Denck.

Preaching from Luke 1:5-25, Patterson challenged graduates to submit themselves to the Lord as they go out into ministry. Pointing to Zechariah's encounter with the angel Gabriel, Patterson said people knew he had heard from God.

"Young people, do you know your (congregation) will know when you've been with God and when you haven't?" Patterson asked graduates. "They will know whether or not you're just a professional carrying out your assignment or whether or not you have been with God."

"Just like John the Baptist was the one to announce the incarnation of our Lord, so your assignment is to announce the return of our Lord Jesus Christ. Make no mistake about it, that's an assignment that is not a popular one today. ... I challenge you to go forth in the spirit and the power of the Lord."

Sermon on the Mount examined at preaching workshop



Left: Steven Smith examines the structure of the Sermon on the Mount. Right: David Allen teaches on the Beatitudes. (SWBTS Photos/Adam Tarleton)

Whether young or old, conservatives and liberals, those inside and outside the church—everybody loves the sermon on the mount, said Terry Wilder, professor of New Testament at Southwestern, at the annual Advanced Expository Preaching Workshop, Oct. 8.

Wilder noted that particular passages are quoted in secular culture—although often misunderstood or misinterpreted—such as the Golden Rule, turning the other cheek, the Lord’s Prayer and “Judge not, that you be not judged.” Thus, Matthew 5-7 has become woven into the fabric of American culture, but pastors must understand and preach it clearly.

“The biggest issue in the Sermon on the Mount is how to interpret the Sermon on the Mount,” Wilder said. He noted one scholar who claimed there have been 63 different approaches of its interpretation.

While Wilder believes there is some truth in all the major approaches, he said it is best to take the Sermon on the Mount at face value, taking into account the metaphors and hyperbole, and to strive as Christians to live according to

its teachings as best as possible.

Citing Jesus’ words in Matt. 5:20 of not coming to abolish but to fulfill the law, Wilder said this verse represents the thesis statement for the entire sermon. He explained the relationship between the Old Testament and the Sermon on the Mount as well as the relationship between law and gospel.

“Jesus did not come to abolish the Law but to fulfill the Law by teaching its correct meaning, by obeying the law perfectly, and by providing a way of salvation that meets all the demands of the law,” Wilder said. “I don’t think you can keep perfectly the Sermon on the Mount, but Jesus can. And yet, it is something I must strive for in this life.”

THE BEATITUDES

Dean of Theology David Allen addressed workshop participants in his session on preaching the Beatitudes, found in Matt. 5:1-12.

“The Beatitudes serve as the introduction to the Sermon on the Mount,” Allen said. “Everything that follows in the Sermon on the Mount is something of an

explanation, illustration, or application of the theological truths and concepts that are presented in the Beatitudes.”

The first Beatitude, “Blessed are the poor in spirit,” Allen said, represents those who are “keenly aware of being spiritually destitute and totally dependent on God.”

This first Beatitude sets the course for all that follows, Allen said. Walking through each of the Beatitudes, Allen offered explanation and application of their meaning. He said there is benefit for pastors to preach them individually or as a whole.

STRUCTURE OF THE SERMON ON THE MOUNT

Steven Smith, dean of the College at Southwestern and professor of communication, addressed the overall structure of the Sermon on the Mount. While some argue that it is simply a collection of independent proverbial sayings, Smith pointed out a consistent structure with a main point, two sections, and a conclusion.

“Jesus preaches the Sermon on the Mount, which answers this question,

‘How do we get into the kingdom?’” Smith said. He noted that Jesus contradicted the expectations of the Messiah that the Jewish people held. His kingdom was an invisible kingdom.

Smith explained that in the first section, Matt. 5:21-48, Jesus says their faith must be above average. In the second section, Matt. 6:1 – 7:12, their faith must be below the surface—deep and genuine. Jesus concludes the sermon in Matt. 7:13-29 with four warning couplets: two roads, two trees, two confessions, and two foundations.

THE LORD’S PRAYER

Preaching professor Matthew McKellar concluded the preaching workshop with a session on the Lord’s Prayer, found in Matt. 6.

Outlining Jesus’ instructions on prayer leading up to the Lord’s Prayer, McKellar said the ideal of a prayerless disciple was unfathomable to Jesus. He noted that the Lord’s Prayer can be divided into two sets of three petitions each—the first three focus on the disciple’s dependence on God’s character and the last three focus on dependence on God’s care.

“One of the most accurate pictures of your dependence on the Lord your God is what’s going on in your prayer life,” McKellar concluded.

ONLINE EXTRA

Audio for the workshop can be downloaded at swbts.edu/aepw2012



By Keith Collier & Sharayah Colter

Steinway Pianorama showcases faculty, student musicianship

Faculty and students from Southwestern's School of Church Music played all the right notes at the seminary's "A Steinway Pianorama Christmas" concert, Dec. 6. Pianists tickled the ivories of eight Steinway grand pianos on the main stage in Truett Auditorium during the event, and eight additional Steinway pianos were played in the rotunda prior to the concert.

The performance, directed by Professor of Music Theory Jerry Aultman, featured more than 40 pianists of all ages, from preschool children in the Southwestern Music Academy to Southwestern students to faculty and special guests. Musicians played Christmas classics from various genres, including the fun, up-tempo "Sleigh Ride" to Handel's majestic "Hallelujah" chorus. Several of the pieces featured two pianists at each piano playing simultaneously. Special guest pianists for the evening included T. Bob Davis, a former seminary trustee, and Sue Mitz, professor of music at Dallas Baptist University.

Children in Southwestern's Music Academy, a music preparatory program that serves as a testing center for the Carnegie Hall Royal Conservatory Achievement Program, played renditions of "Jingle Bells" and "Little Drummer Boy." Jill Sprenger, professor of piano at

Southwestern, serves as director of the academy, which is taught by seminary students and faculty.

Pianorama showcased the seminary's progress in becoming an All-Steinway music school—a distinction held by less than 150 institutions worldwide. Steinway pianos are known for their high quality as well as their longevity. A well-maintained Steinway piano can last for more than 100 years.

Ron Losby, president of Steinway & Sons—Americas, surprised the audience at the end of the concert as he came up on stage to play an exciting arrangement of Christmas songs alongside Aultman and other faculty.



College revival refreshes, reminds students



Caleb Wright leads worship during Re-Call, a revival for the College at Southwestern, Sept. 24-26. (SWBTS Photo/Adam Tarleton)

About 150 college students attended Re-Call, the College at Southwestern's revival, Sept. 24-26, and left reminded and refreshed about the Lord's calling on their lives. Bill Elliff, directional pastor at the Summit Church in Little Rock, Ark., spoke for the revival's three sessions and helped students and faculty remember whom they serve and why they serve.

The revival kicked off each night with worship led by Caleb Wright followed by a message from Elliff. The evenings wrapped up with small group decision and counseling time, where students discussed the sermon and the changes

they felt the Lord leading them to make in their lives.

Dean of the College at Southwestern Steven Smith said the revival fit the current needs of the student body. Smith said he has been praying that the students would be spiritually sensitive and not carnally minded.

