

# Southwestern News

SPRING 2013 | VOL. 71 NO. 3

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

A nighttime photograph of a city skyline with several tall skyscrapers illuminated with various lights (yellow, white, green, blue). The lights are reflected in a body of water in the foreground. The word "CHURCH" is written in large, bold, yellow letters, and "PLANTING" is written in large, bold, white letters below it.

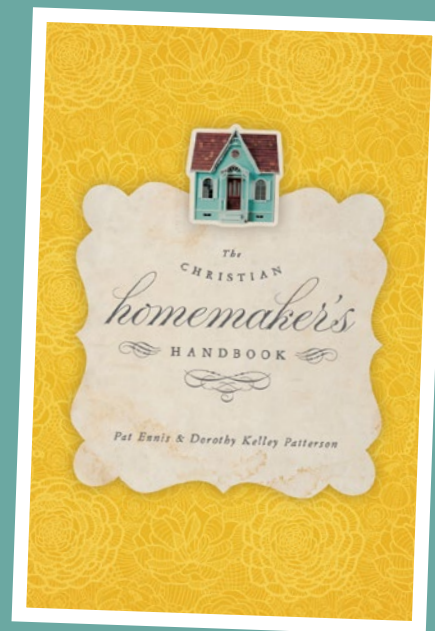
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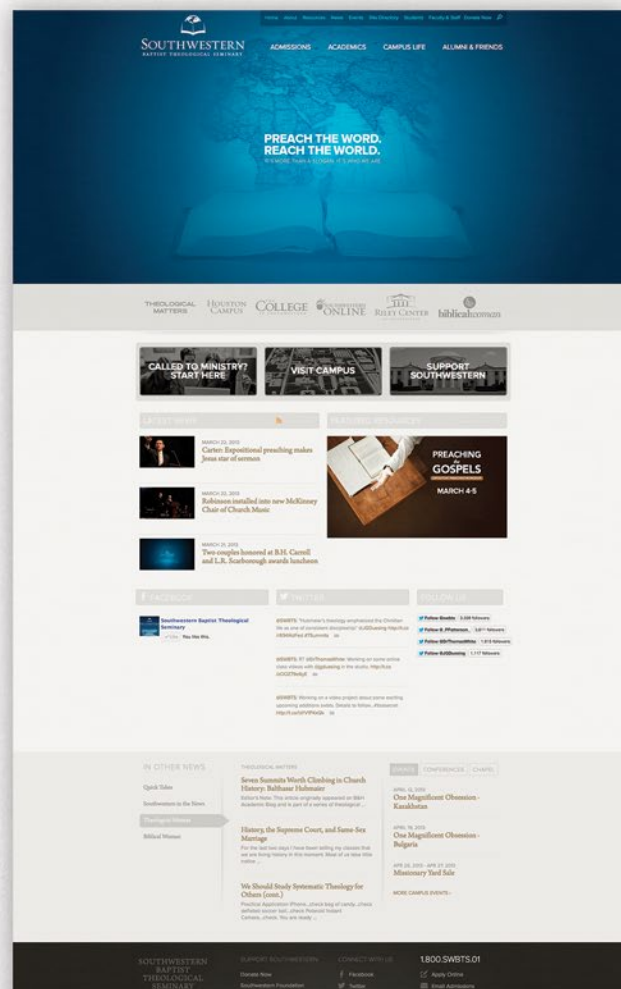


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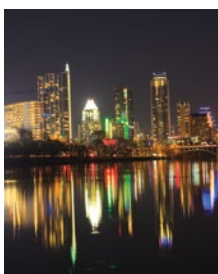
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A skyline image of Austin, Texas, one of the most unchurched cities in the nation. (SWBTS Photo/Matt Miller)



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11-12

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Noon  
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George Bush Grand Ballroom  
Houston, TX

12

**Southwestern Seminary Alumni & Friends Luncheon**

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George R. Brown Convention Center  
Grand Ballroom C  
Houston, Texas  
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# SouthwesternNews

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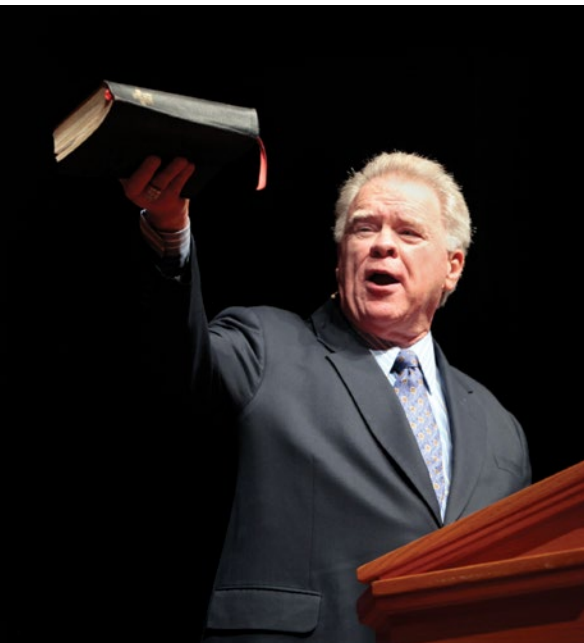
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**SOUTHWESTERN**  
BAPTIST THEOLOGICAL SEMINARY

# a letter from THE PRESIDENT



Dear Southwesterner,

This issue of *Southwestern News* follows logically on the heels of the last issue featuring evangelism. Making a follower of Christ, leading a friend to a personal knowledge of Jesus, is the most important gift anyone can give another. But if we desire to see this disciple replicate himself in a host of others, then we have to nest him in a warm, thriving New Testament church in which he learns evangelism, right worship, the commandments of Christ, and the ways and purposes of God. This process is called church planting, and our assignment is incomplete until this is added to evangelism.

The reason is obvious. Should I do my best, maybe I will be able to lead one thousand people to Jesus in a lifetime. But more people than that are born every day! My own estimate is that on the earth there are now in excess of 5.5 billion people who are lost. Fully 4 billion of those are without the benefit of a single hearing of the Gospel. The only way this situation can be remedied is for my converts to reach those I will never personally even see.

Herein, you will read the heart-starting, refreshing deeds of just a few of our recent graduates who are doing what Christ called them to do in planting an *ecclesia* for the glory of God and the evangelization of the nations. From Spearfish, S.D., to San Francisco, Calif., the light of God is dispelling the evil darkness of this age as companies of our soldiers operating under graduates of our Southwestern Officers Training school. My one regret is that space forbids the telling of all I know—let alone all that is happening.

In the midst of much that is sad, read these stories and try not to get excited. You will fail. No, read and see what you have accomplished for the masses of lost people throughout the world! And thank you, all Southwesterners, for your part in the greatest offensive in all of history.

Until He Comes,

Paige Patterson



# FOR GOD FOR THE CITY FOR THE WORLD

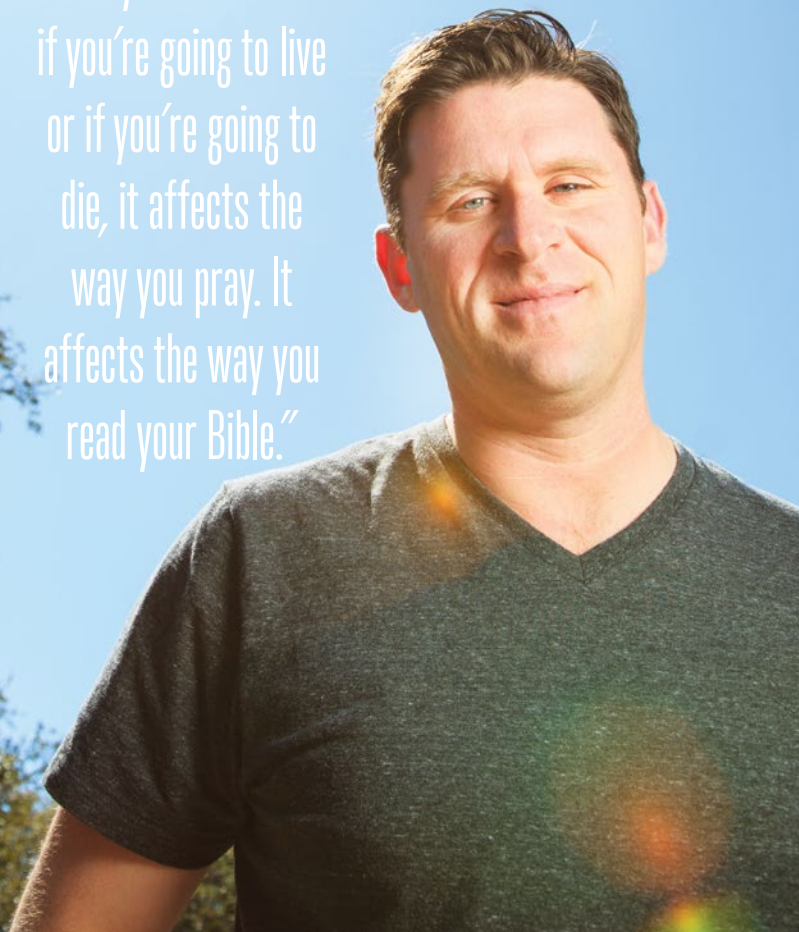
Story by Keith Collier  
Photos by Matt Miller & Adam Covington





**W**ith the official slogan “The Live Music Capital of the World” and unofficial slogan “Keep Austin Weird,” the city of Austin, Texas, boasts an eccentric fusion of art, culture, education, technology, and politics. Home to the University of Texas and the state capitol, this city has potential to wield great influence in the world both now and in the future.

“Suffering makes the Bible come alive. When you don’t know if you’re going to live or if you’re going to die, it affects the way you pray. It affects the way you read your Bible.”



Austin also ranks among the most unchurched cities in America. When Matt Carter sensed the Lord leading him to plant The Austin Stone Community Church here in 2002, he admits it felt like somewhat of a “Nineveh call.”

Having graduated from Texas A&M University, Carter jokes, “Austin was where the devil lived.” All kidding aside, Carter discovered the spiritual warfare that comes along with planting a church in any city.

“Anytime you as a church planter, as a pastor, come into Satan’s territory and put a stake in the ground and say, ‘This is the Lord’s, and we’re going to do ministry here in the name of Jesus Christ,’ then he’s going to come after you,” Carter says.

“He knows your name, if you’re a church planter. I’m convinced of that. And he’s going to come after you, your family, your kids, your wife, your friendships, your health.”

A few years into the plant, Carter lost his mom to an early death. That same year, he was diagnosed with cancer. Added to that, he has experienced the challenges of keeping family a priority and dealing with disappointments over the years. Yet, through it all, his faith remained strong as he held on to Jesus.

In reference to his battle with and victory over cancer, Carter admits it was difficult physically, but “spiritually it was one of the best things that ever happened to me.”

“Suffering makes the Bible come

alive. When you don’t know if you’re going to live or if you’re going to die, it affects the way you pray. It affects the way you read your Bible.”

Carter says the adversity only emboldened his urgency to reach Austin with the Gospel.

## FROM COLLEGE STATION TO AUSTIN

As a freshman at Texas A&M, Carter surrendered to God’s call under the ministry of Chris Osborne, pastor of Central Baptist Church in College Station.

“It was through Chris’ preaching and getting involved at Central that I realized that God was calling me to preach—and specifically, expositional preaching,” Carter recalls.

After college, Carter served in a church near Houston and began attending seminary at Southwestern’s Houston campus. He felt the call to church planting during an i-term class on the seminary’s main campus in Fort Worth.

“I had been feeling and praying about church planting, but church planting is not something that you just want to jump into unless you feel like the Lord is leading you to do it. It’s one of the hardest things I’ve ever done.”

During the weeklong class, students were given church planting assessments, and Carter assessed well. The final project for the class required students to interview a church planter, so on his way back to Houston at the end of the week, Carter stopped at a church to interview a pastor near Fort Worth.

Provisionally, the pastor was also a church planting recruiter for the Southern Baptists of Texas Convention (SBTC). After their discussion, Carter began praying about where the Lord would have him go.

In the church where Carter served, a young musician named Chris Tomlin served as a worship leader. Carter shared his call to church planting with Tomlin, and the next day, Tomlin said he wanted to join the launch team and suggested planting



in Austin. Initially against the idea of planting in Austin, Carter kept praying, and the Lord eventually led them to Austin with a small core group.

"We parachuted into Austin and started in a junior high school on South Congress Avenue, with a view of the capitol right there," Carter says. "We started our first service Dec. 2, 2002."

Carter believes his studies at Southwestern greatly impacted his ministry and prepared him for leading The Austin Stone. He points to his study of biblical languages and systematic theology as instrumental in shaping his preaching and ministry.

"Before I took systematic theology," Carter says, "I was just one of these guys who did not place theology on a very high pedestal. I didn't quite understand its importance. I was just one of these guys who said, 'Just love Jesus and read your Bible.' Going through systematic theology really wrapped my mind around the doctrines of our faith.

"It made me a better pastor; it made me a better preacher. To be able to articulate to people why we believe what we believe and why we do what we do, and being able to base everything on the authority of Scripture was massive for me in my ministry. A pastor at times is going to have to stand up; you're going to have to make tough decisions, make tough calls, and stand on tough things. And if you don't know why you're doing it biblically, you're not going to have the authority you need to make that stand."

## A CHURCH FOR AUSTIN AND FOR THE WORLD

From the beginning, The Austin Stone's DNA and vision centered on Jesus and His Word. No gimmicks. Just worship that is "theologically rich, Christ-centered, and God-exalting."

