

SouthwesternNews

FALL 2013

A Publication of Southwestern Baptist Theological Seminary



ARCHAEOLOGY

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ADVANCED EXPOSITORY PREACHING WORKSHOP | 2013

PREACHING THE BOOK OF
REVELATION

WITH
PAIGE PATTERSON,
CRAIG BLAISING,
DAVID ALLEN
& STEVEN SMITH



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it, for the time is near. (Rev. 1:3)

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Southwestern archaeology student Howard McMurry sifts dirt at Southwestern's dig on the island of Cyprus. (Photo by Matt Miller/SWBTS)

For more information, please call 817.923.1921 • View more events at swbts.edu/events

OCTOBER

SEPT. 30 – OCT. 4

Fall Break

Classes dismissed

7

Advanced Expository Preaching Workshop

swbts.edu/aepw

8

Northcutt Lectures

10-11

Preview Southwestern

swbts.edu/previewsouthwestern

14-16

Fall Trustee Meeting

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Women's Auxiliary - Fort Worth

swbts.edu/alumni/womens-auxiliary

25-26

The Art of Homemaking Conference

swbts.edu/artofhomemaking

29

Alumni and Friends Breakfast at SBTC

Amarillo Civic Center, Heritage Room A
7 a.m.

31

Women's Auxiliary - Houston

swbts.edu/alumni/womens-auxiliary

NOVEMBER

1-2

Kingdom Professionals Conference

swbts.edu/kingdomprofessionals

5

Messiah Concert

Truett Auditorium

25-29

Thanksgiving Break

Classes dismissed 25-29

Offices closed 27-29

DECEMBER

3

Messiah Concert

Bass Hall

5

Keyboards at Christmas

MacGorman Chapel

7:30 p.m.

swbts.edu/keyboardsatchristmas

13

Graduation

MacGorman Chapel

24-26

Christmas Holiday

Offices closed

31-JAN. 1

New Year's Day Holiday

Offices closed

SouthwesternNews

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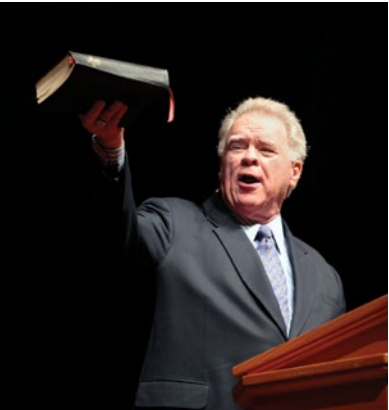
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SOUTHWESTERN
BAPTIST THEOLOGICAL SEMINARY

The future for archaeology is bright.



Only four short years ago, Southwestern embarked on one of the most important contributions to the evangelical world. The seminary established a program of biblical archaeology, which now offers both master's and Ph.D. degree programs. In those four short years, our program has grown from nothing to become one of the two largest in the nation, and that includes universities with state funding. We are quickly closing the gap and may surpass the other school

and have the largest program with biblical archaeology.

Why did Southwestern embark on such an expensive program? The high cost arises from the necessity of maintaining an institute of archaeology with its corresponding archive of materials and the operation of both an Old Testament site and a New Testament site. But, why is this effort necessary?

First, because biblical archaeology is so costly and evangelical archaeologists are so rare, the programs almost ceased to exist. At least four of our six seminaries used to maintain programs of archaeology, but the difficulties of securing professors (especially those who agreed with our theological positions) and the high cost of the programs made continuing impossible. Our Southwestern program will result in the graduation of a number of young archaeologists who in turn will be able to go to other evangelical institutions and build programs in biblical archaeology.

Second, the work of biblical archaeology across the years has provided significant evidence for the veracity of Scripture and has proven exegetically helpful in explaining some of the more challenging texts in the Bible. One only needs to think of the time when Belshazzar offered Daniel the third position in the kingdom and remember that there was nothing in the records of antiquity about Belshazzar himself and certainly no

explanation for his offering only a third-level position in the kingdom. However, these facts turned out to be exactly true once archaeologists had done their work. Now the entire text makes perfect sense and has been verified.

The future for archaeology is bright. Literally hundreds of tells across the Middle East have never been investigated, and countless years of work remain to be done to uncover their mysteries. Much more information will be deduced to aid in the interpretation of the biblical texts. We cannot afford to leave this task entirely to non-believers.

God has been gracious to Southwestern Seminary. He has given us not one evangelical archaeologist, but two, and a third scholar who is making a considerable contribution with his endeavors. Steven Ortiz heads the archaeological program and operates our Old Testament dig at Tel Gezer a few miles from Jerusalem. Thomas Davis leads our New Testament archaeological team and operates the dig at Kourion on the island of Cyprus. Eric Mitchell, a superb Old Testament and Hebrew scholar, is also doing yeoman's service at Tel Gezer, identifying the boundaries of the ancient city. This issue of *Southwestern News* recounts these archaeological endeavors, tells you about these gifted men, and provides both picture and print to explain why this work is so very important. Our prayer is that God's people will arise and enable Southwestern Baptist Theological Seminary to do this critically important work, which will eventually benefit all evangelicals and evangelical institutions. May God bless you as you read this magazine.

Until He Comes,

Paige Patterson

TOOLS & TERMS

ARCHAEOLOGY 101

Before you dig into the stories about Southwestern's archaeology program, brush up on some terms and tools to make you feel like an expert archaeologist.



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GLOSSARY

TERMS

AMPHORA a Roman or Greek jar with two handles and a narrow neck.

BALK an unexcavated wall of earth that stands between trenches in order to show the stratigraphy of a site.

CASEMATE WALL a fortification wall that contains numerous chambers for storage.

CERAMIC CHRONOLOGY a system of dating based on the styles of pottery used during different historical periods and by different cultures.

CONTEXT the position of an artifact within an excavation, which helps to reveal the significance and dating of that artifact.

EXCAVATION the systematic and meticulous unearthing of archaeological remains.

FEATURE an archaeological remain that cannot be removed, such as an ancient hearth or grinding station.

FILL the earth or other material that, over time, has covered over the features of an archaeological site.

LAMELEK STORE JARS a storage jar sealed by the king of a territory; used for the official distribution or gathering of items.

SCARAB representation or image of a beetle; used by ancient Egyptians as amulets, seals, etc.

SHERD also called a potsherd; a broken piece of ceramic material.

SPOIL the heaps of soil removed during the process of excavation.

STRATIGRAPHY the study of strata (layers) of earth for the purpose of discovering the relative dating of a site.

SQUARE/TRENCH/UNIT a linear excavation or hole cut into the ground, generally in a square or rectangular shape.

TEL a city mound built up layer upon layer through the centuries.

TESSERAE stones cut and placed in a mosaic.

TEL GEZER

ANCIENT
FOUNDATION
FOR FUTURE
ARCHAEOLOGY

Story by KEITH COLLIER
Photos by MATTHEW MILLER

Located in the Aijalon Valley, between Tel Aviv and Jerusalem, the ancient site of Tel Gezer has seen archaeological activity off and on for more than a century. Three major excavations have been conducted during that time—the first at the turn of the 20th century by R.A.S. Macalister; the second during the 1960s and '70s under the direction of William G. Dever; the third under the sponsorship of Southwestern Seminary.

Steven Ortiz, professor of archaeology and biblical backgrounds at Southwestern, reopened excavations in 2006, more than 30 years after previous field work. Ortiz serves as principal investigator of the Tel Gezer Excavation Project and co-directs the project with Sam Wolff, senior archaeologist and archivist at the Israel Antiquities Authority. The Gezer field school opened during the summer of 2007 with six consortium schools and 80 participants.

Six dig seasons later, the project has served as a training ground for future archaeologists and has turned up some remarkable finds from the eighth to tenth centuries B.C.