"We have an amazing body of college students," Smith said. "However, they suffer with spiritual lethargy like all of us. Our prayer is that God would surface sin in our lives [and] bring us to a place of brokenness and repentance. This was the goal. I'm very pleased with how it went."

Student trains pastors, brings reconciliation in West Africa

A group of young pastors in Côte d'Ivoire (the Ivory Coast) approached seminary student Preçois Norcilus at the end of October with a confession. They confessed that they had heard nothing good of Norcilus' homeland, Haiti, but they rejoiced when Norcilus' ministry in West Africa helped them lay aside their prejudice. Their story of cross-cultural reconciliation depicts only one way that ministry has spanned the globe through Southwestern Seminary's partnership with seminaries worldwide.

"... I think that training pastors is the greatest thing since you can contribute to people's lives in impacting the kingdom."

Norcilus had traveled from Fort Worth to Côte d'Ivoire, Oct. 19-29, at the invitation of Brent Ray, associate director of global theological innovation in Southwestern's World Missions Center. According to Ray, Southwestern has dozens of partnerships around the world intended to help train pastors so that they can better proclaim to men and women the spiritual reconciliation and life offered in the Gospel.

A Ph.D. student at Southwestern, Norcilus taught a church history course at a Baptist institute in Cote d'Ivoire. According to Ray, the president of the school "reported that the time was very profitable, and even went so far as to extend an invitation for Preçois to return and teach again."

"My goal was to make it alive and to make it something they could utilize in their daily ministries," Norcilus said. Along with teaching this new material at the institute, he provided the school with teaching notes, a PowerPoint slide, and textbook materials in French that can be used by other professors.

According to Norcilus, the pastors in Côte d'Ivoire were burdened by the



Preçois Norcilus, a Southwestern Seminary student and native of Haiti, helps train pastors through a partnership between Southwestern and the Baptist Institute for Pastoral and Missionary Training in Cote d'Ivoire. (SWBTS Photo/Adam Tarleton)

growing Muslim population and asked how they might continue to make an impact for the Gospel. As a student in the Terry School of Church and Family Ministries, Norcilus reminded pastors that, while sharing the Gospel broadly, Christian parents should also labor to make faithful disciples of their children.

Training pastors, Norcilus said, is a familiar activity and an important part of his life, although it was not his first career choice. He actually desired to train as a doctor. But God changed his heart and, since 2006, he has trained pastors in Creve, Haiti, where his father has ministered for nearly three decades.

"I travel to Haiti every summer, and that is what I go over there to do—to train pastors," Norcilus said. "This is where my

heart is. I really enjoy it, so I'm hoping for more of it because I think that training pastors is the greatest thing since you can contribute to people's lives in impacting the kingdom. This is the best thing we can give them, and it is a privilege to do that if God calls us to do it. And I think we ought to take advantage of that and utilize that for His kingdom, for His glory."

During his trip to Côte d'Ivoire, Norcilus not only trained pastors, but he preached at a local church. As a result of his message from Romans 8, four people professed faith in Christ at the end of the church service.

Norcilus was also challenged by the students in Côte d'Ivoire, each of whom as a part of their ministerial training would plant a church before graduating.

"It was very eye-opening to me to see that, on the other side of the world, people care to reach other people for the Gospel," Norcilus said, "and they really are taking seriously what God called them to do. And they want to make sure that they get sound doctrine and that they are reaching people for the kingdom."

Norcilus also reached people for the kingdom of God. Walking along a street, Norcilus and a student pastor from Côte d'Ivoire discussed Scripture. Unbeknownst to them, an influential teacher from the area heard their conversation. After a short time, he interrupted them to ask them questions about Scripture. As a result, he professed faith, kneeling on the street as he surrendered his life to Christ and was reconciled to God.

Business professionals advance God’s kingdom

Missions experts at Southwestern Baptist Theological Seminary said that the kingdom of God can be advanced through the efforts of business professionals who serve around the world. Southwestern’s Richard Land Center for Cultural Engagement hosted its first Kingdom Professionals Conference, Oct. 25-26, where professionals learned about strategies for using business as a platform for missions worldwide.

“This is the point of the spear. This is very innovative,” one expert said during the conference. And William Goff, professor of ethics at Southwestern and former Southern Baptist missionary, agreed. This conference, he said, presents information “on a cutting edge effort”—commonly called “business as missions”—“for

penetrating areas of global lostness.”

“This conference,” Goff added, “is about enabling the IMB to have contact with business people, students, and faculty who are interested in this global marketplace initiative.”

According to experts who presented at the conference, professionals can gain access to the world, experts said, through tourism, agriculture, business, restaurants, disaster relief, water filtration, mechanics, and medicine, as well as many other venues.

“It comes in a thousand different ways,” Southwestern President Paige Patterson said during chapel, Oct. 26. Although Southern Baptists must always send out career missionaries to proclaim the Gospel and nurture churches

until they “grow to full spiritual maturity,” Patterson urged the future pastors attending Southwestern “not only to call out the career missionary but also to call out those who will go to countries of the world in business and through that business share Christ with people that the career missionary might never reach.”

During a later session, Gordon Fort, vice president of the International Mission Board’s Office of Global Strategy, called churches to stop dabbling in Great Commission endeavors and to enter wholeheartedly into the “spiritual war” that covers this globe.

“I hope that you have been captured by the idea, by the possibility, by the concept that sitting out amongst our churches ... is an asset that, to this point,

we have not really utilized to its potential,” he said. “Sitting out amongst our constituents are people with incredible gifts and skills and ability in the professional world.”

Many of these “kingdom professionals” have been informed for years that missions is only for the seminary trained, Fort said. They believe that, as businessmen, doctors, school teachers and agriculturalists, they can play no part in this global spiritual war.

“And I beg to differ,” Fort said, praying that “kingdom professionals” will act upon the Apostle Paul’s words: “I have become all things to all men, that I might by all means save some” (1 Cor. 9:22).

Thousands flock to conclusion of Dead Sea Scrolls exhibition

The final stretch of the Dead Sea Scrolls & the Bible exhibition at Southwestern Baptist Theological Seminary saw record numbers of visitors come to see the scrolls. In its final two and a half weeks, nearly 27,500 guests visited the exhibition, with more than 7,200 of them coming on the final weekend.

Some visitors came from out of state and drove hours the same day simply to gaze upon the ancient artifacts on display. Yet even through the lines, patrons patiently waited. One guest tweeted, “Stood in line today for 3 1/2 hours, but it was well worth the wait!!! Such a blessing to see indeed.”

The exhibit halls were filled with a general sense of bated anticipation as thousands of patrons per day waited to file past the largest Dead Sea Scrolls exhibition ever held in Texas. On the final Saturday of the exhibit, one of its busiest days, Director Bruce McCoy tweeted, “Unprecedented crowds happy waiting in line.”

Commenting on the exhibit’s entire six-month run, McCoy noted it was, “a genuinely once-in-a-lifetime experience.”



He described some of his own joys while overseeing the exhibit as well.

“I was personally honored and humbled to work with such a wonderful staff and team, and to serve Dr. Patterson and the seminary in this magnificent endeavor,” McCoy said.