"Here we are in this pagan, liberal, crazy, weird town with a couple of East

*"We want people to have authentic relationships with each other. We tried to create a structure where people can experience real, authentic community together and then live out the Gospel with each other and then live on mission with each other for the Gospel."*

Texas boys singing about Jesus and preaching about Jesus unashamedly," Carter says.

The vision has grown over the past decade, but two distinct priorities remain the same.

"The first one is that we wanted to create an environment on Sunday where people actually encountered God," Carter says. "Because if you just come and hear me or some worship leader, you've wasted your time. But if you come and encounter the presence of God and the Word of God in a real, tangible way, that will change your life.

"(Second), we want people to have authentic relationships with each other. We tried to create a structure where people can experience real, authentic community together and then live out the Gospel with each other and then live on mission with each other for the Gospel."

Today, more than 8,000 Austinites attend and serve at worship services on four campuses each Sunday. Along the way, Carter has watched the percentage of unchurched college students in the city diminish dramatically.

“Seeing the way God has used The Austin Stone in the city of Austin, to see our church raise the spiritual temperature at the University of Texas, is amazing,” Carter says.

In 2006, while studying the Old Testament, Carter noticed God’s consistent rebuke toward the nation of Israel for failing to take care of the poor. He was also inspired by Charles Spurgeon’s church, Metropolitan Tabernacle, and their influence on London in the 1850s.

“It was said of Spurgeon that had the Metropolitan Tabernacle closed its doors that the city would have grieved,” Carter says. “I thought, ‘What if we could preach the Gospel, reach people for the Gospel and see conversions, and at the same time make an impact for the Gospel in our city?’”

Thus, Carter led The Austin Stone to become a church for the city. They

targeted the impoverished St. Johns neighborhood and opened the For The City Center, which serves as a campus for the church on Sundays and houses four non-profit organizations—including the nation’s second-largest food bank, tutoring services, and foster care and adoption services—during the week. The center serves as a hub for connecting individuals, churches, and organizations in order to maximize city restoration efforts.

Likewise, Carter rejoices over the impact that members of the church are having across the United States through church planting efforts and around the world on international mission fields. In addition to Cooperative Program giving, the Austin Stone’s residency program funds and trains future church planters.

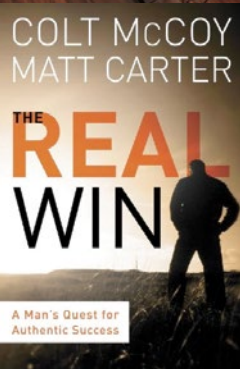
The Austin Stone also launched the 100 People Network upon Carter’s challenge

two years ago for at least 100 members of the church to commit their lives to unreached, unengaged people groups. To date, 120 members have signed up, with 60 currently deployed.

“One of the greatest joys I’ve had is sending people to the nations,” Carter says. “We’ve sent hundreds of people to the four corners of the earth for long-term missions.

“The way God has sent people to the nations through our church and to see the way we tangibly impact one of the most influential cities in the world has been very powerful to be part of.”

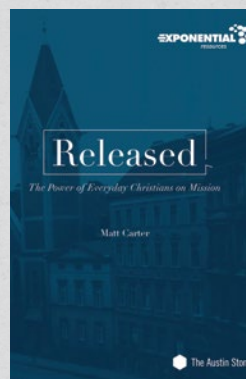
With a passion for God, The Austin Stone Community Church presses on in the guidance and power of the Holy Spirit to be a church that preaches the Word and reaches the world. **SN**



**The Real Win**, a book about biblical manhood written by Carter and former University of Texas quarterback Colt McCoy, will hit shelves in May and will be accompanied by a small group Bible study curriculum and video series. In the photo above, Carter and Aaron Ivey, worship pastor at The Austin Stone, mix sound for the video series.



The church’s work in Austin served as the basis of the book **For the City**, written by Carter and St. Louis, Mo., pastor Darrin Patrick.




In 2012, Carter wrote **Released: The Power of Everyday Christians on Mission**, a free ebook sponsored in-part by Southwestern Seminary.

[www.exponential.org/ebooks/released](http://www.exponential.org/ebooks/released)



“The way God has sent people to the nations through our church and to see the way we tangibly impact one of the most influential cities in the world has been very powerful to be part of.”





*LETTING  
GOD  
DO WHAT  
ONLY HE  
CAN DO*

Story by Keith Collier  
Photos by Matt Miller



As you walk through the commons area of South Bay Church on a Sunday morning, you will likely bump into an eclectic mix of Silicon Valley professionals, young families, and individuals from all walks of life. Yet, as you talk with them, you will discover that in the midst of this diversity is a common thread—each of these people has been radically impacted by the Gospel of Jesus Christ.

Take Tien, for example. Tien comes from a Buddhist background. After being invited to church, she surrendered her life to Christ last Easter and now actively serves as a volunteer.

Then meet Rick. Rick moved to San Jose to work for Cisco Systems. Facing struggles in their marriage, Rick and his wife attended South Bay Church during a sermon series on relationships. After realizing he needed a relationship with Christ, Rick placed his faith in Jesus and now leads a life group.

And then there is Jaime. Jaime comes from a hard past with drugs, alcohol, gangs, and a prison sentence. After attending South Bay Church, the Gospel radically changed his life, and he now volunteers as a video editor at the church.

Situated on the south side of San Francisco Bay—home to tech-giants like Google, Yahoo!, Apple, Ebay, and Facebook—this mosaic of Christ-followers has grown from three families to more than 1,300 worshippers in only four short years. While the region teems with the talent, ingenuity, and innovation of Silicon Valley, pastor Andy Wood admits quickly that there is only one explanation for such explosive growth.

“It’s all about the message of Jesus impacting individual lives and the realiza-



tion that the Gospel can take and change any life,” says Wood.

Interestingly, God gave Wood the vision for South Bay Church while he was a junior in high school.



**“It’s all about the message of Jesus impacting individual lives and the realization that the Gospel can take and change any life.” ~ Andy Wood**

“I started thinking about all my unchurched friends, and I was embarrassed to take them to church with me,” Wood recalls. “I realized based upon what God was doing in my life—that joy and peace, the hope that I had because of the message of Jesus and because of the Gospel—I wanted my friends to have that, but I didn’t want to take them to church with me.

“So, I said a prayer: ‘God if you ever want to use me to start a church for people like my friends, I want to do that.’”

In 2007, while a student at Southwestern Seminary, Wood sensed the Lord releasing him and his wife Stacie to pursue that vision. At the time, he served as pastor of Breakthrough Church, a church he planted on the campus of the University of Texas at Arlington. His studies at Southwestern and his church planting experience served as fertile ground for cultivating his vision for South Bay Church.

“The best benefit of my experience at

Southwestern and my time there was to gain a theological framework for ministry and to gain a good historical understanding of the church,” Wood says.

Andy and Stacie began to pray about where God may want them to plant a church and felt led to the Bay Area.

“We sensed very clearly that God was saying, ‘I want you to go to Silicon Valley and start a church for people who are far from Me, and watch Me do something that only I can do.’”

In August 2008, the Woods moved with a team of two other families to Santa Clara, Calif. They served at a local city festival, where they got names of 90 people interested in a new church, and combined that with relationships they developed through neighborhood cookouts and Sunday night Bible studies to form a launch team of 30 people. After sending out 33,000 mailers to the community, their first preview service in November 2008 drew 175 people





in attendance. By February 2009, they launched the church with 225 people—most of whom were unchurched and from non-Christian backgrounds.

Attendance dropped over the next six weeks to around 125 but then leveled out and started to rise again. Immediately, they realized God was up to something as He added to their numbers weekly, forcing them to add additional services and launch a building campaign. In May 2011, they moved into their permanent facility, where they currently hold five weekend worship services. In 2012, the church baptized 101 people.

“We feel like we’ve been a part of something that only God could do,” Wood says.

“We consider His hand of favor on us to be the thing that has propelled us forward. The thing that has been amazing and a success of part of this journey is that the majority of our church has grown from people who are far from God—not followers of Jesus, not a part of other churches—and this has been a real joy for us to watch God use us to reach people who are far from Him.”

Along the way, fellow Southwesterners David and Kendall Hibiske joined the team at South Bay. Kendall and Stacie were

roommates in college, and the two couples kept in touch while in seminary. As David and Kendall neared the end of their studies at Southwestern, the Lord placed a burden on their hearts for the Bay Area and the work at South Bay. They raised their own support and moved to Santa Clara in January 2010.

They, too, point to their time at Southwestern as instrumental in preparing them for their ministry at South Bay.

“Our theological education was important at Southwestern because it helped us stay grounded in the Scriptures and committed to living a life of character,” David



says. “We live in an area where people are very intellectual and the time we spent in seminary helped us gain understanding in how to help those far from God understand His message to them and take steps toward faith in Christ.”


David serves as family pastor, and Kendall serves on the worship team. The sacrificial service of the volunteers in the church has been especially encouraging to the Hibiskes.

“We constantly remind people of the one life that has been transformed, the one family that needs a parking spot, and the former Muslim who now is proclaiming Christ through believer’s baptism because of their experience at South Bay,” David says. “We connect each person’s service with that one life, and our church is growing on the shoulders of volunteers who want to serve because they love Jesus and see how they can be used by Him to reach one more life.”

This laser-beam focus has helped the team through times of difficulty.

“Our greatest struggle is that there’s a lot of spiritual warfare that surrounds reaching lost people,” Wood says. “On top of that, it’s been difficult for us to keep up with our growth internally, with our structures and systems. At times, it’s pretty stressful, but with all that said, God has been faithful, and we believe He’s done something beyond our gifts and talents.”

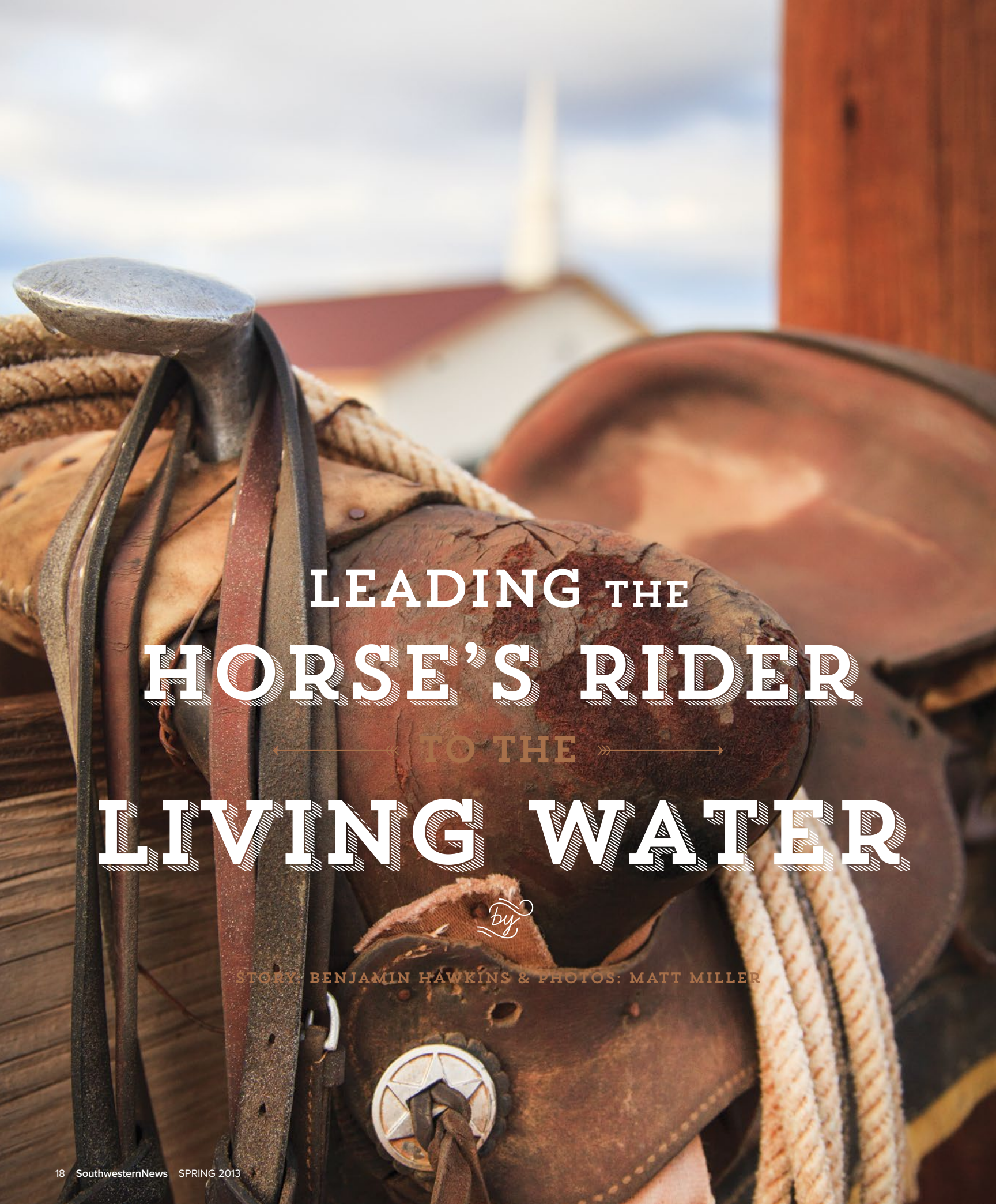
Heavily involved in international missions and church planting, Wood calls members of South Bay Church to realize that there is unlimited potential when believers surrender their lives to God.