Through a hierarchical teaching program, volunteers and students learn archaeological techniques under the supervision of experienced archaeologists, and this hands-on learning is reinforced through evening lectures and weekend study tours. As archaeology students gain experience, they return in subsequent seasons to serve as supervisors and field archaeologists.

Gezer stands as an ideal site for such training, as it has often been referred to as the most important site in the northern Shephelah region of Israel and played a significant role in Israelite history.

During the excavation project's initial seasons, teams unearthed a fortification

system associated with the six-chambered city gate common in the building projects of King Solomon. In subsequent seasons, they have uncovered public buildings, residential spaces, and destruction layers.

AFFIRMING BIBLICAL ACCOUNTS

During the summer of 2013, Ortiz says they found a fortification wall that confirms the biblical accounts of King David.

"This past summer was phenomenal," says Ortiz. "We did not realize that there was a major Iron Age I city at Gezer, even with all these excavations. Iron Age I is the period of 1200–1000 B.C., the period of Joshua and the judges. This summer, we found a major fortification wall of an Iron Age I city.

"Why this is important is because we have a verse where David is battling the Philistines, and he chases the Philistines down the hill into the hill country, and when he gets to Gezer, he stops because the Philistines feel safe because they're at

Gezer. Gezer was still a Canaanite city at this period. It didn't become Israelite until the Pharaoh gave it to Solomon (1 Kings 9:15-17). Now, we've found the city that the Philistines ran to. There are not many fortified cities in the Iron Age I period. There are none in Israel or Judah in the hill countries, and all the fortified cities are either Philistine or Canaanite."

Some critical scholars say accounts of David are made up and not historical, but Ortiz responds, "How would the author [of the biblical text] know that Gezer was a fortified city for the Philistines to hide into if there was no historical truth to this account?"

"So, we can already see that whoever was documenting this, they were naturally writing about what God is doing with Israel, but they're also giving historical data. So, even the essence of these accounts has an authenticity to it. This summer, finding that large wall lends credence to the authenticity of the David account."

CONTINUED • PG. 13 >>

SIDEBAR

GEZER IN THE OLD TESTAMENT

By Keith Collier

The ancient city of Gezer was a major city in history and Bible history, and it is featured in the biblical record during the times of Joshua and Solomon.

When Joshua led the Israelites up into the Promised Land, the king of Gezer organized a coalition to attack the Israelites, but it was unsuccessful (Joshua 10:33). Later, as the Israelites set out to conquer the land, they failed to drive out the Canaanites from Gezer (Joshua 16:10; Judges 1:29), which proved troublesome during the period of the judges as the Israelites turned from the Lord and worshipped the false gods of the Canaanites.

Not until the days of Solomon did

Gezer become an Israelite possession, when he received the city as a dowry from Pharaoh, king of Egypt, who had captured it from the Canaanites (1 Kings 9:15-17). The Bible mentions Gezer as one of Solomon's great building projects along with Jerusalem, Hazor, and Megiddo. He rebuilt and fortified Gezer as protection against armies wanting to attack Jerusalem.

According to Southwestern Seminary professor Steven Ortiz, who serves as principal investigator and co-director of the Tel Gezer dig, the archaeological record confirms these biblical accounts. Ortiz also believes the archaeological record teaches Christians something

CONTINUED • PG. 10 >>



Tel Gezer co-director Sam Wolff, senior archaeologist and archivist at the Israel Antiquities Authority, takes photos of the excavation.



» about the Bible and the period of the divided monarchy in Israel.

During Southwestern’s excavations at Gezer, they found evidence of a major rebuilding project during the eighth century B.C., which is also confirmed by other archaeological sites in the region. Their discoveries date back possibly to the time of Uzziah, king of Judah (2 Chron. 26).

“The Bible doesn’t highlight this,” Ortiz says, “but if you read between the lines in the text what Uzziah did, Uzziah had a bigger building project than Hezekiah. The question I have to ask as an archaeologist is, ‘Uzziah was a better builder or had a more massive kingdom, so why does Hezekiah get the major billing in the biblical account?’ (see 2 Chron. 29-32).”

According to 2 Chronicles, Uzziah started out as a good king who served the Lord, “[b]ut when he was strong, he grew proud, to his destruction. For he was unfaithful to the Lord his God and entered the temple of the Lord to burn incense on the altar of incense.”

As a result, God judged Uzziah and struck him with leprosy.

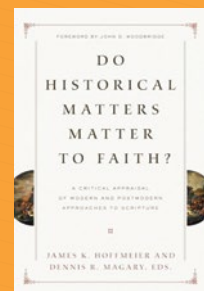
“What I see is that God isn’t interested in how big we build our kingdom but if we obey Him,” says Ortiz.

“We miss this in the biblical text, but archaeology has illustrated this history between the eighth and seventh centuries that, although Uzziah had a bigger building for the kingdom of Israel, he doesn’t get recognized in Scripture. Who gets recognized is the king who obeys God.

“A lot of times, we as believers focus on how big our church is, how much we do for the kingdom, when God is really concerned with if we are living according to His ways.

“This is one way I hope that our program in archaeology is going to start taking the research out of the dirt and bringing it up so biblical scholars, theologians, and preachers can get a meatier picture of what God is doing.”

Ortiz addresses issues of the United Monarchy in the chapter he wrote for *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture* (Crossway, 2012).





STEVEN ORTIZ

Professor of Archaeology and
Biblical Backgrounds and
Director of the Charles D.
Tandy Institute for Archaeology

- Ph.D. in Near Eastern Archaeology from University of Arizona
- M.A. in Near Eastern Archaeology and Biblical Studies from University of Arizona
- M.A. in Bible History from Jerusalem University College
- More than 30 years of archaeological field experience
- Principal investigator and co-director at Tel Gezer
- Author, lecturer, and conference speaker
- Contributor to books such as *Buried Hope* or *Risen Savior: The Search for the Jesus Tomb* and *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture*



Boundary stone discovered by Gezer survey team.

SIDEBAR

PALIMPSEST IN THE LANDSCAPE

Survey team deciphers Gezer's surroundings, discovers inscription

By Benjamin Hawkins

Rather than disposing of used parchment, writers in the ancient world would often scrape off an unneeded text from the parchment and reuse it. Using modern advances in technology, scholars can now examine these manuscripts—called palimpsests—and decipher various layers of texts.

According to Eric Mitchell, associate professor of Old Testament and archaeology at Southwestern Seminary, the land surrounding the city of Tel Gezer is itself a palimpsest.

“You have got an inscription, and then somebody scratched it out and wrote another inscription on top of it. Then someone else scratched that out and wrote another,” Mitchell says. “That is what you have with the landscape.”

Since 2007, Mitchell has directed the Tel Gezer Regional Survey, exploring the territory around Gezer and deciphering the marks that people left on the landscape.

Unlike excavators, who carefully dig through layers of earth, the survey team at Gezer must examine a basically two-dimensional landscape, covered with archaeological evidence from different periods of time. People throughout the ages have used and reused this land in different ways, Mitchell says, and the survey team is “trying to glean what might have been there and what was going on in each time period.”

In their first five seasons at Gezer, the survey team noted more than 1,200 features surrounding the city, including tombs, pottery and flint scatters, grinding stations, wells, and olive presses.

In 2012, the team also discovered a bilingual inscription marked on a boundary stone—the first of these stones to be discovered around Gezer in a decade. Two lines of text remained in the stone, one in Hebrew and the other in Greek. The Hebrew text reads, “Region of Gezer,” while the Greek text reads, “Belonging to Alkios.” The boundary stone dates to some time around the second century B.C., when the Maccabees revolted against their Seleucid overlords.