Of the Dead Sea Scrolls themselves, McCoy sees in them more than a mere repository of the past. Rather, he pointed to the story, significance, Scripture, and

seriousness of the Scrolls. With these four parts in mind, McCoy crafted a fitting Gospel presentation. Smiling broadly, McCoy recounted the throngs of people with whom he has shared that message: before and during the exhibit, everywhere from the exhibit halls to airport terminals.

Most recently, McCoy said, five visitors made professions of faith after he pointed to the Gospel from the Dead Sea Scrolls. McCoy cherishes these moments along

with seeing “the faces of people when they left and hear(ing) them say over and over, ‘this is such a spiritual experience!’”

With the scrolls, McCoy said exhibit staff were able to reach a world of tourists and field-trippers, world-renown scholars and dignitaries. The scrolls never were meant as typical museum trinkets; not then, not now. McCoy rejoiced that through the Dead Sea Scrolls & the Bible exhibition, “The Gospel went out.”

Students sow Gospel after voicing 'Soul Winner's' prayer

During a chapel service at Southwestern Baptist Theological Seminary, Sept. 19, Samuel Stephens reported how he and fellow seminary student Paul Morris shared the Gospel at a nearby Starbucks with Mike and his girlfriend, Sin.

Like Stephens and Morris, many students have recently sown the Gospel and sometimes reaped a spiritual harvest because they prayed the soul winner's prayer during chapel, Sept. 6. During this chapel service, President Paige Patterson challenged students to ask themselves if they are broken by the lostness of men and women throughout the world. He then asked students that, every day for 60 days, they would lift up to God what he called the soul winner's prayer: "Dear God, give me an opportunity to share my faith today. Help me to recognize it when it happens, and give me the courage to proceed with it when I recognize it."

Having voiced this prayer, Stephens and Morris ordered coffee one day at a Starbucks; and as they were taking their seats outside the coffeehouse, they noticed a man had left his phone sitting on a nearby table. Stephens took the phone inside and returned it to its owner, Mike. A few minutes later, Mike and Sin came outside to finish their coffees. They thanked Stephens and Morris again for their kindness in returning the phone.

Since they were both from other areas of the United States, Mike and Sin commented that people in Fort Worth seem very kind. Sin also observed that she often saw people reading the Bible at Starbucks, and Mike responded that there must be some religious school nearby.

At that instant, Stephens and Morris knew that God had given them an opportunity to share the Gospel. So they told Mike and his girlfriend that they were seminary students, and as their conversation progressed Mike began to weep and to share his life story.

Afterward, Stephens shared his own testimony, telling him how sinners at rock bottom can find grace and mercy in Christ Jesus. Although Mike and Sin did not come to faith in Christ that day, they commented again and again how much they liked the two seminary students. In reply, Morris said, "Mike, you don't like us because of who we are. You like us because of who Christ is."

God honored Stephens and Morris' prayers and, as Stephens told fellow seminary students during chapel, "the Savior was at Starbucks, and (Mike and Sin) saw Christ in us."

Trustees elect faculty, devote time to prayer

Southwestern's board of trustees elected two new faculty members, installed a professor to an academic chair, and devoted time to prayer in their fall meeting, Oct. 17. Trustees also toured the final construction stages of new student housing as well as the Dead Sea Scrolls and the Bible exhibition.

Michael Wilkinson was elected as assistant professor of Bible in the College at Southwestern. Wilkinson earned his Master of Divinity (1990) and Ph.D. (2011) from Southwestern and previously served as an associate pastor at First Baptist Church in Rockwall, Texas, from 2007-2012 and at Central Baptist Church in Bryan, Texas, from 1993-2007.

Christopher Teichler was elected as associate professor of music theory and composition in the School of Church Music. Teichler earned his Master of Music (2002) and Doctor of Music (2006) degrees in composition at Northwestern University. Prior to coming to Southwestern, Teichler taught at DePaul University (2008-2012).

Trustees approved the installation of David Robinson, professor of voice, to the James C. McKinney Chair of Church Music. Robinson, who earned his Doctor of Musical Arts at Southwestern in 1990, has served as a voice professor at the seminary since 1985.

Between reports from various subcommittees, Chairman Hance Dilbeck led trustees in specific times of prayer. Huddled in groups of 3-4, trustees prayed for God's continued work in the institution and for wisdom on behalf of the administration and faculty.

OTHER BUSINESS:

- Trustees accepted the audited financial statements for the seminary and its development foundation. Trustees also approved the election of trustees for the Southwestern Baptist Theological Seminary Development Foundation and the Southwestern Seminary Foundation.
- Trustees approved recommendations for the recipients of the 2013 B.H. Carroll and L.R. Scarborough awards.

Church-Minister Relations office lives up to its name

Finding ministers for churches and churches for ministers can often prove to be a delicate puzzle. Southwestern Seminary, however, takes some of the guesswork out of the game by offering the services of the Church-Minister Relations office to both churches in need of leadership and leaders looking for a place to serve.

Through Church-Minister Relations, churches can send requests for student and alumni resumes, while students and alumni can submit their resumes to the same office. Coordinator for Church-Minister Relations Jason Kees then matches churches and people who meet each other's criteria to help facilitate the process.

"The way the program works is that it is just an online resume service," Kees said. "So we don't necessarily allow the churches to contact the students, but students are able to apply directly to the churches through the website. I am kind of like the middle man who facilitates between both parties."

Kees said Church-Minister Relations, which also manages the non-Southern Baptist job board that posts openings for positions within the community, serves as an important conduit for both churches and ministers to follow the Lord's leading for their congregations and ministries, respectively.

"It allows students to put into practice what they are learning and have learned," Kees said. "The Church-Minister Relations office seeks to build that bridge from theology in school and practicality and apply it to the church. [Then], no longer are we in our ivory tower debating among one another, [but] we're putting what we know into practice. That's the main reason why this office exists—not only to get pastors and ministers jobs but to further the kingdom."

Kees added that the cooperation between the seminary and churches allows church members to see how their tithe dollars have a direct impact in sharing the Gospel and making disciples through the work of the seminaries and the Cooperative Program.

"The local churches are able to see what their tithes are reaping," Kees said. "They're able to see the benefits of that, and it's able to strengthen the church because you're getting Gospel-centered training—not some wishy-washy theology, but actual, biblical, sound, orthodox, correct theology."

For more information, visit swbts.edu/cmr or contact Church-Minister Relations at cmr@swbts.edu or 817-923-1921, ext. 6330.

By Sharayah Colter

Women-only Grindstone hosts panelists to speak on ‘grey’ issues

In light of the increasing prevalence and tolerance of pornography and erotica like best-selling *50 Shades of Grey*, Southwestern hosted a closed-door, women-only Grindstone event Oct. 29 to discuss the issue, its devastating effect on marriages and ministries and what in the world women can do about it.

Founder of Hope for the Heart June Hunt, author and speaker Susie Hawkins, and Mindy May, a biblical counselor who works with young women including victims of sex trafficking, comprised the panel that candidly answered questions from moderator Terri Stovall, dean of Women’s Programs, and from the approximately 100-member audience.