Citing one of their core values, Wood says, “We depend upon the favor of God. We believe God-sized movements can only come through the Holy Spirit’s power and enabling, so we want to be dependent upon Jesus and let Him do what only He can do—to stay out of His way, to make sure our church, our systems, our structures, our leadership are not the bottleneck to the movement of God.” 

**“Our theological education was important at Southwestern because it helped us stay grounded in the Scriptures and committed to living a life of character.”**

*~ David Hibiske*





LEADING THE  
**HORSE'S RIDER**  
TO THE  
**LIVING WATER**

*By*

STORY: BENJAMIN HAWKINS & PHOTOS: MATT MILLER



**T**he son of a working cowboy in West Texas, Morris Pruit learned early in life how to brand cattle, repair windmills, and even how to lead the proverbial horse to water. “I grew up in the real cowboy world,” Pruit says. The skills he learned from this experience and the love he gained for the heritage of the Old West have enabled him also to lead the horse’s rider to kneel before the the cross of Christ and drink living water.

In 2007, 74-year-old Pruit moved from Texas to Casa Grande, Ariz., to plant Pinal County Cowboy Church, which he refers to simply as “Cowboy Church.” Just as the Apostle Paul became all things for all people in order to save some, Pruit organizes team roping events and uses a saddle on a wooden stool for his pulpit in order to reach more people with the Gospel.

“We have ropers come to church (and) cowboys come to church who would never go to church anywhere else,” Pruit says. With a weekly attendance of 300 to 500 people, the church attracts many disillusioned Protestants and Catholics—and even some Mormons—who moved to Pinal County in order to escape church.

“We have extremely rich people that come to our church,” Pruit says. “We have people that live from hand to mouth. We have people that are real cowboys. We have rodeo cowboys. We have team ropers. We have people who have never even seen a team roping before. So we have some of everything.”

As a result of the ministry of Cowboy Church, many have confessed their new faith in Christ by being baptized in a horse trough. In fact, the church led its association in



**“WE HAVE  
ROPERERS COME  
TO CHURCH  
(AND) COWBOYS  
COME TO  
CHURCH WHO  
WOULD NEVER  
GO TO CHURCH  
ANYWHERE  
ELSE.”**

**MORRIS PRUIT**



baptisms last year. Nevertheless, Pruitt admits that Pinal County has been one of the most difficult, though rewarding, places where he has planted a church—and his previous church planting experience took him to the African bush.

After graduating from Wayland Baptist College in 1963, Morris was challenged to enroll at Southwestern Seminary when one of his friends reminded him that “a call to preach is a call to prepare.” Surrendered to this call, he moved to Fort Worth with his wife, Carol, where he earned his Bachelor of Divinity (equivalent to the current Master of Divinity) in 1966.

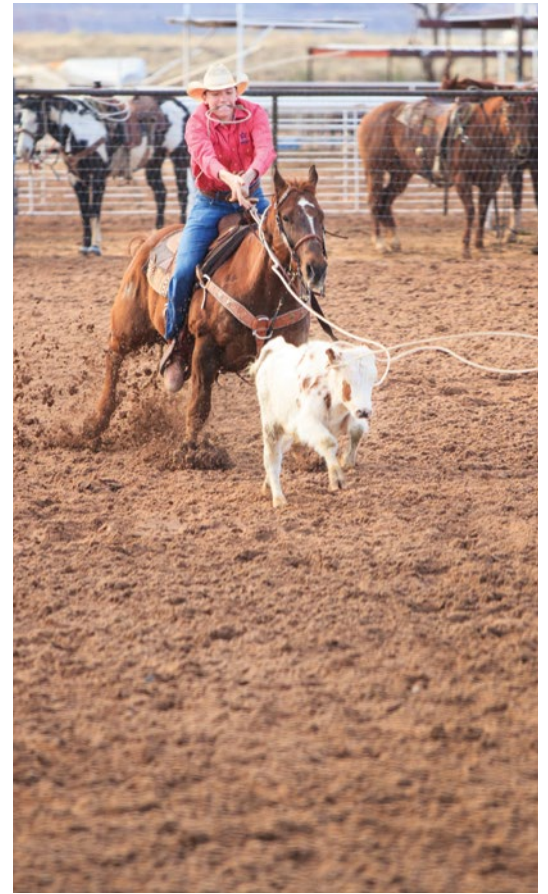
“I’ve been out of Southwestern a long time, but I have always loved and appreciated Southwestern,” Pruitt says. “They did for me what nobody else could do.”

Soon after Pruitt’s graduation, the couple and their three children went overseas with the Foreign Mission Board (now called the International Mission Board). After completing their language studies in France, they then moved to Africa and helped with Southern Baptists’ fledgling work in the nation of Togo.

“We lived 200 miles inland,” Pruitt says. “There were no other Baptist missionaries around, and also no other white people around. It was a great time. I learned to speak the local African language and made many friends among the Africans. And about six or seven years ago, I learned that the work I started had developed now into something over 100 local churches.”

Because of an illness, Pruitt and his family returned to the United States, where he served in churches throughout Oklahoma and Texas. Although he took an early retirement in 1999, he continued to work and minister. Then, several years later, Pruitt’s son and Southwestern Seminary graduate Tim, who serves as an associational missionary, asked his father to help with the work in Arizona.

At first, Pruitt had no desire to move to Arizona, but in the fall of 2006 he felt led by



God to invest himself for 90 days in order to lay the foundation for Cowboy Church. He began this short-term volunteer service at the beginning of Jan., 2007. On April 14, two weeks after his 90 days of service should have ended, he helped with Cowboy Church's first team roping.

"I went back to Texas but not to stay," Pruitt says. "I did not plan to come to Arizona. I planned *not* to come to Arizona, but it didn't work that way. It is a good thing. It is a very good thing."

Starting with only a few families when it was established in 2007, Cowboy Church continues to grow and lead people to Christ.

"I didn't come out here to grow a dying church," Pruitt says, adding that he wants church members to worship in the Spirit.

Pruitt is committed to leading in the church's worship through biblical preaching, and the Cowboy Church Band does not perform but leads in worship through music. The congregation is expected and encouraged to participate.


"We have great audience participation,"

Pruitt says. "The minute I step up and say, 'Welcome to Cowboy Church,' that thing explodes, just like opening the gate and turning the bucking bull out. And it is that way until I say the benediction at the end."

According to Pruitt, however, members at Cowboy Church do not only need to worship in the Spirit, but they need to work, walk, and witness in the Spirit. Pruitt encourages his congregation to use the church's business cards to tell people about the church and to open up evangelistic conversations.

Establishing "good, solid churches" in Arizona is not easy, Pruitt says, but he hopes that others endeavor to plant churches with a passion for worship and evangelism.

"We don't care what kind of churches," Pruitt says. "We just need churches everywhere, especially out here. Around Casa Grande, the general population, year-in and year-out is about 50,000 people, and a very, very small percentage will find themselves in church on any given Sunday morning."

The goal is to become all things for all people in order that more people will kneel before the cross of Christ and drink of the living water. 



**"I DIDN'T COME  
OUT HERE TO  
GROW A DYING  
CHURCH."**

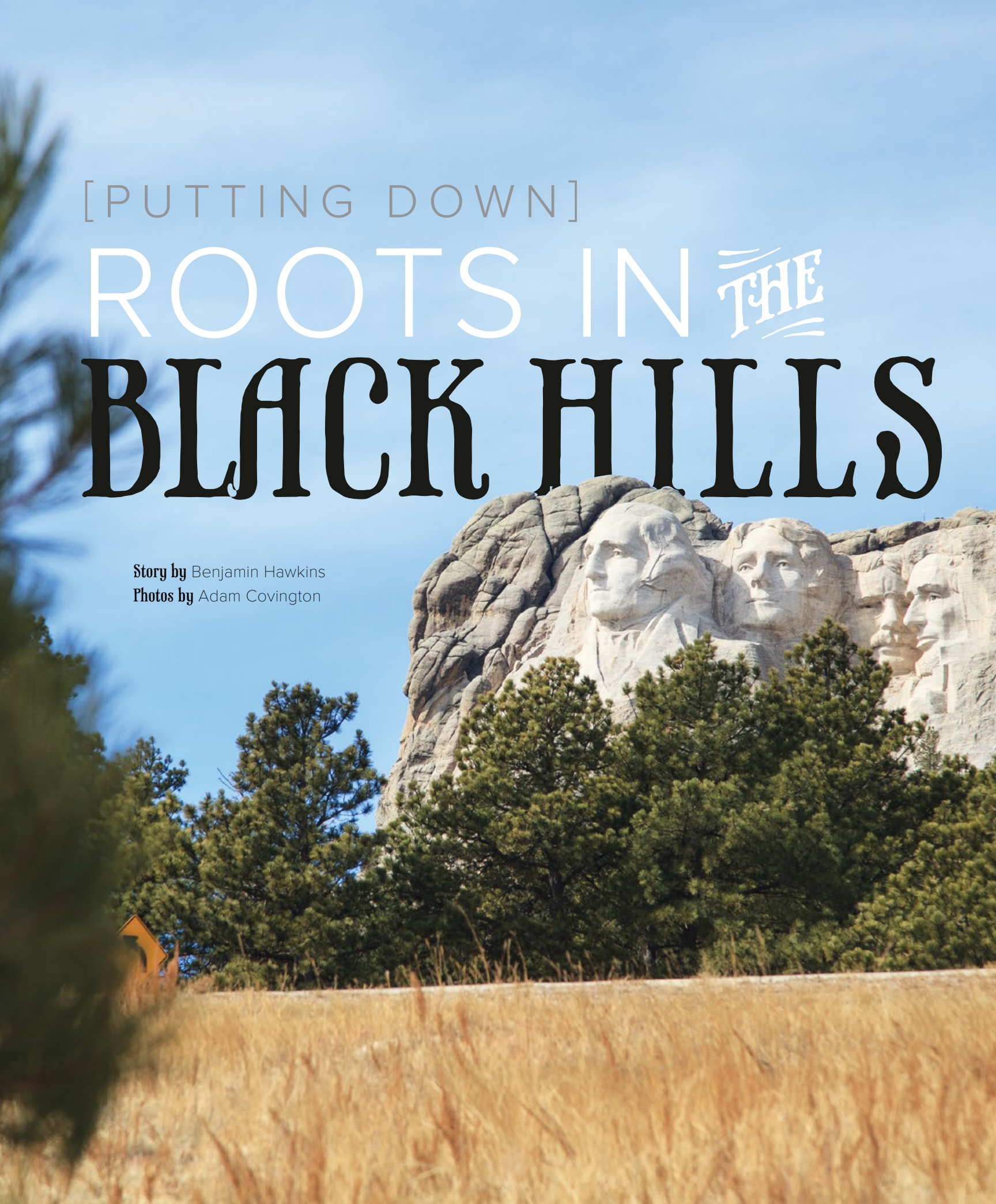
**MORRIS PRUIT**

[PUTTING DOWN]

# ROOTS IN *THE* BLACK HILLS

Story by Benjamin Hawkins

Photos by Adam Covington







**N**early half-a-million motorcycles appear in South Dakota's Black Hills every summer, settling upon the small town of Sturgis for a weeklong bike rally. Just as quickly, they disappear. Yet, when the roar of motorcycles has passed away, Doug Hixson and his family remain, rooted in the nearby town of Spearfish, S.D.

In 2010, Hixson and his wife, Dana, moved with their two children to Spearfish, where they started Connection Church. They were intent upon planting their lives in the community and weathering the difficulties of planting a church.

"I used to think I worked hard," Hixson says. "Church planting is the most rewarding thing I have ever done in ministry, but it is also the hardest work I've ever done."

In light of the hardship involved in this ministry, Hixson says that successful church planting requires the favor and calling of God and the long-term commitment of the church planter.

"One of the keys that I always encourage church planters to think about is, 'If you're coming for two years, then don't come,'" Hixson says. "If you're not willing to plug your life in for as long

as God leaves you here, then don't come. It is not just a short-term thing."

Although their extended family members live more than 20 hours away, the Hixson family has put down roots in Spearfish.

"This is home for us," Hixson says. "For the church planter, that allows for peace on the tough days."

The son of a pastor, Hixson surrendered his life to Christ and to the ministry at the age of 12. At that point, he also dreamed of studying at Southwestern Baptist Theological Seminary, where he earned his Master of Arts in Christian Education in 2004. While completing his degree, he served at various churches in Texas and Arkansas, and afterward he took a pastoral position in Pampa, Texas.

While ministering in Pampa, Hixson also served on the executive board for the Southern Baptists of Texas Convention (SBTC), which established a partnership with the Dakota Baptist Convention. Through this connection, Hixson's church helped to establish a church plant in Brookings, S.D. Volunteers from the church traveled to Sturgis, S.D., every summer to share the Gospel amid the cacophony of the annual Sturgis Bike Rally.



“IF YOU’RE NOT WILLING TO PLUG YOUR LIFE IN FOR AS LONG AS GOD LEAVES YOU HERE, THEN DON’T COME. IT IS NOT JUST A SHORT-TERM THING.” [Doug Hixson]



While doing this, Hixson developed an interest in motorcycles, and God gave him a heart for South Dakota.

“God gave us a heart to pray for churches to be started,” Hixson says. “Most churches in the Dakotas have 50 or less people and have bivocational pastors, and they are barely surviving. And we felt passionate about trying to help churches get started that would be strong and make a difference for the kingdom and see people come to know Christ.”