The survey team also rediscovered another boundary stone that had been lost to the archaeological community for more than a century. It was first discovered by French explorer Charles Claret-Ganneau in the 19th century. In the first decade of the 20th century, archaeologist R.A.S. Macalister also searched for the boundary stone but without success. Until its recent rediscovery, scholars assumed that it had been defaced by the elements.

Recently, Mitchell and Southwestern archaeology students Jason Zan, Adam Dodd, and Cameron Coyle described results from the first five seasons of the survey in *Hadashot Arkheologiyot*, a publication of the Israel Antiquities Authority.



>> DISCOVERING DAILY LIFE IN GEZER

In addition to confirming biblical accounts, the Gezer project has helped archaeologists gain further understanding of daily life in the region during the Iron Age.

“What we find at Gezer,” Ortiz says, “are the typical things of an Iron Age city—pottery, cooking pots, storage jars, cooking ware, buildings, evidence of social stratification. We also have typical Israelite houses.”

Ortiz says these everyday items and others, such as olive presses and loom weights, show the basic life of Israelite men and women.

Alongside the excavation project, Southwestern Old Testament professor Eric Mitchell has led the Tel Gezer Regional Survey Project. Over several seasons, survey teams have explored, surveyed, and mapped the region around the Gezer site, finding extramural suburbs, agricultural implications, and rock-cut tombs. These, too, give archaeologists further clues of life in the region during the Iron Age.

“Gezer is just another piece in this larger puzzle of looking at the manners and customs during the biblical period,” Ortiz says.

ANALYZING ETHNIC INTERACTIONS

Throughout its history, possession of Gezer shifted between various groups, including Philistines, Canaanites, and Israelites. Ortiz says research at Gezer sheds light on the nature of ethnic interactions between these groups.

“One of the questions that Gezer will help to contribute to is highlighting these ethnic differentiations, not just cultural differentiations but also regional,” Ortiz says.

“We’re studying changes, whether it’s ethnic or border changes, and we are finding that Judah grew and expanded based on its strength. We’re also looking at the ceramic chronology. There’s been a lot of debate in dating archaeological finds, and we’ll be one of those key sites if we get a good

CONTINUED • PG. 14 >>



» corpus of changes in ceramics that will help dating not just our site but also other sites.”

Ortiz expects only two to three more years of excavation are needed for them to reach their research goals. The 2013 season ended with remnants of the 10th century peeking out of the ground, which they hope to expose over the next few seasons.

“Our goal,” Ortiz says, “is to get evidence for a series of cities at Gezer—the eighth-century city, the ninth-century city, and the 10th-century city, which is the Solomonic city.”

As this project nears completion, Ortiz looks for Gezer to split off into two or three smaller projects led by Southwestern Ph.D. students under faculty supervision. These smaller projects will continue to contribute to the field of archaeology and serve as students’ Ph.D. research.

As such, Gezer will become the foundation for the continually expanding archaeology programs at Southwestern Seminary. Building on that foundation, Southwestern is gaining recognition as a premier institution for biblical archaeology. ●

SIDEBAR

NOT JUST A SUMMER FIELD TRIP

While the actual digging in the dirt in the field only lasts several weeks of the year, there is plenty of work that goes on during the archaeological off season.

“After we leave the field, we have the processing of the finds, which takes place in various locations,” says Cameron Coyle, a Ph.D. student in archaeology at Southwestern.

“We have pottery restorers that we employ in Israel who are reconstructing our pottery. We have various specialists who are working with different things: we have a bone lady; we have a person who studies hieroglyphics and small seals. All of that will be distributed to those folks.

“After the pottery is restored, we do 3-D scanning. All of this is taking place in Israel. In terms of what we’re doing over here, it’s mostly research. We’ll take what we have from over there, and we start going through the data, putting the pieces together, researching various aspects of it, so that we can work toward the final publication.”

In addition to ongoing research and analysis, students and faculty plan and prepare for the next season’s digs, including budgeting, travel, and logistical details.





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TRAINING THE NEXT GENERATION OF BIBLICAL ARCHAEOLOGISTS

Story by Keith Collier

“WE HAVE GREAT FACULTY WHO ARE NOT JUST GREAT AT TEACHING ARCHAEOLOGY AND TEACHING THE BIBLE, BUT THEY ARE GREAT ARCHAEOLOGISTS.”

While exploring the Holy Land with his family during high school, Cameron Coyle discovered the world of biblical archaeology, setting him on a trajectory toward what he believes is God’s call on his life.

Coyle studied archaeology for a while at the University of Texas before completing his bachelor’s degree in Jewish studies. After two years with the IMB in Russia, he returned to Texas to attend seminary. His arrival in Fort Worth providentially coincided with Southwestern’s revitalization of its archaeology program under professor Steven Ortiz.

“Once the archaeology program got up and running, my wife and I had been praying about it for a long time, and we really felt like God had opened a door for us,” says Coyle.

“My desire all along had been to get a doctorate in archaeology, be able to teach, and excavate in the summers.”

Coyle traveled to Israel in 2008 for his first dig at Gezer. He has returned every year since then, advancing from volunteer to square supervisor to field archaeologist. Over his six seasons on the field, he has served on both the excavation and survey teams at Gezer. In fact, his technological skill with overlaying a 100-year-old map on a Google Earth image and tagging the GPS coordinates helped Southwestern’s survey team rediscover a boundary stone that had been lost for a century as well as discover a brand new boundary inscription.

One of the first Master of Arts in Archaeology and Biblical Studies graduates in May 2011, Coyle continued his studies as one of the first students in the newly formed Ph.D. in Archaeology and Biblical Backgrounds at Southwestern.

When asked about the relationship between archaeology and biblical studies,

Coyle says archaeology helps Christians gain more clarity on the cultural context of the biblical accounts.

“The Bible was written in a world that we don’t live in,” Coyle says.

“We’re on the same planet, but it’s a completely different world, culturally speaking. So, we can take it and understand what the Bible is attempting to communicate to us, but we understand it better when we understand the world that it was written in.

“What I see as the value of archaeology for biblical studies is reconstructing that world better so that we can better catch those little things in the text that are perhaps dependent in some way on things that, in the author’s day, everybody knew, but in our day we don’t have a clue.”

Coyle enjoys sharing his insights with local churches and engaging the academic community as part of his studies at Southwestern. He notes one of the unique aspects of Southwestern’s archaeology program is the number of students who present papers at academic meetings and who pursue involvement in archaeological societies.

“We have great faculty who are not just great at teaching archaeology and teaching the Bible, but they are great archaeologists. They are professionals who are respected in the field. They’re not only able to instruct us and teach us well, but they’re able to hook us up to a world that is doing this professionally and connect students to this network of people.”

In the end, Coyle is grateful for how the program has shaped him as an archaeologist.

“I’ve had opportunities that I’m well aware that students don’t typically get in other programs,” Coyle says. “I’m very thankful for it. I enjoy the program, I enjoy the work, I enjoy the experience that I’m getting, and I’m grateful to the seminary for [investing in] this massive project.”

Prepared with these skills and experience, Coyle represents a new generation of archaeologists committed to sound archaeology and conservative biblical scholarship. ●

Fulfilling a Childhood Dream

Story by Sharayah Colter

At age 12, Marcella Barbosa knew she wanted to be an archaeologist.

“I remember my teacher one day talking about archaeology and what it was, and I [thought], ‘This is hands-on history. This is what I want to do. I don’t want to just sit in the library and do research. I want to actually be an active part of it as well,’” Barbosa says.

Now, as an archaeology student at Southwestern, Barbosa’s dream of becoming an archaeologist is a reality. And although she has been actively working on archaeological digs since 2007, the realization that she has actually become the archaeologist she imagined still surprises her.

For six years now, Barbosa has been working on the Tel Gezer dig in Israel and says the time she spends there makes an incredible impression in her own faith.

“BEING THERE AND BEING IN ISRAEL IN GENERAL, IT JUST BRINGS MY FAITH AND THE WORD TO LIFE.”