With the exploding popularity of *50 Shades of Grey*, it has become apparent that pornography is no longer mostly or solely marketed to men. Hunt said the book is considered “mommy porn,”—something attractive to the suburban soccer mom who can read the book privately on her e-reader, imagining herself in the situations described in the book, effectively replacing her husband with the fiction book character.

The content of the book, Hunt said, goes beyond explicit descriptions of sexual scenes to involving bondage, dominance and sadomasochism, which not only



demeans females and casts the behavior found in human trafficking as acceptable but also plants irrevocable images in the brain that can never be removed.

“This is degrading,” Hunt said.

May agreed.

“I work with teenagers who have been sexually trafficked,” May said. “These are girls who have been taken into literal bondage, and so there are huge implications there. If we’re adopting this as ‘okay’ or as ‘entertainment,’ we are in for a world of devastation as far as the sexuality in our culture today.”



Disturbingly, many women reading books such as *50 Shades of Grey* do so considering it harmless and in fact helpful, thinking it will “spice up” their marriage, Hawkins said.

“That is going to put you on a road that is not going to bring fulfillment,” Hawkins said. “Eventually a woman will think, ‘Why can’t my husband be like that?’”

The panelists said that while every person will face temptation, Scripture is clear that with Christ, temptation can be overcome, and in instances where people have yielded to temptation, Christ

Left: **Mindy May answers questions during the women-only Grindstone.** Right: **A full room of female seminary students, faculty, and student wives discuss the issues of pornography and erotica.** (SWBTS Photo/Alyssa Karr)

offers redemption. The women encouraged the crowd to guard their thought lives, to flee from temptations and to know that Christ, who offers redemption from sins for every person who would accept it also offers redemption for relationships that seem without hope.

Students move in to newly constructed housing as first phase of project wraps up



Phase one of new student housing is complete with phase two well underway. (SWBTS Photo/Adam Covington)

Fifty-four years after construction crews completed the first 12 buildings of J. Howard Williams Student Village in 1958, the first batch of 12 highly anticipated new apartment buildings has opened and become home to students and their families.

The first occupants of the apartments began moving in Nov. 8 and continued in waves through December, as construction crews completed phase one of the housing project. Phase two will include demolition of several more existing buildings in Student Village to make room for the remaining new units, slated for completion in summer 2013.

Each unit includes wood-like laminate flooring in the living areas and

carpet in the bedrooms, an L-shaped kitchen with granite countertops and stainless steel appliances, two full bathrooms, and washer/dryer connections. Some of the units even offer an unobstructed view of downtown Fort Worth.

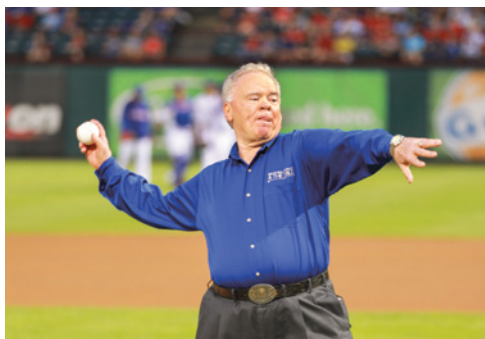
The three-story apartments, which come in both two- and three-bedroom layouts, have courtyards between the buildings to provide safe, well-lit walkways from the parking lot to the building, as well as space for children to play.

Completion of the housing project doubles the number of three-bedroom housing available and will bring the seminary’s total number of on-campus apartments from 715 to 815.



Women find friends, fellowship at Chocolate Connection

Chocolate-covered strawberries and conversation-laced fellowship drew 160 Southwestern women to the second annual Chocolate Connection gathering at the Horner Homemaking House, Sept. 13. Dean of Women's Programs Terri Stovall said the Chocolate Connection provided a thoroughly-enjoyed evening where women from all areas of Southwestern could fellowship and connect.



Patterson throws out first pitch at Rangers game

Southwestern Seminary President Paige Patterson threw out the ceremonial first pitch, Sept. 28, before the Texas Rangers played the Los Angeles Angels of Anaheim in the final series of the regular season. The seminary's Dead Sea Scrolls & the Bible exhibition also sponsored the post-game fireworks show.



Master Chorale proclaims Gospel through *Messiah*

The Fort Worth Symphony Orchestra and the Master Chorale at Southwestern Baptist Theological Seminary opened a season of holiday music with the performance of Handel's *Messiah* on the seminary's campus, Nov. 8. For more than 90 years, Southwestern Seminary has hosted performances of *Messiah* on campus, opening this free concert to the public so that more people can hear this musical presentation of the Gospel.



Chili Cook-off brings seminary together

A slight chill in the air provided the perfect outdoor atmosphere for hayrides, hot chocolate, and chili during the second annual SWBTS Chili Cook-Off, Nov. 9. The event sponsored by Tate Springs Baptist Church in Arlington and organized by the seminary's student life office also featured bounce houses, hot dogs, drinks, door prizes, and live music.



Conservative Resurgence history, plan, assessment covered in new booklet

Students, faculty, and staff at Southwestern Baptist Theological Seminary received a new booklet detailing the Conservative Resurgence, Oct. 16. The booklet, titled "The Southern Baptist Conservative Resurgence: The History, The Plan, The Assessment," features three articles written by Southwestern President Paige Patterson. The e-book version of the booklet can be downloaded for free at swbts.edu/epubs.



School of Church Music launches theological journal, blog

The School of Church Music released its new online theological journal and blog of the same name, Artistic Theologian, in 2012 in an effort to more emphatically join the discussion of issues in worship, church music, aesthetics, and culture from an evangelical, theological perspective. Visit the homepage for the journal and blog at www.artistictheologian.com.



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

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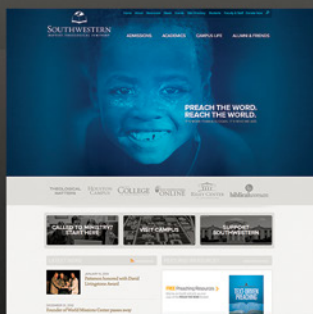


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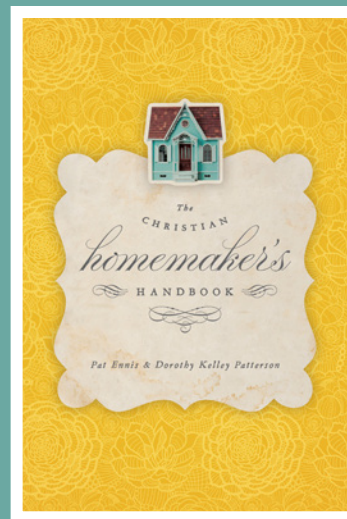


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By Keith Collier

200 years later, Judson's life provides pattern for missions

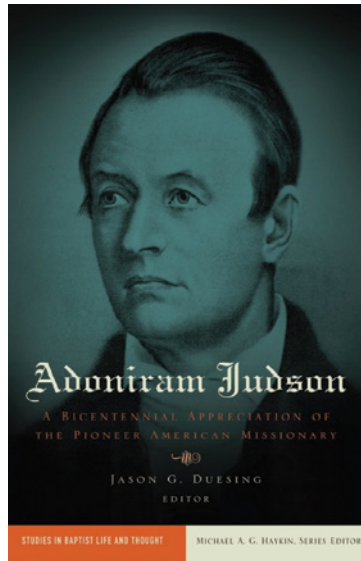
Two centuries removed from his historic departure from American shores to the people of Burma, Adoniram Judson's life and missionary work continue to inspire and inform Baptist missions endeavors. Judson's impact was discussed by a panel of professors at Southwestern, Nov. 2, each of whom contributed to the recent book *Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary*.