During a time of prayer and study, Hixson realized that God was calling him to plant a church in South Dakota. Soon, he and his wife expressed their interest to connections they had made with the Dakota Baptist Convention and learned about Spearfish—a town of 10,000, in addition to 5,000 college students, where the only Baptist church had died.

Hixson and his wife were convinced that this opportunity was God’s will for them when the convention described what kind of church they wanted to plant.

“They said, ‘Not only do we want to start a church in Spearfish that would be a strong church that reaches this region, but we want to start a church that would plant other churches,’” Hixson recalls. “I have always had a missions heart, and that is what grabbed me.”

With support from their church in Pampa, Texas, and from both the SBTC and Dakota Baptist Convention, Hixson and his family made Spearfish their home in 2010. By Easter 2011, Connection Church held its first preview service. The church continues to grow, despite the warnings of some that the people of the Dakotas would show no interest for the Gospel.

“We had been told that people were not going to want to hear the Bible preached,” Hixson says—especially if the message comes from a Southern Baptist preacher with a Texas accent. “All of those things were wrong. People did want to hear God’s Word. They were hungry for it.”

And it is Hixson’s desire that the ministry of Connection Church is completely Gospel-centered. He also says that he wants the church



to reach out to the community by helping people in need, and he especially wants Connection Church to be mission-minded.


For that reason, the three-year-old church is active in mission projects in South Dakota, throughout the United States, and around the world. The church is sending mission teams to a Native American reservation in the Dakotas, to Boston, to Haiti, and to Moldova. Members of Connection Church are also encouraged to help plant new churches in neighboring towns.

On Easter 2013, Connection Church will launch a new church plant in the nearby city of Belle Fourche, S.D.

“In the beginning,” Hixson says, “we are going to use our leadership and our staff to get (the Belle Fourche church plant) started, but our goal is not to have campuses of Connection Church. Our goal is to have autonomous churches that will stand on their own. We’re praying that God will send us a pastor-church planter that will take that church because, once we get that church its own pastor and its own leadership, then we’ll move on and do it again.”

“And we will continue to plant churches as long as God gives us the resources, the manpower, and the ability to do it.”

Hixson says that he has pinpointed three other towns for future church plants that are within 15 miles of Spearfish. By 2014 or 2015, he hopes that Connection Church will be able to plant a church in Sturgis, which is only about a 20-minute ride from Hixson’s home in Spearfish.

“And we will continue to plant churches as long as God gives us the resources, the manpower, and the ability to do it,” says Hixson, who prays that God will call ministers to put down roots in the Black Hills and invest their lives in these new church plants. 

FIELDS RIPE FOR

# HARVEST

ALONG THE MAIN STREET

-OF-

# AMERICA

.....



**STORY** by Keith Collier  
**PHOTOS** by Adam Tarleton



Known as the Main Street of America, Historic Route 66 meandered across the western U.S. from Chicago to Los Angeles. Small towns popped up along the popular highway in the '20s and '30s as truckers and vacationers cruised the open road.

Church planter and Southwestern Seminary graduate John Edwards uses the highway's heritage as a way to connect Harvest Hill Baptist Church with the community of Strafford, which lies just a stone's throw from Springfield, Mo., the Birthplace of Route 66.

"Strafford was really big on Route 66 in the beginning because it was the closest city to Springfield," Edwards says. "Strafford developed along Route 66, and we have a big event every year called Route 66 Days."

The same year Edwards planted Harvest Hill in 2010, lack of funding put the annual event in jeopardy.

"The community was going to go without Route 66 Days for the first time in around 50 years," Edwards recalls. "So, we stepped up and led it, and it was really a big success."

Harvest Hill used this opportunity along with other community events and activities to penetrate lostness in the bedroom community of Strafford. Over the past three years, Harvest Hill has renovated parks, cleaned up the city sports complex, supported the public schools, and participated in community events. Through evangelistic outreach—including service projects, door-to-door evangelism, neighborhood parties, and Good News Clubs—the young church has already seen 70 professions of faith.

Although they have experienced God's blessings, Edwards admits the journey has not always been easy. People in Strafford were slow in accepting the church into the community, which resulted in 12 different meeting locations for worship over the past three years until Harvest Hill purchased and renovated their current building. The building's grand opening in January 2013 helped solidify their place in the community.

"Having a building for the first time is quite a transition because we were incapable of meeting on Sunday mornings except for in homes," Edwards says. "There are a few other churches here in the community; they're good churches but have been declining in attendance as the population has been growing.

"A lot of people out here are antagonistic to the church, so when they find out I'm a pastor, they're a little put off by that, but I just keep working on them."





John and Alaina Edwards with their daughter Abigail



## THE JOURNEY FROM ATHEIST TO CHURCH PLANTER

Of course, Edwards himself is no stranger to antagonism toward Christianity and the church. Having grown up in an affluent family with an atheist father, Edwards embraced his father's worldview at an early age.

"From a pretty early age, I had atheistic beliefs," Edwards says. "I had an atheistic conversion, if you will. I went from agnostic to atheistic when I was about 10 years old."

In junior high, Edwards' family moved to Mexico when his father, a Wal-Mart executive, helped start the company's work in the country. Edwards befriended the son of a Southern Baptist missionary during this time, and despite their constant Gospel witness, Edwards remained a "full-blown atheist."

By the time Edwards' family returned to the states a few years later, he had become an antagonistic atheist who enjoyed openly debating and ridiculing

Christians. Ironically, one of his best friends was a Christian named Blake.

"(Blake) invited me to church week in, week out for over a year, every single week without exception," Edwards says. "I would curse him. I would ridicule him. I would call him all sorts of names. But, I think his witness in my life was one of the greatest things that helped lead me to faith."

Additionally, Edwards witnessed the radical change in his younger brother, who came to faith in Christ around that time. At the end of Edwards' junior year in high school, his brother was diagnosed with inoperable brain cancer yet remained strong and faithful in his faith.

As an avowed atheist, Edwards had studied world religions and had even read the Bible several times in order to refute it. However, with the constant witness of his friend and brother, he decided to read the Bible again.

"I began reading through the Bible

with this prayer: 'God, if you're real, lead me to the truth.'"

Over a three-month period, he read the Bible, prayed regularly, attended church, and eventually surrendered to Christ. From that moment, everything changed about his life, including his previous aspirations to follow in his father's footsteps as a business executive. He attended college in Springfield, Mo., and surrendered to the call to ministry his senior year.

During his first semester in seminary in 2007, Edwards sensed the Lord leading him toward church planting during a chapel service. He talked with professors and church planters and eventually helped with evangelism efforts at two church plants in the Fort Worth area.

Edwards' heart for church planting grew through his studies at Southwestern and through seeing seminary professors personally involved in local church plants.

"It's neat to see professors who live out what they're teaching. I love that about



**(ABOVE)** Darren White, a fire chief who fell away from the church in his adult years, has been greatly impacted through the ministry of Harvest Hill Baptist Church. Today, he is actively involved in the church, growing as a Christian, and has seen two of his children come to faith and be baptized.

Southwestern,” Edwards says. “There was a lot of support for church planting that I saw from Southwestern. It was fertile ground for church planters to grow in.”

## PLANTING CHURCHES IN THE BIBLE BELT

After praying about where to plant a church, the Lord led Edwards back to the Springfield area. Initially skeptical about planting in the Bible Belt, he realized the need after continued prayer and research.

“I quickly realized that there are very few people here in this community that are Christ-followers, and particularly, committed Christ-followers,” Edwards recalls. In addition to reaching the lost, Harvest Hill has seen many families return to church who had stopped attending for many years.

Still, Edwards’ evangelistic spirit drives him to continue to reach the lost, which in turn opens more doors for evangelism.

“The best way to reach the lost is to

reach the lost,” Edwards says. “When you reach them, they have pockets of people that they know—areas of influence that I will never have. So you reach these lost people, and they reach out to their ever-widening circles of influence.”

With this expansion mindset, Harvest Hill has also planted a church in the Springfield area and is in the process of planting another.

“The love for church planting has been woven into our DNA,” Edwards says. “It’s a part of who we are; we want to see the kingdom expanded; we want to see new people gathered into the fold.”

Along with the desire to plant new churches, Edwards would love to see growing cooperation between church plants and existing churches.

“In light of the fact that Southern Baptists are supportive of the Cooperative Program, I would love to see more cooperation between established and new churches,” Edwards says.

“We are such big supporters of this

idea of cooperation, but I only see that cooperation, for the most part, existing in the form of money. ... It’s often more about money than hand-in-hand cooperation.

“I love the Cooperative Program. My contention is that Baptists need to be more cooperative. How can I help you? How can we serve each other? How could my church help your church? The church across the highway from us is not the enemy; Satan is the enemy, and we need to join forces to penetrate lostness.”

Whether it’s along the dusty highways of the Midwest, in pioneer regions of the country, or in growing cultural epicenters of metropolitan cities, Edwards sees great hope for church planting as churches cooperate to fulfill the Great Commission in North America.

“All across North America,” Edwards says, “followers of Christ need to be encouraged, equipped, and mobilized to go out in the communities and reach the lost.” **SN**

# SUN & RAIN

*Essential Elements in Church Planting*

STORY BY SHARAYAH COLTER

PHOTOS BY MATT MILLER





**K**yle and Christine Hoover stood, clammy and soggy, under a dripping tent in a grocery store parking lot among 31 other clammy, soggy people.

Why would God bring them this far to let things falter now? Had they not trudged through the difficult first year? Could 365 days of hard work, long days, lonely moments, and pressing on not be answered with at least one strife-less weekend? One glimmer of hope that their labor had begun to make a dent and a difference?

For the Hoovers and co-planter Bill Bray, the answer to their questions that day did not come in an easy, pat-on-the-back fashion but in a refining by fire.

One day before the small group planned to hold its largest outreach event thus far and two days before a church service to which they had invited throngs of people, the neighborhood association that ran the community center where they had been holding church services asked them to leave.

Hence, the dripping tent in the grocery store parking lot.

“We came home that day, and Kyle said, ‘I feel like we’re starting over,’” says Christine, a mother of three.

### **STARTING OVER.**

Back at the moment they arrived in Charlottesville, Va., a transient, East Coast college town 1,300 miles away from their home in College Station, Texas.

Back when they first realized that God was calling someone to go, and that they were those someones He was calling.

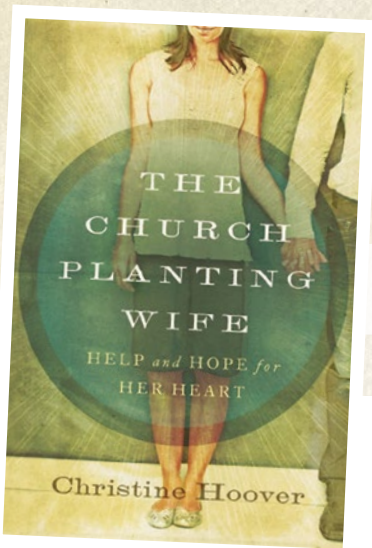
Back when church planting was a topic at a conference, not something that converged upon their living room, their garage, or even a local parking lot.

But on that rainy, muddy, humid Sunday, God was not starting over. Instead, He revealed a solid, committed core group that comprised Charlottesville Community Church (CCC).

“That one day was like the best of times and the worst of times,” Kyle says. “It was rainy and muddy, and we were outside, and it was a humid heat, and it was 31 people. And yet, at the same time, I felt like for those 31 people, the church really became their own. At that point in time it was like, ‘Ok, here we go. Let’s do this.’”

One week after the church had to hold its service under the tent in the rain, the Hoovers received a letter in the mail from the school of which they had requested permission to meet. The school had granted their request. The clouds had begun to part.

“As soon as we moved into the school, we started growing,” Christine says. “That was really exciting and encouraging. It wasn’t like explosive growth. We had 60-90 people that fall. People were catching on. People were excited about this church; the guys were preaching through the Bible book by book, and people were really excited about that and were growing.”



READ MORE ABOUT CHRISTINE'S BOOK  
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EXPERIENCE AS A CHURCH PLANTING WIFE.



[SWBTS.EDU/THECHURCHPLANTINGWIFE](http://SWBTS.EDU/THECHURCHPLANTINGWIFE)



Without a building to work in or a desk to sit behind, the community became the planters' office. Instead of spending time inside a "church," Bray and the Hoovers spent time becoming the "church." They evangelized on the campus of the University of Virginia (U.Va.), met parents through the parent-teacher organization (PTO), held block parties, and went door-to-door inviting people to worship and asking how they could pray for them. As they ministered to college students, young professionals, and young families, Bray and the Hoovers focused on building relationships through loving and serving.

**EVENTUALLY, THE SUN BEGAN TO SHINE.**

By the time the church moved into the elementary school, momentum began ramping up, recalls Kyle, who served for about eight years as both college and missions minister at Central Baptist Church in College Station, Texas, before trekking eastward.

"Immediately after our one-year anniversary, we started to get some lift where people came not because of our relational investment but because friends started inviting friends," Kyle says. "I feel like at that point it was like, 'Ok, we're reaching some critical mass because it doesn't seem like a bunch of crazies meeting in a gym anymore.'"

Bray, who served on staff for 10 and a half years at Glenview Baptist Church in Fort Worth, Texas, before joining Kyle and Christine in the church planting venture in 2008, says part of what carried the team through the difficult early months in the church plant was just that—being a team.

"I can't emphasize enough how important being part of a team is," Bray says. "There were so many days when Kyle and I would go to U.Va., and one of us would be really excited to share the Gospel, and one of us was having to get talked into staying in Charlottesville."