“Being there and being in Israel in general brings my faith and the Word to life,” Barbosa says.

“The first time I went on the excavation back in 2007, I was reading through the Psalms at that point, and I remember seeing, ‘As the mountains surround Jerusalem, so the Lord surrounds His people (Psalm 125:2).’ I don’t think people ever truly have an idea of what Jerusalem is like until you’re really there. Literally, there are mountains all around Jerusalem.”

Still, Barbosa knows not everyone

will have the opportunity to travel to Israel. But through her work there in field projects, she hopes to make the information and knowledge gleaned from archaeology projects available to the masses.

“I would actually like to go into television programming and hopefully work for the History Channel, Discovery Channel, or something along those lines, and I would really like to be a part of creating shows about archaeology and history.

“I want to bring not only a more balanced view to it but a more intelligent view to it as well. I feel like they don’t go deep enough in the shows that they currently have. I think there’s an audience for the information that we’re discovering and a way to make it exciting so [people] can know more about archaeology and history and understand not only why it’s important [but also] what’s important in the past.”

During the 2013 excavation at Gezer, Barbosa served as a square supervisor and helped her team make strides in answering questions about the city and the people who lived there thousands of years ago. While carefully digging, Barbosa made an important find in the continuation of the city wall in Gezer, which she says the team postulated could be an Iron Age I wall. If dated accurately, this would speak volumes to the significance of the city since few cities, especially within Israel, had walls during that time period.

For Barbosa, the thrill of finds like these has propelled her efforts and kept her singly focused on the dream that first sprang in her as a 12-year-old.

“God has opened so many doors and granted different things and successes,” Barbosa says. “I feel like this truly is His calling on my life.” ●



PASTOR UNCOVERS HISTORIC FIND

Story by Keith Collier

Jerry Jewell is used to hauling dirt and moving rocks under the hot summer sun. He just never expected to find himself doing it in Israel.

Jewell, pastor of The Church in the Field in Copperas Cove, Texas, grew up working with his father, who was a contractor. When his father received the contract to restore their town's original stage stop, Jewell helped him tear it down and sift the dirt under the foundation. In the dirt, they found marbles, coins, and artifacts from the old post office.

Several decades later, Jewell found himself doing similar work on Southwestern's archaeological site at Tel Gezer. Needing a lab science course to complete the diploma program at Southwestern, he traveled to Gezer in the summer of 2008.

"When I went on the Gezer Project to get my lab science course," Jewell says, "I thought, 'I love this.' It's not as much fun as sharing the Gospel, but it's fun. And I did get to share the Gospel quite a bit on the dig as well!"

Jewell, who is now pursuing his Master of Divinity at Southwestern, has returned to Gezer every summer since that first experience, helping on the dig site as well as the regional survey team. On the dig, he leads the team responsible for moving large rocks and fill dirt in addition to serving as a square supervisor.

"It's kind of like a sabbatical," says Jewell. "It gives me time away from the pastorate but not away from doing what God's got going on."

Jewell says these summers in Israel have profoundly impacted his preaching and ministry at home.

"The greatest impact it's had on my preaching is the realization of just how small the land of Israel is," Jewell says. "It's changed my perspective."

Likewise, he is encouraged by the archaeological evidence that continues to affirm the Bible.

This past summer, as Jewell's team excavated outside the 10th-century wall, they discovered a 3,000-year-old mud-brick

"THERE NEED TO BE ARCHAEOLOGISTS OUT THERE THAT HAVE A STRONG FAITH IN JESUS CHRIST, THAT KNOW HIM PERSONALLY, AND ALSO KNOW THAT THE WORD OF GOD IS TRUE."

wall dating to the time of Joshua and the judges. As they dug further, they found Egyptian jewelry, cylinder seals, and a scarab with a cartouche—an oval or oblong that encloses a group of hieroglyphs—of Amenhotep III, the grandfather of the famous Tutankhamun (King Tut).

"What we see here is Egyptian occupation of Gezer in the period prior to (Solomon's) kingdom," Jewell says. Referencing the biblical account of Pharaoh conquering Gezer and giving it as a wedding gift to Solomon, Jewell says this find "just lines up with what the Bible has to say. To find these artifacts is amazing!"

While he enjoys the archaeology each season, Jewell also enjoys the relational side of the dig.

"In that six-week period, we get the opportunity to sow seeds into these young people's lives," Jewell says. Working with young college students for the summer, many of whom are from other schools and do not know Christ, Jewell takes the opportunity to encourage them and share the Gospel with them.

Jewell has great appreciation for Southwestern's archaeology faculty and students as well, especially their commitment to learn archaeological practices along with the Bible.

"There need to be archaeologists out there that have a strong faith in Jesus Christ, that know Him personally, and also know that the Word of God is true." •



For more information about Southwestern's work at Tel Gezer, including how you can join next year's excavation team or how you can support the program, visit www.telgezer.com.

CYPRUS

A CITY SHAKEN

A FAITH SOLIDIFIED

STUDENTS INVESTIGATE
EARTH-SHATTERING
CONVERSIONS IN CYPRUS

Story by BENJAMIN HAWKINS
Photos by MATTHEW MILLER

“Slightly after daybreak, and heralded by a thick succession of fiercely shaken thunderbolts, the solidity of the whole earth was made to shake and shudder.”

— AMMIANUS MARCELLINUS, RES GESTAE

“An earthquake having occurred throughout the whole world, the shore is invaded by the sea, and falling debris in innumerable cities of Sicily and of many islands, crushed the people.”

— JEROME, CHRONICON

An earthquake struck near the island of Crete on the morning of July 21, 365, shaking the Mediterranean world from Italy and Sicily to Egypt and Syria and triggering a tsunami that crashed against the shores of Egypt.

In the ancient city of Kourion, Cyprus, a young couple and their baby lay huddled together after the sudden onset of the earthquake. When their home began to collapse around them, the mother pulled her baby to her chest and guarded its head with her hand. Her husband then drew his family close to himself and wrapped his left arm around them.

The earthquake immediately buried this family under rubble and captured a single moment in history that would not be discovered for more than 1,500 years.

“A moment frozen in time—it is so rare in archaeology that we get a moment like that,” says archaeologist Thomas Davis, who directed the small team that found this family while digging under the supervision of archaeologist David Soren in the 1980s.

Today, Davis is principal investigator at the archaeological excavation in Kourion, Cyprus. Additionally, in his role as professor of archaeology and biblical backgrounds at Southwestern Seminary, Davis leads teams of students from the seminary to Kourion

to unearth more evidence about those who died in the earthquake of 365. In returning to this site, he hopes also to discover more about earth-shattering religious changes that took place in Cyprus during the fourth century.

The young family that was trapped in the earthquake of 365 A.D. gives archaeologists a glimpse of the transition from paganism to Christianity on the island. The husband wore a ring with the symbols Chi Rho (XP), the first two letters of the Greek word, Christ (ΧΡΙΣΤΟΣ). By doing so, he identified himself as a Christian.

According to Davis, the earthquakes of the fourth century served as “catalysts for the change to Christianity” throughout Cyprus.

“Before the earthquakes,” he says, “you see that temples are still built, still being maintained, still being used—major pagan temples, to Aphrodite at Paphos, to Apollo at Kourion, to Zeus at Salamis. These are the temples of the world that Paul entered during the first century, and they were flourishing.

“Then a series of earthquakes hit, and after 370 A.D., they are all destroyed. They are never rebuilt. Instead, within a generation, you see churches popping up on the island. ... They’re leaving paganism behind. And the catalyst is the earthquakes, I believe, because Christianity has an answer for that, has an answer for



CONTINUED • PG. 26 >>

A full-page photograph of Thomas Davis, a man with a goatee and glasses, wearing a blue t-shirt and dark jeans. He is standing on a rocky cliff edge, looking towards the camera with a slight smile. In the background, there is a coastal town with buildings and a large body of water under a clear sky. The t-shirt he is wearing has the text "Kourion Urban Space Project 2012" printed on it.