The book, edited by Southwestern Seminary historical theology professor and vice president Jason Duesing, features a foreword by IMB President Tom Elliff and an introduction by Southwestern Seminary President Paige Patterson. Additionally, seven other Southern Baptist professors contributed chapters to the work—Candi Finch, Robert Caldwell, and mission school dean Keith E. Eitel from Southwestern; Gregory A. Wills and Michael A.G. Haykin from Southern; and Nathan A. Finn and President Daniel L. Akin from Southeastern.

The panel discussion at Southwestern featured Patterson, Duesing, Finch, Caldwell, and Eitel. Panelists gave explanations of their chapters and shared insights they gained from their research before answering questions from students.

Duesing noted that the historical accounts of Judson over the years have served to call people into missionary service as well as sustain them in the work.

"On the anniversary of his bicentennial," Duesing said, "what we collectively wanted to do was produce something that might be used in the same way—both to call people or stir people into



ONLINE EXTRA

To listen to audio of the panel discussion, visit swbts.edu/mediaresources under "Student Forums."

thinking about some level of commitment to missionary service and also to write an encouragement, a sustenance for those who are on the field in service."

Patterson spoke of his own personal introduction to Judson's mission work and its impact on him as a young man. Patterson's father gave him the book *To the Golden Shore*, an historical account written by Courtney Anderson, when he was a teenager. Patterson recalled his amazement at Judson's intense commitment to the Gospel regardless of the difficulties and opposition, which years

later gave strength to Patterson during the Conservative Resurgence. The book also planted missions deep into his heart.

As for missiological implications, Eitel said that during his research, he discovered a modern application of the subject of contextualization from Judson.

"What I discovered," Eitel said, "is that we are, in our modern period, fascinated with the similarities between cultures and religions, and we want to create bridging into those religious ideas, so much so that we will create what I have termed "compatible bridges," where we walk with, let's say in this case, Burmese Buddhists down their worldview and look for points of contact to convey the Gospel only to get them to the other side of the bridge and basically let them know that we're really meaning something so entirely different.

"But what Judson did was intriguing. ... He never mentions Buddhism or Buddha in any negative way, but he just begins by the affirmation of a contrary premise, never pointing out that it is a contrary premise. But the structure of how he aligns from the premise (God) ... he's speaking Christian doctrine as the counter proclamation to what he had lined up as the key points of Buddhist thought. ... What he's done here is a 'contrastive bridge,' not a 'compatible bridge.'"

Caldwell's research revealed evidence that Judson grew up in the theological tradition known as the "New Divinity," a form of New England congregationalism dedicated to carrying on Jonathan Edwards' legacy of revivalism and evangelism. Not only did he grow up

in a home that was heavily influenced by this group, but he also attended Andover Seminary, the first New Divinity seminary founded in America. Though the evidence is mostly circumstantial, Caldwell says it is weighty enough to assume a strong influence on Judson's theology and practice.

Finch's chapter surveyed Judson's three marriages. Two of his wives preceded him in death, but all three were integral in the mission work and in supporting Judson. Finch said they serve as godly examples for ministry wives and female missionaries.

Judson's first wife, Ann, was the first female American missionary, and she faithfully worked alongside her husband until her death. Finch explained how Ann was a gifted linguist who aided Judson in translating the Bible into Burmese in addition to conducting weekly prayer meetings for women and meeting with women individually.

Sarah Judson originally came to Burma with her first husband, who died a few years after they arrived. She subsequently met and married Adoniram Judson and bore eight children to him. Yet, she still made time to work among the people and even translated *Pilgrim's Progress* into Burmese. Finch said Christians can learn a great deal from her example as a mother on the mission field.

Judson's third wife, Emily, was a writer, and Judson actually employed her to write a biography of Sarah Judson. Later, the two married, and Emily was a faithful companion alongside Judson up through his own death.

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.

CHECK IT OUT TODAY AT
THEOLOGICALMATTERS.COM



Professor follows Scripture, abandons paedobaptism

Seminary professor John Yeo wants his students to stand confidently under the authority of Scripture, a stand he made by abandoning the practice of infant baptism.

In August, Yeo was presented to Southwestern Seminary as a newly elected assistant professor of Old Testament. At that time, he signed the seminary's book of confessional heritage, agreeing to teach in accordance with the *Baptist Faith and Message 2000*.

But in 2007 Yeo served as an ordained minister in the Presbyterian Church in America and took a faculty position at Reformed Theological Seminary in Atlanta, Ga. Although he was himself baptized as a boy after professing his faith in Christ, he later embraced the complete system of covenant theology and taught the validity of infant baptism. But he began to doubt this doctrinal system when he was teaching his students about the new covenant mentioned in Jeremiah 31.

"But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in

their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more" (Jeremiah 31:33-34).

While discussing this passage in class, Yeo taught that "believers in the new covenant were to receive the sign of the covenant, meaning that only true believers were in the new covenant." As Jeremiah 31 teaches, all those in the new covenant will know the Lord. One student, a Baptist who sat in the front row of Yeo's class, immediately noticed the implications of this interpretation.

"I guess he was shocked and beside himself," Yeo says, "because he said this out loud: 'You're a Baptist'—in front of the whole class."

After class, this student explained to Yeo how his understanding of Jeremiah 31 supported Baptist views. In the following months, as he searched God's

Word, he was convinced that he could not support infant baptism with Scripture.

"I was now faced with a dilemma because my son was getting out of the infancy stage, and as a member of my presbytery (the Presbyterian Church in America), I was duty-bound to have my son baptized," Yeo says. But his conscience was bound to the inerrant Word of God.

Yeo knew well that Scripture should have supreme authority for every believer. In fact, in his doctoral dissertation, now published as *Plundering the Egyptians: The Old Testament and Historical Criticism at Westminster Theological Seminary*, Yeo traced the gradual decline of belief in biblical inerrancy among some scholars at Westminster Theological Seminary throughout the 20th century.

Standing under the authority of God's inerrant Word, Yeo set aside his Presbyterian ordination and his career at Reformed Theological Seminary. He later shared his story with administrators at Southwestern Seminary, and trustees elected him to join the seminary's faculty in April 2012.

As a professor at Southwestern, Yeo wants his students to see Christ in every section of the Old Testament, from Genesis to Malachi. The "central message" of Scripture, written by dozens of authors over hundreds of years, is "Jesus and what He did for our redemption."

"And that proves to me that this is more than just a human book," Yeo says. "This is divinely authored. ... The Bible is truly the Word of God."

Ultimately, Yeo desires that his students will stand firmly under the authority of the inerrant Word of God.

"I want my students to actually put all of their confidence in Scripture," he says. "They don't have to shrink away or be ashamed to be conservative or even to be labeled Fundamentalists. We're training up ministers for the pulpit ministry, for the Gospel ministry, and I want them to be able to stand confidently upon the Bible and to preach it as the authoritative Word of God."