Just as valuable as having a team, the Hoovers and Bray—all graduates of Southwestern—say their seminary education equipped them for their task.

"Southwestern put tools in my tool belt," Kyle says, mentioning hermeneutics, preaching, and Pauline theology. "I still have and use the evangelism notes from Dr. Fish's evangelism class."

Christine agrees.

"My degree from Southwestern taught me how to ask good questions, build rapport with people, and bring the light of the Gospel into difficult circumstances that people face," she says. "All of these skills have been essential in church planting, because they have helped me build and deepen relationships."

And one-by-one, those relationships built a church.

"We met in Kyle and Christine's home for the first six months," Bray recalls. "We started with 10 folks in the Hoover's living room; five of those were Hoovers."

**“WE’VE PLANTED TWO CHURCHES IN THE LAST THREE-AND-A-HALF YEARS,” BRAY SAYS. “THAT’S BEEN REALLY EXCITING TO SEE THAT WE ARE A CHURCH PLANT, AND WE’RE NOW A CHURCH-PLANTING CHURCH OURSELVES.”**



Today, five years later, the church has grown to about 400 people and has itself become a “sending church.”

“We’ve planted two churches in the last three-and-a-half years,” Bray says. “That’s been really exciting to see that we are a church plant, and we’re now a church-planting church ourselves.”

The Lord’s provision of sun and rain over the years has produced growth as well as fruitfulness. Kyle says that seeing the church become a “sending church” reveals to him its spiritual maturity.

“I feel like for the first several years, we had a hard time getting anyone to go on a mission trip,” Kyle says. “But this spring break, we’re sending more people than we ever have before, so I feel like our people are finally having some vision beyond just their own personal walk with the Lord or just their own city. They are thinking more globally now.”

With the recent release of her book, *The Church Planting Wife*, Christine has stretched her reach beyond the city limits to

**“SOUTHWESTERN PUT TOOLS IN MY TOOL BELT,” KYLE SAYS, MENTIONING HERMENEUTICS, PREACHING, AND PAULINE THEOLOGY.**

**“I STILL HAVE AND USE THE EVANGELISM NOTES FROM DR. FISH’S EVANGELISM CLASS.”**



reach globally as well. In the book, Christine offers insight and encouragement to other wives who find themselves embarking upon a journey for which they don’t have all the questions, let alone the answers.

Kyle hopes the trust and obedience of him and his wife leave a lasting impression on their three young children so that they might follow the Lord fearlessly in their own lives.

“Our oldest son was looking at Christine’s book, and I was just like, ‘Man, I hope he’s really encouraged that his parents took a step of faith and were willing to move and leave comfort and security and walk with the Lord,’” Kyle says. “I hope it’s a legacy for our family that we’re not married to comfort more than we are to doing God’s work, God’s way.”

Through rain and shine, soggy days and dry, the Hoovers and Bray have witnessed the faithful hand of the Lord cultivating a church that brings Him glory and bears fruit. So, they labor on, continuing to plant seeds in faith as they toil in the fields and reap the harvest. **SN**

IT TAKES

# *Families*

TO MULTIPLY CHURCHES



*Story by Benjamin Hawkins*

*Photos By Alyssa Karr*



RODNEY AND LAURA HOBBS (LEFT) WITH THEIR CHILDREN HANNAH, EVA, AND CALEB. KC AND KINSEY MADDOX (RIGHT) WITH THEIR CHILDREN QUINN, LIV, AND CREWS.

**RODNEY HOBBS CAN OFFER A SOLID WORD OF ADVICE TO ANY PASTOR CONSIDERING CHURCH PLANTING.**

Hobbs, the founding pastor of StoneGate Church in Midlothian, Texas, believes every pastor who plants a church needs the support of his wife. He testifies that his own wife, Laura, “has been an incredible encouragement.” Both in the good times and the bad times, “she has confidently helped point me to Jesus.”

Despite his experience as a church planter, Hobbs had never heard of church planting when he was saved as a teenager in Sulphur, Okla. He never considered the fact that First Baptist Church, Sulphur, had itself been a church plant at one point.

After high school, Hobbs earned a bachelor’s degree at the University of Oklahoma. During the summer between his junior and senior year of college, he traveled to Mansfield, Texas, to serve as an intern at Walnut Ridge Baptist Church. After graduation, the

church hired him and provided funds for earning his master’s degree at Southwestern Baptist Theological Seminary. It was during this period that Hobbs was introduced “into the world of church planting.”

Hobbs testifies that he learned about church planting from his studies at the seminary, and he gained a passion for church planting from Walnut Ridge. He began, in this period, to wonder what the Great Commission means for the church on a corporate level.

“I began to see,” Hobbs says, “that there is a biblical basis that would demand more churches being planted.”

**“IN ORDER TO  
SEE THE HEALTH  
OF THE CHURCH,  
PEOPLE CAN  
MERELY TAKE A  
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*Rodney Hobbs, pastor*

In early 2009, as Hobbs and his wife were praying for guidance about whether they should plant a church, their pastor asked Hobbs whether he had ever considered planting a church in Midlothian, Texas. That summer, Hobbs developed his core group, and in August 2009 StoneGate Church was born.

“Walnut Ridge allowed me to plant with a group of ministry leaders that I had spent about seven years with in the student ministry,” Hobbs says, expressing his gratitude for the “sacrifice they made to plant us.” In 2009, StoneGate was established by a core team of 20 people meeting in a



living room. At the beginning of 2013, the church welcomed more than 700 people into worship.

In order to see the health of the church, Hobbs says, people can merely take a sampling of the families who make up the church. After all, a church plant can only be as strong as the families that worship and serve in that church. Due to this conviction, the “Recommended Reading” page on StoneGate’s website calls every husband and father to be the “resident theologian” in his home.

“We want to be really diligent to push our men to be good pastors of their homes,” Hobbs says. “We really want to do everything we can to cultivate strong families in our church. ... Everything begins in the family, and everything ends in multiplication.”

For this reason, Hobbs also emphasizes that a church planter should have a strong family. KC Maddox, a church planting resident and children’s director

at StoneGate Church, agrees. Like Hobbs, he says that a church planter must give priority to and have the support of his family.

“You have to have a wife who is on board,” Maddox says, adding that his own wife, Kinsey, has a heart for this ministry—without which he could not work at a church plant.

Maddox married his wife after college, while he served as a youth minister at First Baptist Church in Weatherford, Okla. Prior to this, he earned his bachelor’s degree at the University of Oklahoma, where he began a friendship with Hobbs that would bring him to StoneGate Church as a church planting resident in the summer of 2011. By this time, Maddox and his family had already moved to Fort Worth, where he earned his Master of Divinity degree in 2012.

Like Hobbs, Maddox not only believes that “everything begins in the family,” but also that “everything ends in multiplication.” A church plant should not be concerned only with its own vitality and growth, but it should desire to see ministry expand outside of the church—especially through new church plants.


“I want to be a part of a church that plants other churches,” Maddox says. “In almost every situation, more churches being planted is good for reaching lost people and discipling people.”

According to its website, StoneGate exists to plant other churches. In fact, Maddox joined the staff at StoneGate knowing that he and his family would eventually be sent out by StoneGate to plant another church.

“We’re looking at, in a year, being in Lawrence, Kansas,” he says. “There is a lot of need. When you look at different networks in church planting, there is a lot of church planting on the east and west coast and in the south. But the Midwest is wide open. ... In getting a foothold in the Midwest, college towns like Lawrence are going to be really important.”

The work that Maddox and his family will do in the Midwest corresponds with StoneGate’s passion for multiplication. During a Wednesday night “Family Meeting” in early March, Hobbs explained StoneGate’s vision as he preached through Matthew 28. He said that StoneGate does not exist for itself but rather for glorifying God by making disciples of Jesus Christ.

“It is not only disciples that glorify Jesus,” Hobbs said, “but I would say this: More disciples glorify Jesus more. Mature disciples glorify Jesus more. ... But that is not the only thing we want to do. We want to make disciples who actually turn around and make other disciples. ... This is how the kingdom grows, not just by addition—one plus one plus one—but now by multiplication.”

In the same way, Hobbs said, “we want to plant churches that plant churches that plant churches .... The way the church is grown is by making churches. It is multiplication.” 



By Keith Collier & Benjamin Hawkins

## Southwestern launches shortest fully online master's degree

Southwestern will launch the shortest fully online master's degree among Southern Baptist seminaries this summer with its brand new Master of Theological Studies (MTS). Trustees approved the 36-hour degree at their spring meeting, April 3.

"This finally makes it possible for people who are in their churches and preparing for ministry to go ahead and get their degree completely without having to leave the church to which they feel called and to which they're committed," said Mark Leeds, registrar at the seminary. "It makes access more possible for our local churches."

Seminary administrators and trustees said the fully accredited degree combines the rigorous academic content that

Southwestern is known for with the accessibility and affordability those in ministry often need. Leeds noted one unique aspect of the degree is that the courses are predominantly taught by full-time faculty members.

"Most of our online courses are taught by our own faculty," said Leeds. "There are other institutions where you have a whole cadre of adjuncts that are a part of teaching the courses. One of the strong points of our courses is that we haven't farmed them out to 100 different adjuncts. They're primarily taught by our own elected faculty members."

Of the courses in the Master of Theological Studies, 92 percent of the online courses are taught by elected faculty and former full-time faculty members.

Leeds said the degree could also be beneficial for church members looking to strengthen their understanding of the Bible and to maximize their ministry in the local church.

"In Southern Baptist life, we have a strong laity—people who are not on staff but are committed to serving in different ways such as deacons and Sunday school teachers," Leeds said. He added that the MTS makes it possible to get "solid, foundational knowledge in the basic disciplines you would want to have to be a better servant in the church."

Twelve three-hour courses make up the MTS, including classes in hermeneutics, Old Testament, New Testament, church history, Baptist heritage, systematic

theology, apologetics, and ethics. As an academic degree, the program is not meant to replace the comprehensive Master of Divinity and Master of Arts in Christian Education degrees, which provide further ministry training and still require a portion of credit hours to be completed on campus. These programs provide additional coursework in biblical languages, preaching, pastoral ministry, evangelism, missions, and electives.

Those interested in applying for the fully online Master of Theological Studies can complete the online application at [swbts.edu/applynow](http://swbts.edu/applynow) or contact Southwestern's office of admissions at 1-800-SWBTS-01. For a list of Frequently Asked Questions, visit [swbts.edu/MTS](http://swbts.edu/MTS).

## Luter: Jesus is the answer for urban crises

Jesus is the answer to the problems that churches in urban America face today, Southern Baptist Convention President Fred Luter said during the Urban Economics and Ministry Conference at Southwestern, March 7-8.

"You don't have to be a Bible scholar to realize that we're living in a time of crisis. You don't have to know Bible prophecy to realize that we're living in some very sinful and sick days," Luter said, listing teenage pregnancy and abortion, homosexuality, and gang violence among these problems. However, he sees a solution to these problems in Christ.

"People need to know the difference that Jesus makes in the personal life," Luter said. "They need to know that Jesus is hope for the hopeless."

Luter said that he has learned these truths from his own experience—from the grace that God has poured upon his own life and from his ministry experience in New Orleans, La. When Luter, a native of New Orleans' lower Ninth Ward, became the pastor of Franklin Avenue Baptist Church in the 1980s, the church had 65 members. By 2005, when

Hurricane Katrina devastated the city, Franklin Avenue had 7,000 members. Luter led the church through the tragic hurricane, ministering even when his own home had been destroyed. He welcomed his congregation to a new sanctuary in 2008.

The Urban Economics and Ministry Conference, sponsored by The Land Center for Cultural Engagement at Southwestern Seminary, featured scholars and ministers who addressed the economic, social, and cultural challenges that confront African-American churches in the 21st century, urban context.

According to Craig Mitchell, associate professor of ethics at Southwestern Seminary, many of the challenges that arise in the urban context are not a result of racial tensions.

"Racial discrimination is not the cause of most of our problems," Mitchell said. Instead, these problems reflect class tensions and economic conditions that exist across racial barriers. In light of this reality, Mitchell said African-American churches in well-to-do communities should help African American churches in low-income, urban areas.



"We can't do it alone," he added. "We need to look at the reality of the situation. Those churches that are in the inner city are not going to be able to do it by themselves. They need the help of churches—black churches and other churches—in the middle and upper classes."

While one church cannot reach out to every group in society and must therefore be faithful in its own context, Mitchell said that "the Gospel was made to reach every person." For this reason,

he called churches to reach across racial and economic boundaries and cooperate with one another in ministry.

Conference audio can be downloaded at [swbts.edu/urbanministryaudio](http://swbts.edu/urbanministryaudio).



## ‘Should we preach like Jesus?’ conferences asks



“Should we resist the preaching of the Apostle Paul and the model he used in order to emulate the Lord Jesus? Is it even really possible to preach like Jesus?”

Adam Dooley, pastor of Dauphin Way Baptist Church in Mobile, Ala., posited this question at Southwestern Baptist Theological Seminary’s annual spring expository preaching workshop, March 4.

“Preaching like Jesus is much more difficult than you might think,” Dooley said. “And Jesus really isn’t the best model for our preaching.”

Dooley explained that preachers cannot match Jesus’ authority,

manufacture His awareness, or mirror His agenda when they preach.

“Our authority is derived from the Scripture while Jesus’ authority produced Scripture,” Dooley said.

“When Jesus stood to preach before any number of people, He knew every hidden motive, He knew every secret sin, He knew every raw emotion, He knew every carnal agenda, and likewise He knew every genuine, heartfelt response and every true expression of repentance. And we will never possess this kind of awareness when we preach.”