THOMAS DAVIS

Professor of Archaeology and Biblical Backgrounds

- Ph.D. in Oriental Studies, Syro-Palestinian Archaeology from University of Arizona
- M.A. in Oriental Studies, Syro-Palestinian Archaeology from University of Arizona
- B.A. in History, Archaeology, and Near Eastern Studies from Wheaton College
- Principal investigator of the Kourion Urban Space Project in Cyprus, 2012–present
- Served as director of the Cyprus American Archaeological Research Institute in Cyprus, 2003–2011
- More than 30 years of archaeological field experience in Cyprus, Egypt, Jordan, and United States
- Contributor to books such as *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture*
- Author of *Shifting Sands: The Rise and Fall of Biblical Archaeology*



“Current archaeological evidence demonstrates that Luke’s understanding of mid-first-century Cyprus is accurate and nuanced”

Thomas Davis, “Saint Paul on Cyprus,” in *Do Historical Matters Matter to Faith?* (Crossway, 2012)

In this city, Davis explains, “they are in pagan, Roman space, with a Roman, pagan governor, who calls them in to be dinner guests for his entertainment. ... Paul breaks out of his comfort zone and reaches out for the first time directly to a pagan.”

But Paul’s testimony before this pagan—the Roman proconsul, Sergius Paulus—is interrupted by a Jewish sorcerer, who tries to prevent Paul from speaking. But turning toward this sorcerer, Paul says, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.”

“And immediately a dark mist fell on him,” Luke writes. The importance of the sorcerer’s blindness would have been clear to Paul’s listeners, Davis explains.

“The Jewish magician tries to use Cypriot magic against Paul,” Davis says. “We know from some texts found on Cyprus that blindness was one of the things that would happen when you try to prevent someone from speaking. So the irony here, which any Cypriot would understand immediately, is that when Paul strikes the Jewish magician blind and prevents him from speaking, it is a reverse of what the curse was intended to be.”

The archaeological evidence confirms not only that Luke understood Cypriot culture, but also that Paul’s journey to Cyprus was a turning point in his relation to the Gentiles, Davis says. By leading Paul outside his comfort zone, “the Holy Spirit brought Paul to recognize and begin Gentile ministry.”

“So in some way,” Davis says, “we are Christians because Paul went to Cyprus.”

*To learn more about the archaeological evidence surrounding Paul’s journey to Cyprus, read Davis’ article, “Saint Paul on Cyprus: Archaeology and the Transformation of an Apostle,” in *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture* (Crossway, 2012).

LEAVING THE COMFORT ZONE

The Apostle Paul’s first missionary journey to Cyprus

Story by Benjamin Hawkins

“So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.” ~ ACTS 13:4

An uncomfortable visit to Cyprus propelled the Apostle Paul toward his mission among the Gentiles.

“God works in us when he pulls us on the edge, when we’re out of our comfort zones,” Thomas Davis, professor of archaeology and biblical backgrounds at Southwestern Seminary, says. According to Davis, the Apostle Paul’s comfort zone was “the Hellenistic, Jewish, Eastern Mediterranean world—Tarsus, Antioch, Damascus, Jerusalem.”

However, according to Acts 13, the Holy Spirit led Paul—along with his Cypriot companion, Barnabas—to the island of Cyprus at the beginning of Paul’s first missionary journey. According to archaeological evidence from Cyprus, the Holy Spirit thus tore Paul away from his comfort zone. His journey to Cyprus bolstered his call to preach the Gospel to the Gentiles.

As Luke reports in Acts 11, Christians from Cyprus were among the first to call Gentiles to repentance and faith in Christ. After the martyrdom of Stephen, believers were scattered as far as Phoenicia, Antioch, and Cyprus, but at first they shared the

Gospel only with fellow Jews. “Some of them, however, men from Cyprus and Cyrene, went to Antioch,” Luke writes, “and began to speak to Greeks also, telling them the good news about the Lord Jesus.”

Then, in chapter 13, Luke writes that the church of Antioch sent Paul and Barnabas to the island of Cyprus, in accord with the Spirit’s leading. They first went to Salamis and to a culture that was familiar both to Barnabas and Paul.

“Archaeologically, it has become very clear now that there was a cultural divide in Cyprus, and that it was not a unified province, as everyone in scholarship thought until the current generation,” Davis says. “It was divided in many ways. It was a divided cultural space in the first century—only in the first century, particularly in the mid-first century, exactly when Paul and Barnabas came.”

In Salamis, which sits along the eastern coast of Cyprus, Barnabas and Paul discovered a world very much like their own, and they preached the Gospel among Jews in the synagogues. But when they crossed over to the city of Paphos, on the southwestern coast of Cyprus, they entered a new world.



Ruins of ancient Kourion, Cyprus, have been excavated since the early 20th century. Southwestern continues this research, analyzing the interaction between Christians and pagans during the first centuries of the early church.



>> death. Why did the gods not protect their temples? The pagans could not answer that question, whereas the Christian can say, 'It is judgment, and, besides, death is not the end.' They had an answer, and the people in Cyprus responded to that answer and became Christian very rapidly."

This summer, during Southwestern's second dig season at Kourion, Davis and his team discovered another building that may eventually reveal more about this widespread conversion to Christianity.

"To our great surprise and interest, we found what looks like some sort of very high-end building," Davis says. "It has

an archway. It has marble facing. It has a mosaic. It is possible—it is only possible—that it could be a church. It is in a domestic area, which is more interesting because it could be a small parish church or even a house church."

"Or it could be something else," he adds. "It could be something secular. We just don't know."

Even this lack of certainty is an advantage for Southwestern students who work at the Kourion excavation. Davis says that interacting with students has checked his own reasoning by forcing him to articulate why he makes certain decisions.

At the same time, it shows students how to think like archaeologists.

Of course, students will sometimes learn "that it is a shot in the dark," Davis adds. Sometimes they will ask questions that have no certain answers.

Although Davis' archaeological team is beginning to find more answers about the community at Kourion, questions remain. Nevertheless, Davis says that the questions Southwestern students are able to investigate at Kourion place them "at the cutting edge of Mediterranean archaeology." •

SIDEBAR

THE REBIRTH OF BIBLICAL ARCHAEOLOGY

By Benjamin Hawkins

Speaking on the campus of Southwestern Seminary in 2011, renowned archaeologist William G. Dever pronounced the death of biblical archaeology. Today, archaeologists at Southwestern Seminary are laboring for its rebirth.

Thomas Davis, professor of archaeology and biblical backgrounds at Southwestern, has testified to the decline of biblical archaeology in recent years. Even major secular universities have recently shut down their archaeological programs. Southwestern Seminary stands alongside only a few major institutions, including Ivy League schools like Harvard, that continue to promote the study of archaeology in the Bible lands.

Moreover, many archaeologists in the Levant show no concern for the Bible.

"I was in the secular world for 30 years as an archaeologist," Davis says. "It is a cold place. It shifted from being a place where the Bible was at the focus of many people's research. Now it is totally peripheral."

Southwestern Seminary, however, can change this by training Bible scholars and archaeologists with competence in both fields of study.

"It is exciting," Davis says, "because we are the only evangelical

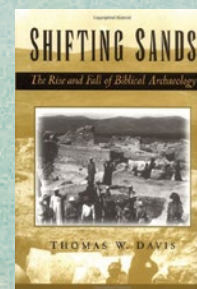
It is exciting, because we are the only evangelical seminary with a Ph.D. in archaeology. We have a vision of producing the next generation of archaeologists, and we can produce them from an evangelical Christian perspective.