B&H to publish festschrift on Anabaptists in honor of Paige Patterson

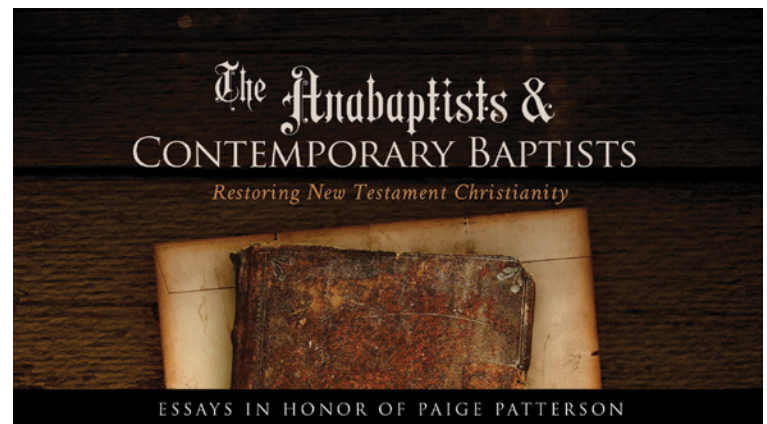
Malcolm Yarnell, professor of systematic theology at Southwestern, surprised President Paige Patterson, Oct. 17, with the announcement of a festschrift to be published by B&H Academic in honor of Patterson. Yarnell, who edited the volume, said the book will consist of essays on the evangelical Anabaptists of the 16th century.

"(The essays were) published here in order to honor Paige Patterson for his lifelong scholarly advocacy of evangelical Anabaptists of the 16th century," Yarnell said. "Indeed, many of the contributors either wrote their research doctoral dissertations under his supervision or were otherwise encouraged by him to pursue Anabaptist studies."

The book, titled *The Anabaptists and Contemporary Baptists, Restoring New Testament Christianity: Essays in Honor of Paige Patterson*, is scheduled to be released in October 2013. The volume is largely composed of essays presented at Southwestern's conference on Anabaptists in January 2012.

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary in Louisville, Ky., contributed a preface for the book, and Richard Land, president of the SBC Ethics and Religious Liberty Commission, wrote the introduction.

Additional contributors include Saddleback Church pastor Rick Warren, Anabaptist scholar Abraham Friesen, Truett-McConnell College president Emir Caner, Southwestern Seminary vice

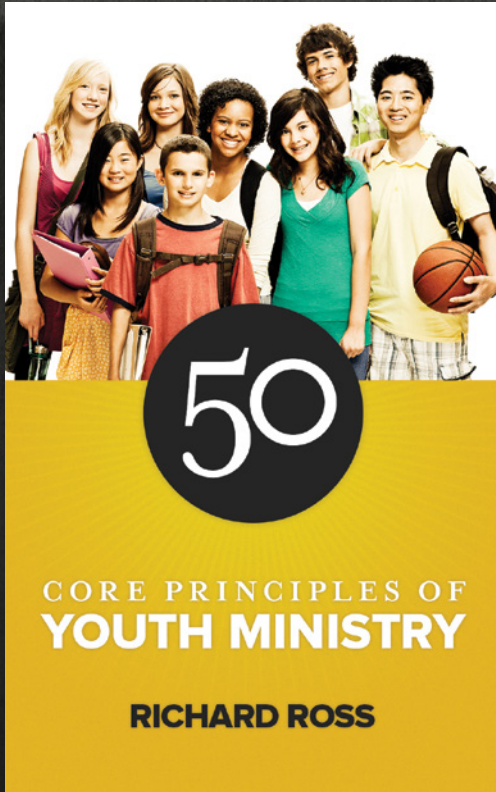


presidents Thomas White and Jason Duesing, and Yarnell. Additionally, an essay by Patterson himself was included.

In October, Patterson was presented with a German-language festschrift by the

faculty members of Bibelseminar Bonn (BSB) in Bonn, Germany. Since 2005, BSB has been home to a Southwestern extension center that offers master's degrees to students training for ministry in Germany.

By Sharayah Colter



Fifty Core Principles of Youth Ministry

Richard Ross
(Kindle edition, iPhone, and Android apps)

RESOURCES



Apple iPhone App:
50CoreiPhone.com



Android App:
50CoreAndroid.com



eBook:
50CoreBook.com

Professor launches youth ministry app, e-book

There have been books, there have been conferences, and there have been websites for youth ministry.

Now, there's an app for that.

Richard Ross, professor of student ministry at Southwestern Seminary, has launched a new app called "50 Core Principles of Youth Ministry" in an effort to put valuable tools into the hands of youth leaders in an easy-access, tech-savvy medium. Ross, a 30-year youth ministry veteran and author of 22 books, created the app as well as a companion e-book.

The app, available in Apple and Android formats, puts the 50 core principles into easy-to-digest 7-minute audio segments, perfect for listening to on a commute to or from work. Each segment addresses one of the core principles and includes insight from top authors and leaders. Ross spent nine months reading scores of books and then melting and swirling ideas from the authors and his own scholarship and experience into succinct chunks that formed the e-book and the 50 audio messages.

Ross says he feels like he has "been pregnant for the last nine months."

"There was an urgency inside of me to get

some of these messages into the hands of youth leaders, and I do really feel that a healthy baby has been birthed. I tried to eat a healthy diet while I was pregnant, devouring about 60 books on youth ministry, theology, and church leadership."

Ross says he realizes busy youth leaders often want to read books that will help them minister to students but simply do not have the time to read every page of every applicable book. So, instead, Ross read the books for them and uses the app to offer them what he considers the highlighter-worthy high points from the books. Ross hopes this allows leaders to get helpful and thought-provoking information but still have time to devote themselves to the hands-on discipling their students need from them.

Ross also hopes the app and e-book will encourage youth leaders everywhere to consider where their focus should lie in student ministry and to understand which aspects of their ministry will make the most impact on students.

"I pray that this book will help thousands of them completely rethink what is most important in determining whether their 18 year olds look a lot like Jesus," Ross said.



1960

Walter E. Davidson (BD 1966) to New Hope Christian Community, Copperas Cove, Texas, as pastor, with wife Pat Davidson.

1970

Charles M. "Chuck" Gartman (MDIV 1974) honored by Howard Payne University with the Medal of Service.

1980

Mark S. Alexander (MDIV 1982, PHD 2004) to Dallas Baptist University, as assistant professor of missions in the Gary Cook Graduate School of Leadership, with wife Karen Douglas Alexander.

William R. "Bill" Brazell (MDIV 1983) to Memorial Baptist Church, Port Arthur, Texas, as pastor, with wife Beverly Easter Brazell (MRE 1983).

Valerie Ruth Storms (MDIV 1984) to The Association of Professional Chaplains, as president.

Stanley J. McFall (MDIV 1985) to Transafrican Education Network, Edina, Minn., as executive director, with wife Jan Parham McFall.

Philip M. Riegel (MDIV 1986, DMin 1994) to First Baptist Church, Fort Stockton, Texas, as pastor, with wife Donna Reigel.