Dooley admitted that while preachers cannot preach like Jesus, they

can learn from the preaching of Jesus.

Dooley was joined at the conference by Southwestern’s preaching faculty, seminary president Paige Patterson, and other guest presenters Jerry Vines, pastor emeritus of First Baptist Church in Jacksonville, Fla., and Mac Brunson, current pastor of FBC Jacksonville. This year’s workshop focused on the theme of preaching the New Testament Gospels.

Steven Smith, dean of the College at Southwestern, spoke on the structure of Gospel narratives, using the story of “The Rich Man and Lazarus” from Luke 16:19-31 as an example.

“The meaning of a text may have more to do with the author’s use of the text than the words of the text,” said Smith.

Smith explained that individual passages within the Gospels derive their meaning from their context and the overall purposes of the authors. He demonstrated how zooming out from a passage to its immediate environment and then further to the overall themes of the book give clarity to the interpretation of the passage.

Prior to Smith’s session, Dean of Theology David Allen gave advice on preaching parables, using what he considered the most difficult parable in the Gospels as an example. Allen

taught on Luke 16:1-13, the parable of the shrewd manager.

“The parable is about the importance of Christians being shrewd in making the most of all their resources to put them into use for Kingdom purposes in light of eschatological accountability,” Allen said.

Brunson led a session on preaching through the Gospel of John. He noted the emphasis by John on Christ’s deity and examined differences between John’s Gospel and the synoptic Gospels (Matthew, Mark and Luke). Patterson then followed Brunson’s session with an exposition of John 1.

Vines shared from his experience with biographical exposition—preaching expository sermons on particular Bible personalities. Prior to preaching in a seminary chapel service, Vines was presented with a book published in his honor, which was edited by David Allen and Peter Lumpkins and includes contributions by Dooley, Smith, Allen, Brunson, Patterson, and others.

Matthew McKellar, associate professor of preaching at Southwestern, also presented an exposition on Jesus’ showdown with the Sadducees regarding a woman married to seven brothers and the resurrection.

## ‘Embrace’: Nearly 200 professions of faith recorded among unreached in Madagascar

The spiritual harvest is ripe and plentiful even among the unreached Antandroy people group, who received their name—literally, “People of the Thorns”—from the cactus plants and thickets native to their homeland in southern Madagascar.

After International Mission Board President Tom Elliff called Southern Baptists in 2011 to “Embrace” the unreached, unengaged people groups of the world, Southwestern Seminary endeavored to reach the Antandroy for Christ. Southwestern’s second team of faculty and students carried the Gospel to this people group, Dec. 28, 2012 – Jan. 13, 2013. As a result, 180 men and women professed faith in Christ Jesus.

During their trip to Madagascar, Southwesterners shared the Gospel in the city of Toliara. Then, during the second week of their trip, they journeyed over rough roads to the town of Ambovombe, which missionaries called the “Wild West” of Madagascar—an appropriate place for a missions team from Texas to be, Dean of the Roy Fish School of Evangelism and Missions Keith Eitel added.

The team witnessed an open embrace of the Gospel among the Antandroy that, according to Eitel, “is an indication of the ripeness of the timing of God.” The Antandroy have no Bible translations in their dialect, and less than 2 percent

of the people are evangelical Christians. According to Eitel, however, IMB missionaries, with aid from Southwestern, are beginning to reach the Antandroy.

Art Savage, associate director for global mission engagement, also believes that “the time is right” for reaching the Antandroy. Soon after leading a young man named Merci to Christ, a crowd of 20 to 30 people gathered around them. After sharing the Gospel with this group, Savage asked if anyone would like to step forward and follow Christ.

Immediately, an elderly man in the back of the crowd pushed his way forward.

“I will be the first,” he said, raising his hand. “I want to follow Christ.”

Then another person called out, “I will be the second,” and another, “I will be the third.” That day, dozens of Antandroy men and women professed faith in Christ.

Southwesterners pray that God will add to these numbers and continue to bring forth a plentiful harvest among the “People of the Thorns.” In the meantime, Southwestern student and missionary Adam Hailes and other missionaries to Madagascar have begun follow-up efforts with those who professed faith.

By Sharayah Colter

## Two couples honored at B.H. Carroll and L.R. Scarborough awards luncheon

Southwestern formally thanked ministry partners Roy and Lynn Baxley and Tom and Marsha Ramsey at the annual B.H. Carroll and L.R. Scarborough awards luncheon, March 6. President Paige Patterson presented the couples with their respective awards and expressed the seminary's gratitude for their support.

Patterson explained that the gifts and support of the seminary's ministry partners prove crucial given the current economic climate and in light of students' need to graduate without towering debt so that they can serve on the mission field and in pastorates without delay. He said were it not for faithful people such as the Baxleys and Ramseys, students could not afford to attend seminary, the seminary could not afford to pay professors, and Kingdom work would be hampered.

"Doing seminary is a situation that requires all of us," Patterson said to the nearly 100 guests in attendance. "We would like to honor every one of you, but that is just not possible. So, every year, we [honor] some who have been especially exemplary in their giving and in their prayer for us."

Patterson recognized Roy Baxley and his late wife Lynn with the B.H.

Carroll Award, noting their support of the seminary through giving, specifically highlighting their contributions to the Anabaptist Study Tour and the Dead Sea Scrolls & the Bible exhibition.

"You know it's just great when you find a man that God has blessed who wants to turn around and bless God in return," Patterson told Baxley as he presented him with the award. "I just want to say thank you on behalf of every student whose whole future you have touched, and I want to tell you that it doesn't stop there. There will be a whole bunch of people in heaven someday that are there through the witness of these students whose training you've made possible."

Baxley warmly accepted his award.

"I don't know why I was chosen for this, but it means very much to me," Baxley said. "It would mean so much more if my wife were only here, because she had more to do with this than I did. We decided many years ago that what the Lord had blessed us with, we needed to return as much as we possibly could to help spread the Gospel. We both felt that one of the best ways to do it was to back the educational facilities that turn out our people who



are willing to go all over the world to spread the Gospel."

Patterson then recognized the Ramseys and thanked them for their service and dedication.

"We thank you so much for all you do for the Lord's work through your local church because you set the example in that," Patterson said, "and that you have somehow come to love us, to love our seminary, to love the Harvard School of Theology there in Houston. We thank you so much for the extent to which you have loved our people and served with them."



Tom spoke for him and his wife as Patterson presented them with the L.R. Scarborough Award.

"Marsha and I are humbled beyond words by this acknowledgment from Southwestern," Tom said, adding that he accepted the award in honor of his father, E.P. Ramsey, who himself was a student at the seminary when Tom was born.

"Southwestern is just an amazing institution," Tom said. "To us it's just been pure joy to be a part of it and the Kingdom activities that go on within this campus and literally around the world."

## Southwestern team sees 10 profess faith in Christ during trip to Mexico



For the second year in a row, Southwesterners trekked to Tekax, Mexico, for one week to come alongside local missionaries who work year-round to bring the good news of Jesus Christ to Mayan and Mexican inhabitants.

This year, the group of 17 students and one professor saw 10 people make a carefully weighed decision to profess Christ as Savior.

"The people there are really counting the cost to follow Jesus," said Donald Kim, assistant professor of Bible in the College at Southwestern. "Some of them will be shunned (for their decision to follow Christ)."

Missionary Shelby Boyd, who has planted 106 churches and several seminaries during his 19 years of service in the Yucatan, keeps detailed records of those who accept Christ so that he can follow up with discipleship and training. This year's team was able to witness firsthand the progress of those whom last year's mission team led to the Lord.

"The people from last year [who accepted Christ] are still there and accounted for, and they're taking leadership positions," said Kim, who has led the trip the past two years.

During the trip, the team evangelized, preached, performed skits and puppet shows, played sports with people from

the town, and spent time with orphans at the Casa Kim orphanage.

The group of college and seminary students divided their time among various villages, missions and churches near Tekax, a town nearly three hours away from the Yucatan's capital city, Merida.

Kim hopes to return to Tekax again to lead another team from Southwestern next January.

"I think the Lord just really opened my heart to keep going, to make time," Kim said. "I think it opened a lot of students' hearts to missions [as well.]"

## Streamlined Master of Arts in Worship degree breaks distance, language barriers

A revamped School of Church Music (SCM) degree program has entered the final stages of pilot course testing and is set to launch in fall 2013. The new, streamlined Master of Arts in Worship (MAW), which features online and hybrid course options, allows students to gain theological and musical training without physically having to relocate to Fort Worth.

SCM Dean Stephen Johnson says the new degree will enable more people to seek further training without having to leave, neglect, or postpone their current ministry service. Johnson also pointed out what he described as a “ground-breaking feature:” The degree will be

offered in both Korean and English.

Johnson said the degree’s redesign comes as a response to the desire from many to pursue further education without stepping away from ministry positions.

“For the worship studies, they have some initial reading, then come to campus for a special week of intensive classes [and] group worship sessions, and then they return home to complete the final project or paper,” Johnson said. “It is a wonderful way to have the best of both online and residential training.”

The new MAW has been streamlined down to 36 credit hours, whereas the previous degree required 40. The degree offers an equivalent education

by combining nine courses in the worship area into four hybrid classes and then rolling the existing required practica and applied study portions into three comprehensive practica. The core for the degree, which includes courses such as Spiritual Formation, Systematic Theology, Old and New Testament, and Baptist Heritage will remain the same with the exception that the new degree will not require two semesters of auditioned ensemble.

Simons said the degree will include study of biblical foundations of worship and culture, worship leadership, worship design, congregational song, and philosophy.

“The newly redesigned degree [also] includes practicum skills training in arts management, media, and leading small instrumental forces in worship,” Simons said. “The MAW degree concludes with an in-the-field worship ministry project and document designed and created by the student and supervised by one of the ministry department faculty members.”

The change will affect all new students entering the Master of Arts in Worship degree program, from fall 2013 forward and is open to anyone with a completed undergraduate degree in any major.

## Biblical languages enrich study of Scripture, proclamation of Gospel

Although he once thought that the study of New Testament Greek would bring great tribulation to his life, David Norman now uses the language to enrich his understanding of the book of Revelation.

After 12 years in ministry, Norman enrolled as a Master of Divinity student in 2011 at Southwestern Baptist Theological Seminary because of the school’s commitment to reaching the world and preaching Scripture. He recognized his need for learning the biblical languages, and he enjoyed a challenge. But he could not stir up any excitement for learning Greek.

Then, as he studied Greek under Associate Professor of New Testament Paul Hoskins, “a whole new world” was opened into the text of Scripture. The study of Greek allowed him to see the repetition of words and themes in the text that he had never before noticed.

Recently, Norman explored the Greek text of Revelation. He took President Paige Patterson’s class on Revelation in fall 2012, studied the Greek exegesis of the book under Hoskins, and preached a sermon from Revelation 19:6-9 during the seminary’s nationwide

revival program, Revive This Nation, March 10-13.

Like Norman, other seminary students have also come to recognize the value of learning Greek for shedding light on the meaning of the New Testament.

“There are nuances to the Greek language that our English language is simply incapable of communicating with a simple translation,” doctoral student Katie McCoy says. “But what a gift God gave us in His written Word in a time and culture where such details were built into the very structure (of the language).”

Likewise, Master of Divinity student Geoff Simmons, who studied mechanical engineering in college, was surprised to find that he enjoyed studying the Greek language at Southwestern.

The study of Greek can also be a helpful tool for apologetics and evangelism, says Simmons. While sharing the Gospel with people near the seminary, Simmons has met several people who have joined the Jehovah’s Witnesses, who deny the biblical doctrine of the



Trinity. Because of his training in Greek, Simmons is better able to explain to these people how they can understand New Testament passages—like the first chapter in John’s Gospel—which undergird the doctrine of the Trinity.

In this way, Simmons hopes that his study of the Greek New Testament will

help him lead other people to faith, so that they can someday join a multitude of believers from every tribe, tongue and nation in praising the Lord God Almighty.

By Staff



### Students, faculty compete in dodgeball tournament

The Drama Kings—a team of college and seminary students—fought and beat the RAC team in a down-to-the-second battle for the 2013 Dodgeball Championship at Spring Kickoff, Jan. 25.

“The crowd loved it,” Durham said. “Seeing students and professors clash in the dodgeball cage is always a favorite.”



### Partnership between Texas and Korean seminaries grows

Representatives from the Korean Baptist Theological Seminary in Deajeon, South Korea, traveled to Fort Worth, to affirm and further develop the school's partnership with Southwestern Seminary, Jan. 31.

Korean seminary president Kook Won Bae affirmed the institution's agreement with “The Southwestern Declaration on Academic and Theological Integrity.” This declaration affirms the *Baptist Faith and Message 2000*, as well as the importance of biblical authority and exposition, academic excellence, and pastoral training.



### Blaising shows the place of Israel in the Christian hope

Christians should pursue a complete, biblical understanding of the Christian hope that takes seriously the role of Israel in God's plan and purpose, theologian and church historian Executive Vice President and Provost Craig Blaising said during the 2013 Day-Higginbotham Lectures at Southwestern Seminary, Jan. 31–Feb. 1. To hear his lectures, visit [swbts.edu/resources](http://swbts.edu/resources).