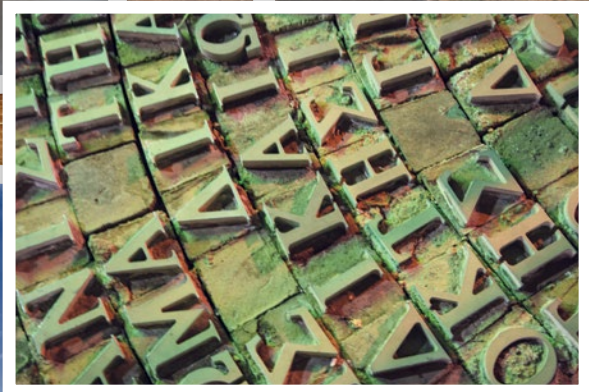
~ THOMAS DAVIS ~

seminary with a Ph.D. in archaeology. We have a vision of producing the next generation of archaeologists, and we can produce them from an evangelical Christian perspective. We can produce not only archaeologists for the church to teach in the seminaries and the colleges in the Christian world, but more importantly we can send out the missionaries into academia, who will be top-quality students, who can handle their own, go toe-to-toe with anybody from Harvard or Chicago and compete on an equal level."

To accomplish this goal, however, Davis and his colleagues at Southwestern ensure that the "program must be more rigorous and more professional than any program in the country."

Davis investigates the rise and decline of biblical archaeology in his book, *Shifting Sands: The Rise and Fall of Biblical Archaeology*.





DIVING INTO ARCHAEOLOGY

Story by Keith Collier

Key evidence for analyzing the spread of early Christianity could rest at the bottom of the Mediterranean Sea. At least that is what Stephen Humphreys hopes to prove.

Humphreys, who is currently pursuing a Master of Arts in Theology as well as a Master of Arts in Archaeology and Biblical Studies at Southwestern, plans to use his experience as a certified dive master and his interest in nautical archaeology to plumb the depths of the Mediterranean in search of clues that could aid biblical studies.

“I’m interested in digging harbors and ports because early Christianity spreads first and foremost through these port cities, and that’s how it gets all over the Mediterranean,” Humphreys says, adding, “But no one has really used archaeological evidence to demonstrate the correlation between those trade routes and the spread of Christianity. That’s where the nautical archaeology comes in.”

Humphreys is not exclusively interested in digging up ships, though, as he says, “You’re not going to go out in the Mediterranean and find a Christian ship. You’re going to find someone else’s ship that may have had Christians on it.”

Instead, Humphreys wants to use both underwater excavations as well as land excavations to analyze common items from the first century A.D. and trace movement across the Mediterranean region. For example, amphorae are ancient transport containers that have diagnostic shapes based on where they were made. Through comparing these vessels with the locations in which they are found, Humphreys can show which cities were trading with one another.

He will then overlay that data with biblical and archaeological data regarding early Christian activity.

“What I’m doing is analyzing trade routes and then analyzing where the earliest Christian activity is and saying this is how the two match up. I feel like that’s a safe way to get something across that hasn’t been looked at very much.”

After spending six years in the U.S. Air Force and earning a degree in history, Humphreys came to Southwestern with

“I’m interested in digging harbors and ports because early Christianity spreads first and foremost through these port cities, and that’s how it gets all over the Mediterranean.”

plans to pursue Ph.D. work and teach church history. However, when he and his wife worked on Southwestern’s Gezer dig after his first year in seminary, he fell in love with archaeology. For the past two summers, he has served in a leadership role at Southwestern’s dig in Cyprus and currently serves as president of the Southwestern Archaeological Society on campus.

Humphreys believes Southwestern’s commitment to producing top-tier scholars in the field of archaeology is helping prepare him and other students for engaging the academic world with confidence and credibility.

Ultimately, though, Humphreys wants his work to serve the church. Currently, he teaches a class on biblical archaeology at his church, covering the Old Testament,

intertestamental, New Testament, and early church periods.

Humphreys’ experience in Cyprus has helped him see how early Christians faced similar challenges to those of modern Christians, such as living among people who were pagans and believed differently.

“At Kourion,” Humphreys says, “the guy who is wearing the Chi-Rho—directly across from him are people who are non-Christians, and he’s interacting with them on a daily basis.

“The church as a whole has not really

changed that much from its origins in terms of how it’s interacting with the world and how it’s fitting in. There are a lot of lessons we can learn from seeing how they handled things in the past, and there’s a lot of comfort we can take from seeing that those people also lived as Christians, and in their cases died as Christians.”

And that insight brings Humphreys back to his interest in nautical archaeology and his desire to help church members better understand the Bible.

“What I really want to do is use the latest theories to put together a scholarly but accessible look at how the early church is transmitted that uses archaeology to back it up. I want to make it available at a popular level so your average church goer can actually read how Christianity spread.” ●



DIGGING IN THE DETAILS

Story by Sharayah Colter

An Iowa native, Erin Daughters has wanted to study archaeology since childhood. So, after earning business and biblical studies degrees and studying Arabic in Jordan, she found her way to Texas and enrolled at Southwestern, where for the past

work would reveal little more than dirt and potsherds, one of her many pokes in the earth revealed quite a find—a ring key.

During the late Roman period, people wore ring keys for practicality—having no pockets—and as a sign of status—having

because the stones were in a straight line. I reached down and pulled it out, and it was metal—metal stands out pretty well.”

Daughters feels the weight of the archaeological task each time she digs because she knows her work has the potential to affect future field work.

“It’s a little daunting,” Daughters says. “You don’t want to give any wrong information out because that could affect scholarship forever. You owe it to people to do the best work and do the best research because there were core excavations early on in archaeology that have affected the way people understand history, and those still persist.

“At the same time, it’s cool to look back through the excavation history of our site and feel like my field notes might somehow help a student in the future or an archaeologist in the future, just like the 1930s notes are helping me. And, so, I feel like I’m a small part in a big line of scholarship of archaeology.”

Though she specializes in the detail work of moving dirt away from her square with dental tools and small picks, Daughters says the intricate work allows for broader archaeological discoveries and conclusions to be found and made later.

“Each season is very detail oriented, so you’re not really looking at the big picture until you can step back and look at all of the excavations that have been done in the past plus everything that you have done,” Daughters says.

“And once we see it in a bigger picture, that gives us some idea of what’s going on at Cyprus at that time and in the broader Mediterranean. So, even though I’m in one site at one city, the little details really matter, and that’s how you really understand how the culture works and how things are changing. But, in order to make those broad, sweeping generalizations or conclusions, you have to have tons and tons of data. So, at my level at least, it’s all about collecting data, and then once we get a few more seasons under our belt, we’ll be able to make some bigger conclusions about what’s happening.” ●



few years she has been doing just that—studying archaeology.

This summer, Daughters trekked to Cyprus to spend six weeks excavating the ruins of Kourion, Cyprus. And, though she realized the likelihood that her meticulous

something valuable enough to protect behind lock and key.

“It looks like a ring but then there’s a little key on the end of it,” says Daughters. “I was digging this area that was like a little wall area, and we thought it was a wall

ARCHAEOLOGY IN THE FAMILY

Story by Benjamin Hawkins

After beginning the Master of Divinity program at Southwestern, Lucas Grimsley realized that God had not called him to pastoral ministry. Even then, he did not realize that God was calling him to a ministry that would allow him—and later his mother—to explore the Bible lands.

As he sought God’s guidance for the future, Lucas enrolled in an archaeology course at the seminary.

“It became very apparent in a couple of weeks that I not only enjoyed this and had a passion for it, but also that I seemed to grab onto it very quickly, without having to struggle to understand it,” Lucas says.

“THE SEMINARY IS COMPETING WITH SECULAR DEGREES. SECULAR SCHOOLS IN ARCHAEOLOGY ARE VERY COMPETITIVE, AND THE ACADEMICS ARE VERY RIGOROUS.”