1990

Frederick D. Haynes (MDIV 1996) honored for his positive impact in faith and academic communities by the National Black College Alumni Hall of Fame Foundation.

2000

Ryan M. Berryhill (MDIVBL 2000) to First Baptist Church of Marshall, Texas, as pastor, with wife Kelly Judge Berryhill Marshall.

Brett A. Lester (MDIVBL 2000) to First Baptist Church, Livingston, Texas, as pastor, with wife Joy Hudson Lester.

Adam E. Hammond (MDIV 2001) to First Baptist Church of Chickasaw, Ala., as pastor, with wife Amber Williams Hammond.

Robert D. Whitefield (MAMISS 2002) to 3C Cowboy Fellowship, Salado, Texas, as pastor, with wife Sharon Haws Whitefield.

Rhonda LaFaye Littleton (DEM 2005) honored as an Angel in Adoption on Sept. 12, 2012.

Dale B. Meinecke (MATH 2005) to Howard Payne University, Brownwood, Texas, as assistant vice president for external programs and church relations, with wife Christy Meinecke.

David H. Rhoades (DMIN 2005) to Cotton Ridge Church, Levelland, Texas, as lead pastor, with wife Amy LaDawn Rhoades.

Retirement

Gary L. Hardin (MDIV 1976) retired, with wife Linda Hardin, living in Centre, Ala.

Jerry R. Raines (DMIN 1987) retired, with wife Sue Ann Raines, living in Desoto, Texas.

Births

Josiah Daniel Spellman, Aug. 30, 2012 to James E. Spellman (MDIVBL 1995) and Kathryn Spellman (Fletcher).

Marriages

Bob C. Davis (MDIV 1968) to Harriet Simrell Callaway on Feb. 11, 2012.

Amy Shantele Beason (MACE 2002) to Edwardo Enrique Mills Castillo on June 21, 2012.

Spring Stohler (MACE 2008) to Charles Reed on Oct. 15, 2012.

Brendon C. Keener (MACE 2012) to Sarah Jacklyn Vick on Nov. 17, 2012.

Anniversaries

Ted E. Cromer (BD 1962, MRE 1974, DMIN 1979) and Dorothy "Bea" Lewis Cromer (DipRE 1974), 70th wedding anniversary on Dec. 24, 2012.

Memorials

Eddie Belle Leavell Newport

Raymond L. Graham, Sr.

1940

Rose Billy Rankin

1950

Ila Fay "Fayly" Hardcastle Cothorn (MRE 1950)

Eugene Florence (DIPHTH 1951)

Robert C. "Bob" Helmich (BD 1952)

Laura Tollison Mitchell (MRE 1952)

Rachel C. Rentz (MRE 1952)

Gerald B. Seright (BD 1952)

Bonner C. Magness (MRE 1953)

Sydney H. Odom, Sr. (BD 1953)

Robert N. Hammons (BD 1954)

Ben A. Rentz, Jr. (BD 1954)

Horace E. Twine (BD 1954, MDIV 1973)

Mary Jane Nethery (MRE 1955)

Justice C. Anderson (BD 1955, THD 1965, MDIV 1973)

Walter W. Grant (BD 1955, MDIV 1968)

Billy C. Stephens (BD 1956)

Roy Canada (BD 1956, MDIV 1973)

Robert H. Moran (BD 1956) (MDIV 1973)

Dannie E. "Dan" McKee (BD 1957)

Ed C. Terry (BD 1957)

Roy J. Fish (BD 1957, THD 1963, MDIV 1973)

Tommy R. Grozier (BD 1957, MDIV 1973)

James B. "Pete" Rutledge (DIPHTH 1959)

Calvin K. Tate (BD 1959)

1960

Dorothy Ann Mauldin Story (MRE 1960)

Bob W. Brackney (BD 1961, MDIV 1973)

Calvin W. Janssen (BD 1962)

Mary Candace "Candy" Walling Post (MRE 1963)

Otis R. Looper (DIPHTH 1964)

L. Aubrey Pate (MRE 1965)

Woodrow J. "Jim" Walter, Jr. (MRE 1965, EDD 1975, PHD – 1994)

Robert C. Burch (BD 1966, MDIV 1968)

Michael D. "David" Chapman (ADIV 1986)

1970

Dennis M. "Mike" Toby (MDIV 1974)

Barbara Lowry "Barb" Moore Thomas (MRE 1977)

Thomas E. "Ed" Wright (DipTH 1977)

1980

Robert F. Andrews (MDIV 1985)

Douglas J. Holt (MRE 1986)

Thomas "Tommy" B. Long, Jr. (MDIV 1987)

Michael L. "Mike" Holton (MRE 1989)

1990

James A. Pace (MRE 1990)

2000

Rebecca Lynn Porter (MACOMM 2003)

Missionary Appointments

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

Going the Second Mile



Southwestern Seminary possesses a rich evangelistic heritage entrusted to her by the Lord. In *A Modern School for the Prophets* Southwestern's second president L. R. Scarborough records accurate and detailed results of the evangelistic endeavors of seminary students and faculty during his tenure. Scarborough's records include overwhelming numbers of revivals, professions of faith, and baptisms reported to the annual Southern Baptist Convention during the years of 1920–24. Concerning these results he states, "There is no spirit of boasting in this matter. I am giving these figures to make a positive impression for the soul-winning value of a theological seminary built along the lines [Southwestern was] built."

The stories and articles comprising this issue of *Southwestern News* indicate a continued and discernible movement of God through the intentionally evangelistic efforts

of Southwestern's students, staff, faculty, and administration. Consider the first-person perspectives of the students interviewed in this issue. Also, take into account the testimonials of seminary students, staff, and faculty attesting to increases in professions of faith and baptisms resulting from intentional evangelistic efforts in churches that surround the seminary. Similar to the reports Scarborough publicized in his day, the stories included in this issue boast not in Southwestern Seminary; rather they boast in God and His goodness and blessings upon Southwestern Seminary.

On a personal note, I continue to be encouraged by the growing number of students and faculty who evangelize on a weekly basis. Rarely does a week pass that I do not receive reports from Southwesterners about professions of faith in Christ as a result of their evangelistic witness to strangers or to guests visiting their church. I rejoice

in the commitment of Old Testament, New Testament, systematic theology, counseling, preaching, pastoral ministry, evangelism, and missions professors who have led and continue to lead groups of students in weekly evangelism, first through Taking the Hill and most recently through No Soul Left Behind.

Each day, Southwestern obtains an evangelistic reputation in the community. Although residents within a one-mile radius of the campus may not know about initiatives like Taking the Hill and No Soul Left Behind, they are well aware of Southwestern's evangelistic activities. In fact, I recall the recent account of a Southwestern student, who, upon witnessing to a young man at a local establishment, reported the young man's reply as, "You must be with that school up the road that has been visiting people's homes. They visited my house, told my mom about what Jesus did for her, and she's not been the same since that day. In fact, she's been trying to convince me to accept what you're sharing with me!"