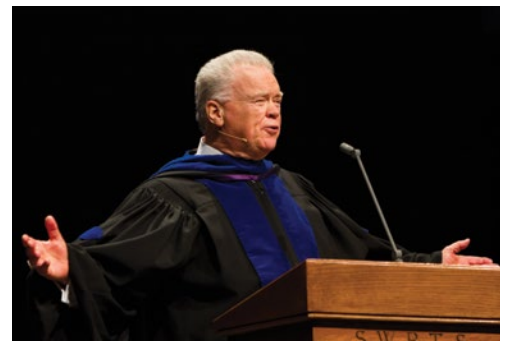
### Deputy Secretary of State of Texas preaches in chapel

The Honorable Coby Shorter III, deputy secretary of the state of Texas, challenged students and faculty of Southwestern Seminary to embrace the demands of service during a chapel message, Feb. 21. Shorter, who also serves as pastor of Rosewood Baptist Church in Austin as well as Providence Church in Eagle Lake, Texas, delivered his sermon from Luke 5:27-28.



### 10th annual gala showcases musical giftings

Southwestern celebrated its 10th annual Gala, Feb. 28, with a performance highlighting the broadly talented and rigorously trained School of Church Music (SCM) together with select members of the Fort Worth Symphony Orchestra. SCM Dean Stephen Johnson said the evening provided a splendid showcase of the accomplishments of Southwestern faculty and students, which they have developed as they study music and use it for ministry.



### Patterson starts sermon series on Isaiah at spring convocation

Southwestern Baptist Theological Seminary launched the spring 2013 semester with its convocation chapel service in MacGorman Chapel, Jan. 24. The chapel service also featured the first message in President Paige Patterson's annual spring sermon series. This year's series, titled “The Man Who Saw Tomorrow,” examines the life and writings of the prophet Isaiah.



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

## Robinson installed into new McKinney Chair of Church Music



Southwestern inaugurated the James C. McKinney Chair of Church Music during chapel, March 20, and installed Professor of Voice David Robinson in the chair.

After a time of congregational worship led by music professors David Thye and Joe Hardin, Executive Vice President and Provost Craig Blaising gave a short introduction. He explained that the late Kathryn Sullivan Bowld, a distinguished alumnus of Southwestern, provided the funds for the endowment of the chair named for McKinney.

Before School of Church Music (SCM) Dean Stephen Johnson offered a prayer of dedication, President Paige Patterson made the statement of investiture.

"We are very, very grateful to have you as a professor of music in our music school, particularly in vocal pedagogy," Patterson told Robinson. "So, it gives me great joy at this time to officially

announce that you are the chair holder of the James C. McKinney Chair of Church Music."

Robinson studied under the late James McKinney while he pursued his Doctor of Musical Arts at Southwestern. Robinson has a broad background of musical performance, including major operatic roles, recitals, oratorio solos, and concerts, both in North America and abroad.

McKinney, for whom the chair is named, taught at Southwestern for 44 years and served as the dean of the SCM for 37 years. A bass soloist, McKinney, too, performed in recitals, oratorios, operas, and church concerts throughout the United States and abroad. McKinney's widow, Elizabeth Richmond McKinney, was on hand to witness the investiture of the chair named for her husband.

## Scholars reflect on Scripture, culture, missions

In the latest issue of the *Southwestern Journal of Theology*, theologians reflect on the encounter between Christ and culture, considering how Christians can proclaim the Gospel in various cultures without corrupting it.

This issue of the journal includes many essays presented at Southwestern's spring 2012 "Sola Scriptura or Sola Cultura?" conference, including an essay by well-known Christian apologist Norman Geisler.

"The problem the evangelical church faces today is that we are proclaiming a premodern message in postmodern times," writes Geisler, chancellor and distinguished professor of apologetics and theology at Veritas Evangelical Seminary. As a result, he writes, Christians must engage in apologetic "pre-evangelism."

According to Managing Editor Terry L. Wilder, professor of New Testament at Southwestern Seminary, Christ called his followers to fulfill the Great Commission, and whether in a postmodern society or elsewhere they must face the question of "contextualization."

"Contextualization considers the culture into which the gospel is proclaimed and tries to remove unnecessary stumbling blocks to communicating the good news of salvation," Wilder writes in his editorial, adding that this issue of the journal "focuses on the relationship between Scripture, culture, and missions." Wilder also provides an introductory essay, titled "A Biblical Theology of Missions and Contextualization."

In the following essay, titled "Global Choices for Twenty-First Century Christians: Bringing Clarity to Missional Theology," Professor of Systematic Theology Malcolm Yarnell adds precision to the conversation about Scripture, culture, and missions by defining terms used in the discussion.

In an essay titled "Encountering Culture in Light of the Book of Daniel," Paige Patterson considers what Christians can learn from four "Hebrew children"—Daniel, Hananiah, Mishael, and Azariah—who endured a major, unforeseen cultural change.

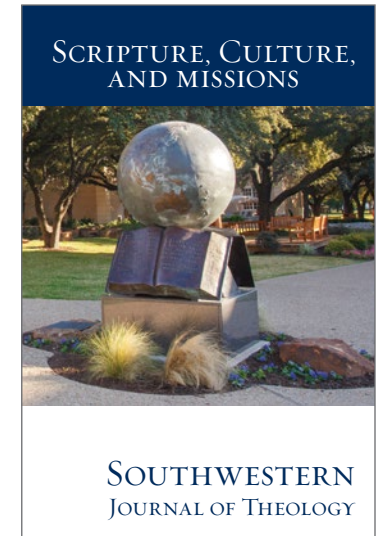
"Like the Hebrew children you will find yourself in the midst of a strange

culture," Patterson writes, adding that this may happen at home or abroad. In the face of such a situation, he writes, Christians should follow the examples of the four Hebrew children.

Dean of the Roy Fish School of Evangelism and Missions Keith Eitel considers the relationship between Scripture and culture in the following essay, titled "*Scriptura* or *Cultura*: Is There a Sola in There?" While entering other cultures, Eitel writes, Christians must filter "culture through the grid of Scripture," rather than changing the biblical message based in order to fit the culture.

Two other essays focus on the work of the late Donald McGavran, who has been called one of the greatest missiologists of the 20th century. Assistant Professor of Missions John Morris writes "An Introduction to McGavran's Thoughts on Church and Denominations," which precedes one of McGavran's own essays.

In a final essay, "Wrinkling Time in the Missionary Task," Associate Professor



of Missions John Massey analyzes the missiological methods of Church Planting Movements. He concludes that the missionary strategy of Southern Baptists should not be based merely on pragmatic considerations, but rather on what "the Bible teaches regarding the nature of the missionary task, evangelism, discipleship, church planting, church leadership, and missionary recruitment."

By Sharayah Colter & Keith Collier

## True Love Waits comes full circle in marking 20th anniversary

In February 1993, True Love Waits morphed from a nameless concept discussed in recurring coffee break conversations into a movement that picked up popularity and steam seemingly overnight. That month, 53 teenagers from Tulip Grove Baptist Church (TGBC) in Old Hickory, Tenn., committed themselves to sexual abstinence before marriage. In the 20 years since, millions of teenagers have followed suit, bringing abstinence to the national conversation and strengthening an innumerable amount of marriages long before they ever began.

In February 2013, that grassroots, God-orchestrated movement, which calls teenagers to make commitments of purity, celebrated its 20th anniversary with a True Love Waits-themed Disciple Now event held at TGBC—the same church where the first group of students vowed to save sex for marriage by making the True Love Waits pledge.

Richard Ross, professor of student ministry at Southwestern Baptist Theological Seminary, co-founded the movement with then fellow-LifeWay employee, Jimmy Hester, while also serving as youth minister at TGBC. During the Disciple Now, Ross watched as a second generation pledged their purity before God.

“In several cases, I was speaking to teenagers who are the teenage children of those who made the first promises,” Ross said.



Susan (Fitzgerald) Bohannon was among that first group making True Love Waits commitments at TGBC in the early 1990s. She is now married and a mother of three.

“True Love Waits was not just for one generation of teens but every generation of teens,” Bohannon said. “It is not a movement that is relevant to only our culture, but [it is] an international, intergenerational, timeless movement.”

In the 20 years of True Love Waits’ existence, the United States has seen a decrease in teenage sexual activity, after 20 years of solid increases. In countries where the movement has spread, AIDS infection rates have also declined, while they continue to rise in other nations. Since its formation, True Love Waits has spread to more than 100 countries.

Ross explained that while True Love Waits’ focus has always transcended preventing sexually transmitted diseases and unintended pregnancies, it

stretches beyond simply being an obedient Christian.

“In the past, True Love Waits young people have often made promises thinking, ‘Jesus wants me to do this because it will make my life better,’” Ross said. “But I detect a shift [toward] ‘Not that I do this so that my life will be better, but I choose purity for Christ’s glory.’ The focus comes off of ‘me,’ and the focus goes to ‘Him.’ There is no moralism. If I choose sexual purity for the glory of Christ, that is just pure worship.”

Ross said he has seen that worship transfer over into marriage.

“In scores of weddings over the past 20 years, brides and grooms have made slight changes to the wedding ceremony in order to celebrate promises they made as teenagers,” Ross said, noting True Love Waits rings that couples melted into wedding rings and tattered True Love Waits cards exchanged by brides and grooms. “I have loved this for the joy it brought to the couple but also for



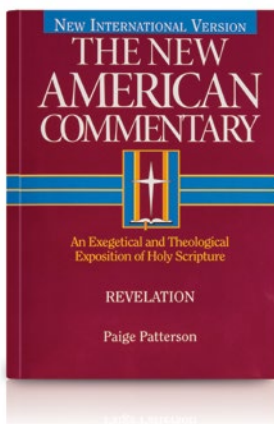
Above Left: Richard Ross prays with about 65 teenagers and their parents during a True Love Waits ceremony at Tulip Grove Baptist Church in Old Hickory, Tenn., Feb. 3. (Photo courtesy of Tennessee Baptist & Reflector)

Above Right: Ross visits with three adult members of Tulip Grove Baptist Church in Old Hickory, Tenn., who were in his youth group 20 years ago when True Love Waits was first introduced. Left-to-right: Susan Bohannon, Scott Dender, Ross, and Caryn Miller. (Photo courtesy of Tennessee Baptist & Reflector)

the witness it is to the younger youth watching from the audience. They got to see the power of promises kept.”

By the end of the weekend Disciple Now at TGBC, 65 more teenagers made promises they pray to keep as well.

Parents, youth leaders, and students who want to find out more about True Love Waits, how to hold a commitment service in a local church, or how to sign a commitment card online can visit [truelovewaits.com](http://truelovewaits.com).



## Preaching magazine says Patterson commentary among best books of 2012

*Preaching* magazine’s March/April 2013 issue recognized Southwestern Baptist Theological Seminary president Paige Patterson’s *Revelation* volume in The New American Commentary series among the best books for preachers in 2012. The article, written by Southern Baptist Theological Seminary president R. Albert Mohler Jr., examines

commentaries as well as books on the theology and ministry.

“The Book of Revelation has been one of Paige Patterson’s life-long obsessions, and it was natural that he would be asked to write this volume,” Mohler says.

“Patterson’s new commentary is richly Christological and pays close heed to the text, offering a wealth of exegetical

and theological insights, mixed with his own helpful observations, drawing from history and observations of life. Patterson is surely right when he observes with specific reference to Revelation 22:17, ‘The plaintive plea of the Spirit and the bride concluding the Apocalypse should be the appropriate consummation of the message of the church in every age.’”

## 1950

**Frank I. Boggs (BSM 1951)** celebrating 60 years in music ministry, director of the Georgia Festival Chorus in Atlanta, Ga.

## 1960

**Herbert W. "Herb" Bullock (ExTH 1964)** to Springlake Baptist Church in Paris, Texas, as pastor.

## 1990

**Charles W. Christian (MDIV 1997)** to Cameron Church of the Nazarene in Cameron, Mo., as pastor.

## 2000

**John Mark Harris (MDIV 2004, ThM 2008)** to Crossroads Baptist Church, Corpus Christi, Texas, as senior pastor.

**Daniel M. Suttles (DMA 2006)** appointed to associate professor in the Center for Worship in the School of Music at Liberty University, Lynchburg, Va.

## Retirement

**Benny D. Mayo (MRE 1963)** retired after 53 years in ministry, living in Cedar Hill, Texas.

**Edwin J. "Ed" Hayes (MDIV 1969)** retired from First Baptist Church, Cullman, Ala.; living in Cullman with wife, Martha C. McClain Hayes (DipRE 1969).

**Donna Mae Bobby (MRE 1975)** retired from the International Mission Board after serving in Chile for 36 years; living in Murfreesboro, Tenn.

**David B. Cason (MDIV 1975)** retired from Broadview Baptist Church, Abilene, Texas, after 37 years as pastor; living in Abilene with wife, Jeanne.

**Lloyd A. Pullam (MRE 1975)** retired after 25 years at St. Emmanuel Missionary Baptist Church, Denton, Texas; living in Denton with wife, Janice.

**Wayne G. Thompson (MRE 1976)** retired from Southeast Colorado Hospital; living in Springfield, Colo., with wife, Joyce.