After participating at Southwestern’s survey at Tel Gezer in 2010, Lucas changed his degree program and returned to participate in the seminary’s excavations at both Tel Gezer and Cyprus. In 2012, he graduated with both the Master of Arts in Theology and the Master of Arts in Archaeology and Biblical Studies. This fall, he began the Ph.D. in Archaeology and Biblical Studies.

The archaeology program, Lucas says, “has helped me grow in my knowledge of the biblical text, of the biblical world, and it has also challenged me in a number of my Christian values and Christian beliefs, especially because we interact with people from other countries who sometimes are Christians but sometimes not. We’re doing academics, but we’re doing ministry at the same time.”

Lucas hopes to become the best

archaeologist that he can become, noting that the program itself has challenged him to strive for academic excellence.

“Academically, the archaeology program is a step up,” he says. “The seminary is competing with secular degrees. Secular schools in archaeology are very competitive, and the academics are very rigorous.”

So the seminary’s archaeology professors push their students to do well, but they also care about them and invest in their lives, Lucas says.

Working at Southwestern’s archaeological digs in Israel and in Cyprus, Lucas says, has been “a life changing experience,” and he encourages anyone interested in archae-

ology to participate in these digs.

In fact, while Lucas worked at Southwestern’s dig in Cyprus this summer, his mother journeyed to Israel to dig at Tel Gezer in Israel.

Deborah Grimsley, who recently retired from her career, has had a lifelong interest in biblical history and archaeology. She desired to participate in an excavation in the Bible lands, and she learned from her son that Tel Gezer would provide an educational and wholesome environment for experiencing biblical archaeology.

“It was wonderful,” Deborah says. “What was really the highlight for me was the fact that it was a teaching dig. I was not a student; I was a volunteer, yet I also got instruction in archaeological methods and processes and documentation. . . . So the excavation experience was really a learning experience for me.”



During her time at Gezer, Deborah got to know people from around the world, attended evening lectures on archaeology, and toured the Bible lands each weekend.

“It was really a wonderful experience to go, not only to experience the archaeological dig but also to be at a site where people from the Bible actually were,” Deborah says.

“It was very inspirational for me. It was very moving. I would go back in a heartbeat.” ●

TANDY INSTITUTE *for* ARCHAEOLOGY

Story by KEITH COLLIER Photos by ADAM TARLETON

Building on a rich history of archaeology at Southwestern Seminary, the Charles D. Tandy Institute for Archaeology is poised to make the seminary a major archaeological research institution. With a growing faculty and three field projects gaining recognition from the academic community, Southwestern's archaeology program is setting itself apart among evangelical institutions.

“We’re probably the largest evangelical program in terms of funding, research projects, students, and activity within the discipline, including giving professional papers, publications, and recognition in the field,” says Tandy Institute director Steven Ortiz.

“Here at Southwestern, we see archaeology as its own standalone program, using the social sciences to illustrate, confirm, and study Scripture.”

ENGAGING THE ACADEMY

Ortiz says Southwestern continually excels at gaining credibility among evangelical and secular scholars.

“Secular scholars realize there is bad evangelical scholarship, but most of them realize there is also good evangelical scholarship,” Ortiz says. “They will differentiate based on the scholarship.”

“At the Tandy Institute, we see the academy as our mission field, and one way we are gaining credibility is to demonstrate that we are also top scholars and we can also handle the disciplines found in the social sciences. We just happen to be conservative in our view of the Bible.

“The Tandy is gaining recognition because we are doing good research. If you look at what’s going on at Tel Gezer, we do not consider ourselves to be the ‘Baptist dig’ in Israel. We are a scientific research dig where the director just happens to be Southern Baptist. My work is just as good as an atheist, as a Jew, or as a Muslim working in the land.”

RAISING THE NEXT GENERATION OF BIBLICAL ARCHAEOLOGISTS

Ortiz and other professors at Southwestern aim to reproduce themselves in the academic community through producing top-tier scholars in the area of biblical archaeology.

“Our students are already stepping up to the plate and becoming recognized because

they are already giving professional papers at meetings,” Ortiz says.

Stephen Humphreys, a master’s student in Southwestern’s archaeology program, appreciates the rigorous academic expectation of the program and the great student environment where students push one another to excel.

“They are cognizant of the fact that in order to produce those top-tier scholars,” Humphreys says, “they’re going to have to weed out the people who are not going to be able to work on that level.”

“Here, everyone has a spirit toward making the mission go—the mission being putting evangelical Christians on par with secular archaeologists again and putting an evangelical voice up there. So, we’re all trying to push each other forward.”

Ortiz points to Southwestern’s three field schools—two at Gezer and one in Cyprus—and the Tandy Museum on campus as resources that most institutions cannot compete with.

“We have one of the best academic programs because we have the field schools where students participate and learn hands on, and we have a good ceramic laboratory here where they learn the material culture.”

Additionally, Ortiz says, Southwestern is helping redefine what biblical archaeology looks like.

“In the church, there’s a lot of bad scholarship, bad theology, and sensationalism with the historicity of the Bible,” Ortiz says.

“There are a lot of shows out there using the Bible to make money but not to educate people on the truthfulness of Scripture. One of the unique things about the Tandy Institute is that we are becoming a solid and sober center for biblical research that uses archaeology.

“One of the core aspects of our program is that our degree titles say ‘Archaeology and Biblical Studies.’ That’s purposeful because we are saying that students need to

know archaeology as its own discipline, and they need to know biblical studies. Before, archaeology was just a class under biblical studies. Now, we’re intentional in saying that you take just as many archaeological courses as biblical studies because it’s two different data sets that you have to control. That’s the uniqueness of our program.”

SERVING THE CHURCH

The Tandy Institute realizes that they exist not just to engage the academy, but they also exist to serve local churches.

“When I first got here,” Ortiz says, “my mandate was to establish a seminary academic program. We’ve already accomplished that—we have a vibrant graduate program and now we have a vibrant Ph.D. program. Our focus now, especially after the Dead Sea Scrolls exhibition, is to take this knowledge and data into the churches.”

CONTINUED • PG. 34 >>



HISTORY OF ARCHAEOLOGY AT SOUTHWESTERN

STORY BY SHARAYAH COLTER

Southwestern has a rich history with biblical archaeology. Leslie Carlson led the school in its early involvement in archaeology when he served as professor of biblical archaeology and Semitic languages from 1921-1964. For more than 40 years, Carlson traveled throughout the world establishing relationships with other institutions and building the seminary's first collection of rare artifacts and manuscripts. Carlson, for whom the Carlson Cuneiform Collection is named, raised up his own successor in student Robert Coleman, who carried on the archaeological work at the seminary until George Kelm joined the faculty in 1980.

Kelm, together with Israeli archaeologist Amihai Mazar, discovered Tel Batash—the biblical city of Timnah from Judges 14 and 15—while serving as professor of biblical backgrounds and archaeology at New Orleans Baptist Theological Seminary (NOBTS) in the 1970s. When Kelm joined the Southwestern faculty, he brought with him his passion for the Timnah dig and continued to co-direct excavations at Timnah.

A collection of Kelm's archaeological work from Timnah is on permanent display in the Charles D. Tandy Archaeological Museum on Southwestern's campus. The museum, established in 1983 through a \$100,000 donation from the Tandy

Corporation of Fort Worth, includes photographs, models, maps, and artifacts from archaeologists' work in Timnah and other excavations. The seminary also houses the Ruth I. Martin collection and the Carlson Cuneiform Collection, among other holdings.

Kelm's wife, Linda, also passionate about archaeology, served as curator for the Tandy museum for more than a decade, carefully cleaning, reassembling, and cataloguing finds from the Timnah excavations.