Southwesterners everywhere will rejoice in the news that evangelistic visits have been made to every house within a one-mile radius of Southwestern Seminary! With the Lord's help and the mapping assistance of Thomas White and dedicated staff in the Office of Student Services, Southwestern Seminary will evangelize every house within the second-mile radius of the campus through a new initiative, Going the Second Mile.

Please pray as Southwestern undertakes this evangelistic effort. Pray that the Holy Spirit precedes, undergirds, and blesses Southwesterners' evangelistic witness. Pray that unbelievers will believe in Christ and repent of their sins. Pray for the churches who will baptize and will teach the commands of Christ to those who will believe. Pray for us as we evangelize by Going the Second Mile!

Matt Queen serves as assistant professor of evangelism and associate dean for doctoral programs at Southwestern Seminary.

REVIVE THIS NATION

2013 SPRING REVIVAL PROGRAM

This spring break, Southwestern will be sending students and professors to preach in churches across America and to evangelize the communities around them. **Please pray for them prior to and during the week of March 10-13, 2013.**

NAME, CHURCH, LOCATION

Olufemi Abimbola	Agape Baptist Church	Norwich, NY	Grace Baptist Church	Rogue River, OR
Joshua Taylor	Batson Baptist Church	Oark, AR	GraceWay Baptist Church	New Boston, TX
Scott Colter	Bethel Baptist Church	Jacksonville, AR	Graceway Fellowship	Green Bay, WI
Phillip Koo	Bethel Baptist Church	Rochester, MN	Granada Baptist Church	Livermore, CA
Carl Basey	Blooming Grove Baptist Church	McLeansboro, IL	Hazen Christian Fellowship	Hazen, ND
Geoff Simmons	Cameron Baptist Church	Cameron, WV	Iglesia Bautista Nuevo Amanecer	Crestwood, KY
Tim Whitney	Canton Baptist Church	Cadiz KY	Jackson Avenue Baptist Church	Point Pleasant, WV
Adam Tarleton	Cartersville First Baptist Church	Cartersville, MO	Kincaid Baptist Church	Kincaid, IL
Dale Allen	College Heights Baptist Church	Grants Pass, OR	Klickitat Valley Baptist Church	Klickitat, WA
Jared Witt	Colonial Hills Baptist Church	Bedford, PA	Lihue Baptist Church	Lihue, HI
Joshua Yowell	Cross Road Baptist Church	Little Rock, AR	Limestone Baptist Church	Ona, FL
Jared Park	Cross Roads Church	Poncha Springs, CO	Littleby Baptist Church	Laddonia, MO
Tristan Clark	Crossroads Baptist Church	Riley, KS	Locust Grove Baptist Church	Huntington, WV
Thai Nguyen	East Tipp Baptist Church	Lafayette, IN	Main Street Baptist Church	Braidwood, IL
Jacob Theiss	Elk Baptist Church	Kersey, PA	Maranatha Baptist Church	Rock Falls, IL
Christopher Young	Elk City Baptist Church	Elk City, ID	Midway Baptist Church	Springtown, TX
William Stevens	Eternity Baptist Church	Alamogordo, NM	Morganton Baptist Church	Morganton, GA
Jonathan Gilliland	Fairview Baptist Church	Anamosa IA	Mountain View Baptist Church	Walden, CO
Troy Walker	Faith Baptist Church	Marissa IL	Mt. Pleasant Baptist Church	Lewisburg, KY
Cody Dolinsek	First Baptist Bloomington	Bloomington, TX	Muldoon Road Baptist Church	Anchorage, AK
Keith Collier	First Baptist Church	Wellston, OK	New Covenant Baptist Church	Princeton, IN
Paul Golata	First Baptist Church	Nome, TX	New Life Baptist Church	Niagara Falls, NY
Shane Hoes	First Baptist Church	Morse, TX	New Life Baptist Church	Phoenix, AZ
Tommy Kiker	First Baptist Church	Olive Branch, MS	New Life Southern Baptist Church	Cowen, WV
Fernando Lammoglia	First Baptist Church	Panama City, FL	Newpark Baptist Fellowship Church	New York, NY
Barry Mathis	First Baptist Church	Nixon, TX	North Hill Baptist Church	Minot, ND
David Mills	First Baptist Church	Gonzales, TX	Northwood Baptist Church	Northport, AL
David Norman	First Baptist Church	Junction, TX	Orchards Baptist Church	Lewiston, ID
Scott Pack	First Baptist Church	Mulberry Grove, IL	Peninsula Baptist Church	Portland, OR
Darren Shaddix	First Baptist Church	Immokalee, FL	Pineville Southern Baptist Church	Pineville, WV
Kyle Walker	First Baptist Church	Weaver, AL	Pleasant Valley Baptist Church	Belleville, IL
David Williams	First Baptist Church	Oblong, IL	Riverview Baptist Chapel	Wellsburg, WV
Derek Yan	First Baptist Church	Delmar, MD	Salem First Baptist Church	Salem, IL
Michael Martin	First Baptist Church Eagle Butte	Eagle Butte, SD	Sand Spring Baptist Church	Lawrenceburg, KY
Tony Jones	First Southern Baptist Church	Norris City, IL	Sandia Baptist Church	Albuquerque, NM
Tyler Durham	Forever Christ Inspired Church of El Reno	El Reno, OK	Sevier Valley Southern Baptist Church	Richfield, UT
Brandon Kiesling	Fortuna Baptist Church	Fortuna, MO	Southport Baptist Church	Elmira, NY
			Spears Mill Baptist Church	Paris, KY
			Stamford Baptist Church	Stamford, NY
			Tallula Baptist Church	Tallula, IL
			Trinity Baptist Church	Lakeview, OR
			Trinity Pines Baptist Church	Trinity, TX
			True Bible Baptist Church	Des Moines, IA
			Union Hope Baptist Church	Zebulon, NC
			United Fellowship Baptist Church	Mountain Grove, MO
			Wamsutter Baptist Church	Wamsutter, WY
			Weed Baptist Church	Weed, NM
			Yellowstone Baptist Church	Cody, WY
			Young Timothy Christian Fellowship	Columbus, OH
Jared Clary				
Logan Koontz				
Greg Robinson				
Jair Santos				
Matt Miller				
Williams Trigueros				
Bryan Bogue				
Andrew Arnold				
Taylor Welborn				
Drew Metcalf				
Adam Carrigan				
Zachary Mathis				
Jason Kees				
Jimmy Owens				
Jason Holland				
Brandon Caron				
Chad Rowell				
Daniel Bray				
Cody Rushing				
Deron Biles				
Lee Hyatt				
William Finch				
Mike Morris				
Bryant Matheu				
David Carpenter				
Adam Mallette				
Brandon Graham				
Eric Futrell				
Bruce McCoy				
Kody Alvarez				
John Hofecker				
Fred Turnipseed				
John Wilsey				
Thomas White				
Trevor Clark				
Benjamin Flanagan				
Daniel Stone				
Nathan Parikh				
Olukayode Oluleye				
Derek Oh				
Matthew Wilson				
Jeff Hampton				
Darrell Robertson				
Matt Queen				
Samuel Griffin				
Horace Moody				
Paul Easter				
Rob Lindley				
Harrison Chow				

S. W. B. T. S.
Class 1913



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