## Anniversaries

**James F. Eaves (BD 1955, ThD 1962, MDIV 1973)** and Jeane Hillman Eaves, 68th wedding anniversary.

## Memorials

## 1940

Carl A. Collins, Jr. (MRE 1949, DMin 1951, MARE 1989)

## 1950

Wanda Karnes Smith (MRE 1950)

Harold L. Cartee (BSM 1951)

J.C. Hood (DipTh 1951)

Harry L. Raley (BD 1951)

Rowena S. Asbury (BSM 1952)

Andrew G. Allen (BD 1953)

Thomas "Tom" M. Chism (BD 1954)

William O. Gamblin (DipTh 1954)

Emmett L. Hunt (DipTh 1955)

Mary J. Garrett Viertel (MRE 1955)

John T. Street (BD 1956)

Ronald "Kenneth" Evenson (BD 1957)

Harold L. Riney (DipTh 1958)

Nell G. Moore (DipTh 1959)

Beryl A. Becker Trachsel (ExRE 1959)

## 1960

James R. "Jim Bob" Speir (MRE 1961)

Thelma A. Lindimore (DipCM 1964)

Jerry M. Jones (BD 1964, MDIV 1973, DMin 1975)

Hugh C. Davis (BD 1967, MDIV 1987)

Jay B. Shewmake (DipTh 1968)

James H. Aldridge (MDIV 1969)

Jerry E. Eley (MACM 1969)

Howard L. Lang (MDIV 1969)

William W. Presnell (DipTh 1969)

## 1970

Henry R. "Rich" White, Jr. (MDIV 1970)

Ruth Jennings Stevens Booker (MRE 1979)

## 1980

James "Jim" A. Morris (MDIV 1987)

## 1990

David H. Akins (MDIVBL 1995)

## Missionary Appointments

Since January, 13 missionaries with ties to Southwestern were appointed by the IMB to serve in locations around the world.

## Keep in Touch

We love to hear from Southwesterners from all over the world. If you have recently changed ministry positions or celebrated a retirement, anniversary, or birth, we would love to hear about it. Please contact us at:

## Mailing Address:

PO Box 22500, Fort Worth, TX 76122-0500

## Physical Address:

2001 W. Seminary Drive, Fort Worth, TX 76115

**Phone (toll free):** 1.877.GO.SWBTS (1.877.467.9287)

**Phone (local):** 817.923.1921 x7200

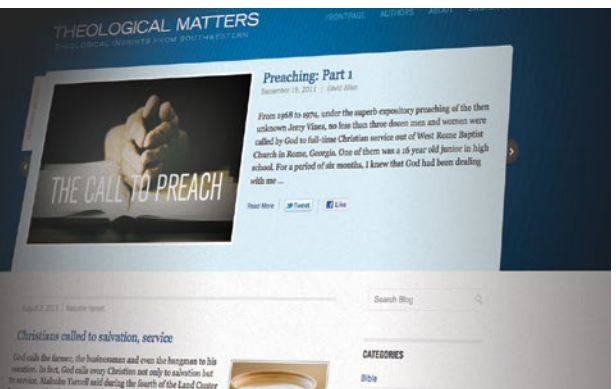
**Email:** friendsofsouthwestern@swbts.edu

## THEOLOGICAL MATTERS

Southwestern Seminary's blog provides reflections on theological topics from faculty and other contributors for the building up of the local church. You will find a range of helpful articles on topics like preaching, ethics, apologetics, church history, marriage, family, youth ministry, pastoral ministry, biblical counseling, and more.

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# HELP US BRIDGE THE GAP

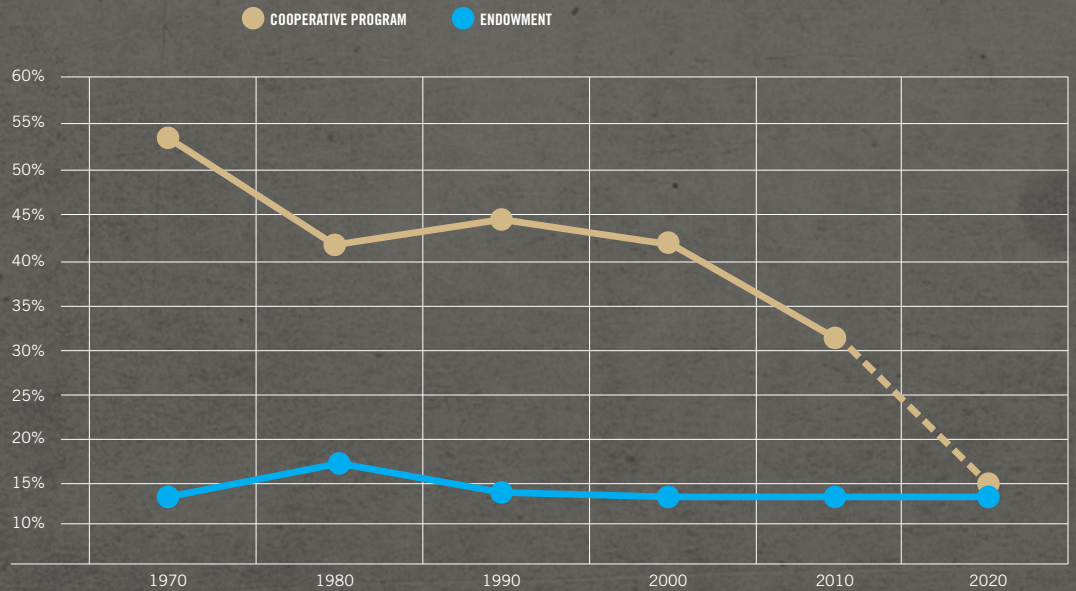
An ever-widening gap exists in theological higher education today. Most Americans are aware of the skyrocketing costs of education, but few Southern Baptists realize the gap between the total cost of education and the amount covered by the Cooperative Program and tuition payments.

The Cooperative Program (CP), one of the greatest ministry funding methods over the past century, pays a portion of Southwestern students' tuition. In its early years, CP paid the majority of education costs for students. As late as 1970, CP provided 53% of Southwestern Seminary's revenue (*Figure 1*). Unfortunately, CP support has steadily declined each decade. In 2010 the CP provided 32% of the seminary's revenue, and it is projected to drop to 15% by 2020 (*Figure 2*).

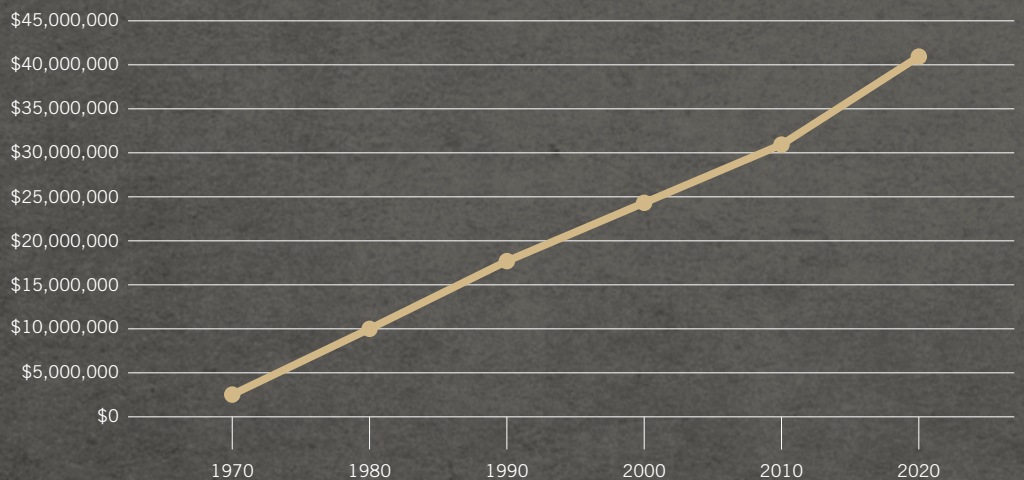
Traditionally, institutions of higher education transfer increased education costs on to the students and families by raising tuition and fees. Southwestern Seminary is committed to maintaining tuition as low as possible to ensure that finances are not a burden to those God has called and that students graduate debt-free, a prerequisite for service in the mission field and for survival in rural or newly planted churches.

Tuition and fees have increased modestly in the past four decades. In 1970, tuition and fees accounted

**FIGURE 1:** Cooperative Program and Endowment funding as percent of revenue supplied for 1970-2010 and projected value for 2020.



**FIGURE 2:** Operating expenses for 1970-2010 and projected operating expenses for 2020.





for 10% of Southwestern Seminary's revenue and tuition was \$5.41 per credit hour. Tuition reached 33% of the seminary's revenue in 2010, and the current rate for an MDIV student is \$200 per credit hour. Currently the cost of higher education continues to increase, reflected in the increased operating costs of Southwestern Seminary (Figure 2). The increase in education costs has outpaced CP and tuition support, creating a gap in education costs. The gap presently equates to \$2,500 per student. Southwestern Seminary must raise tuition (negatively impacts students), cut critical educational resources (negatively impacts students), or raise support from faithful and passionate ministry partners to bridge the gap.

## HOW CAN I HELP?

### SOUTHWESTERN FUND

The Southwestern Fund was created in 2009 to act as a means to bridge the gap in the short term (annually) and underwrite a student's education. What does the Southwestern Fund support? For every dollar to bridge this gap through the Southwestern Fund:

56 cents goes to pay professors' salaries and provide the necessary means for academic programs (Theological Education).

31 cents goes to support the business and administration, libraries, campus security, information systems, physical plant, and landscaping (Institutional Support).

4 cents goes to support student life, admissions, student recruitment, and financial aid (Student Services).

9 cents goes to strengthen our ministries to alumni and to work toward securing funding from foundations and individuals to provide for capital needs and the missionary and evangelistic outreach projects (Alumni Relations and Institutional Advancement).

In other words, 91 cents of every dollar, in some way or another, directly supports the educational life of students.

### ENDOWMENT

The second and long-term method of bridging the gap is through endowments. President Patterson recently stated that there will be two types of institutions in the future—endowed and “former.” Endowments are critical in supporting the operating and capital requirements of Southwestern Seminary, especially in an environment of increasing higher education costs.

An endowment supports education expenses that can in turn be removed from the seminary's operating costs. For instance, endowing an academic chair provides the salary for a professor and removes that expense from operating costs. Likewise, capital endowments support the annual maintenance and utilities of academic facilities. Recently, Southwestern Seminary was blessed by an individual who seeded our first operations endowment. This endowment provides unrestricted support of the seminary's operating needs.

Southwestern Seminary's endowment has steadily increased. The goal is to increase the endowment by \$100M over the next decade. This is an ambitious but necessary goal. More than half of our current ministry partners are age 60 or greater and are strategically poised to help Southwestern raise its endowment through a will or planned gift.

### *Will you help us bridge the gap?*

By contributing to Southwestern Seminary, you have a part in the future ministry of thousands of God-called men and women. Our Institutional Advancement team is available to talk with you regarding your participation in the Southwestern Fund or in assisting Southwestern Seminary with its endowment. The ultimate goal is to prayerfully match a ministry partner's life purpose and passion with a kingdom need at Southwestern Seminary.

Contact Mike Hughes at [mhughes@swbts.edu](mailto:mhughes@swbts.edu) or by phone at (817) 923-1921 x7200.

## Defeating lostness in North America

In just about any athletic endeavor, the way you win the game is to dominate your opponent on the playing field. If you control the ball longer, if you have a stronger team and if you keep advancing—even slowly—you will eventually be the one scoring points and winning.

Most of us understand this when it comes to sports, but for decades we haven't been living this way when it comes to our battle against lostness in North America. In fact, throughout the 20th century, as our number of churches grew and our membership numbers increased, Southern Baptists were actually losing ground on the playing field overall. We weren't starting enough churches to keep pace with the population, and there's no way you can dominate any opponent—in this case lostness—if your offense is slipping.

In 1900 Southern Baptists had one church for every 3,800 people in North America. But now a little over a century later, we've slipped to one church for every 6,100 people.

In some areas we are still doing pretty well. In Mississippi the ratio is one to 1,385. In Alabama it's one to 1,446. Look outside the South and things get much worse. In Oregon we only have one church for every 26,888 people. In New Jersey it's one for every 78,760. In Minnesota it's one for every 87,621. In Canada, one for every 115,040 people.

This is why we at NAMB are so absolutely committed to helping Southern Baptists re-gain ground through evangelistic church planting. Church planting is how evangelism can be sustained in unreached areas. Unless we begin to have a greater gospel presence in our communities, we will continue to see lostness and darkness dominate.

It's going to take all kinds of churches and all kinds of church plants. And it will take many, many more Southern Baptist churches



getting more personally and actively involved in church planting. We've invested a lot to make it easy for churches to get involved through our Send North America Mobilize Me process. Any church can visit [namb.net](http://namb.net), click "Mobilize Me" and begin the process of letting us connect them in whatever way they feel God is leading them to be involved.

We have so many great church planters out there who are reaching their communities and helping us re-gain the ground we've lost over the years. Many of them were trained at Southwestern, including Andy Wood in Santa Clara, Calif., at South Bay church. John Edwards, another Southwestern grad, has started Harvest Hill church in Strafford, Mo. And another Southwestern alumni, Doug Hixson, has started Connection Church in Spearfish, South Dakota.

I'm grateful for guys like these. Through our Send North America Support Network, we are doing a better job than ever before supporting these planters, letting them know they are loved, and helping to build a sense of brotherhood among them.

We need more church planters—thousands of them over the next few years—and more existing churches that want to jump in and start playing a hands-on part in this process. Please continue to join us in praying Luke 10:2—that God will send harvesters into His harvest field. I am grateful for the role SWBTS is playing in sending harvesters who are well equipped and ready to serve in the difficult places.

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**Kevin Ezell is president of the North American Mission Board. He received a Master of Divinity degree from Southwestern Baptist Theological Seminary. To learn more about NAMB's Send North America strategy, visit [namb.net](http://namb.net)**

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DR. PAIGE PATTERSON | PRESIDENT'S ADDRESS



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