Steven Ortiz, professor of archaeology and biblical backgrounds at Southwestern, now serves as director of the Charles D. Tandy Institute as well as the Charles D. Tandy Museum. Like Kelm, Ortiz also served as a professor at NOBTS before joining the faculty of Southwestern. During his time in New Orleans, Ortiz directed the Tel Gezer excavation project in Israel and brought it to Southwestern when he came in 2006. Ortiz has led students on annual excavation projects at Tel Gezer since coming to Southwestern and completed the most recent trip in summer 2013.

Since Ortiz' arrival, Southwestern has added archaeology faculty, a New Testament dig site, and a Ph.D. major in archaeology.

To read more about the Tandy museum and the seminary's rich history in biblical archaeology, or to plan a visit to the museum to see artifacts from Timnah, visit www.tandyinstitute.org.

As such, the seminary has a simulated dig site on campus where grade school and homeschool children as well as Sunday school groups can come for a hands-on experience. Additionally, faculty and students are available to teach about the value of biblical archaeology during church services, small group sessions, and church conferences.

"Any church that wants to have a solid complement to their Bible teaching, we're ready for that," Ortiz says.

"If they want someone to come tickle their ears and show sensational slides, then they should call someone else. But, if they have members who are hungry to study God's Word and to study its historical context, then we are hungry to come and teach." •

ARCHAEOLOGY DEGREE PROGRAMS

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- 4 **Advanced Master of Divinity** with a concentration in Biblical Archaeology
- 5 **Master of Arts** in Theology with a concentration in Biblical Archaeology

swbts.edu/archaeology



QUMRAN ON CAMPUS

Old and young experience archaeology through simulated dig

STORY BY BENJAMIN HAWKINS

When Southwestern presented its Dead Sea Scrolls and the Bible exhibition in 2012, an elderly man traveled to the seminary's campus in Fort Worth to experience biblical archaeology at Qumran.

As part of the exhibition, Ph.D. student Trey Thames, who now serves as collections manager and educational coordinator at Southwestern's Tandy Institute for Archaeology, created a reconstruction of the ruins of Khirbet Qumran, an ancient site near the caves where the Dead Sea Scrolls were discovered nearly 50 years ago.

This interactive dig site includes an excavated portion of Qumran, allowing visitors to see Qumran for themselves. Another portion of the site is unexcavated and is filled with 20,000 pounds of authentic pottery sherds donated by the Smithsonian Institute. This section of the simulated dig site exists to teach people the meticulous methods of archaeology, but another section nearby allows younger children to rummage through the sand for potsherds.

During the DSS exhibition, Thames says, this reconstruction of Qumran not only stirred people's interest in biblical archaeology, but it also brought tears to

many visitors' eyes.

"For people who have never been to Israel and may never get to go, it was an emotional experience," he says. "That is not something I had anticipated."

For one elderly man, visiting this interactive dig site fulfilled a lifelong dream. When he saw children hunting for potsherds in the sand, this man asked Thames if he could dig, as well. Thames led him, instead, to the unexcavated section of the Qumran reconstruction, particularly to an area where he would unearth a wall and skeleton.

"He found the wall," Thames recalls. "He started tracing the wall out. He found the skeleton, the top of the skull. His eyes lit up. He was working it like this was the real deal. I was watching him, and tears were coming to his eyes. It wasn't real, but it felt like it to him."

As he dug, this man told Thames that he once dreamed of becoming an archaeologist, but a career counselor told him as a youth that he needed to set more realistic career goals. For this reason, he set aside his archaeological aspirations, only to fulfill his dreams decades later on Southwestern's campus.

"He was living a dream right there," Thames says. "When he was done, he simply stood up, put the brush and trowel down and said, 'Thank you,' with tears coming out of his eyes. 'This meant more to me than anything else.'"

Thames hopes that the reconstruction of Qumran at Southwestern will now inspire young people to dream about becoming archaeologists like this man once did.

This fall, the seminary will host 60 junior high and high school students. They will excavate Qumran for themselves, learning how to work and think like archaeologists with the help of Southwestern's archaeology students and faculty members. A Girl Scout group is also slated to learn about archaeology at the simulated dig this fall.

While these groups will involve young people, Thames says people of all ages, from schools and churches, can schedule a time to experience biblical archaeology through Southwestern's interactive Qumran dig site in Fort Worth. ●

To learn more about how your church or school group can experience archaeology at Southwestern's interactive Qumran dig site, email Trey Thames at NThames@swbts.edu.

THE Holy Land AND THE Providence OF God

In the summer of 2009, a trip to Israel with Dr. and Mrs. Patterson and a group of Southwestern Seminary ministry partners turned out to be a life-changing experience for my wife, Lynda, and me. We were blessed spiritually as we walked the Holy Land and saw places we had only read about before. Additionally, I saw God's providence in some very clear ways.



MIKE HUGHES

For example, Gary and Stephanie Loveless accompanied us on the tour, and we were providentially in the right place at the right time in Bethlehem when the Kando family approached Southwestern about acquiring Dead Sea Scroll fragments. The Lovelesses heard of the need and felt the Lord leading them to meet that need. This became the first domino in a series that would eventually result in the seminary acquiring a number of fragments and creating the Dead Sea Scrolls & the Bible exhibition, which had as a goal to strengthen the endowment of Southwestern's archaeology programs.

I also saw God's providence when our group visited the seminary's archaeological dig at Tel Gezer. Professor Steven Ortiz was a gracious host, and many of our ministry partners were excited to see a Baptist institution leading the way in biblical archaeology. In fact, some were so impressed by the great need for funding the program and student scholarships that they immediately asked how they could help.

They heard of the need and felt the Lord leading them to meet that need.

In the seven short years since we jumpstarted our biblical archaeology program, the Tandy Institute has grown tremendously. As you have read in this issue of Southwestern News, we have a world-class faculty training top-tier students to engage a secular world that is often hostile to the validity of the Bible. Southwestern is quickly becoming the leading conservative evangelical institution for biblical archaeology. Not only have our students and faculty discovered amazing finds that affirm the inerrancy of God's Word, but they also share the Gospel while on the field. In God's providence, we are making more and more of an impact in the archaeological community.

The truth is, though, archaeology programs are expensive. As a matter of stewardship, we watch our expenses and budget appropriately, yet a financial commitment is required to support our three archaeological field schools and to ensure that our students get the on-site training they need without incurring insurmountable debt loads during their seminary studies. For every student who leaves seminary with debt, future kingdom activity is jeopardized.

As part of Southwestern's archaeology programs, students returning to serve in leadership roles on dig sites receive partial or full scholarships to cover their expenses. Students pay their expenses the first season, receive a partial scholarship their second season, and receive a full scholarship in subsequent seasons. This ensures that our program produces future archaeologists

with the skills and experience to engage the academy and serve the church.

So, how can you help? Well, we have several options:

- **Endowments.** Endowments support the future needs of Southwestern, including the operating budget, academic programs, scholarships, professorships, and academic chairs. Endowments impact the kingdom by ensuring Southwestern's archaeology programs continue into perpetuity.
- **Scholarships.** Scholarships free students from financial burdens so they can faithfully pursue training for God's calling on their lives. We need partial and full scholarships to support archaeology students' field work and evangelism opportunities. A full scholarship to support a student would be \$4,000.
- **General Gifts.** In addition to supporting students, gifts can be made toward the archaeology program's annual operating budget, which includes the purchase of field and lab equipment, the analysis and processing of the material culture, conservation, staff and specialists, and publication costs.

Now that you have heard of the needs, might the Lord be leading you to help meet them? If so, please call me at (817) 923-1921 x7200, or you may contribute online at www.swbts.edu/give.

Mike C. Hughes, Vice President for Institutional Advancement

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Trustees elect new vice president and deans of music school, college

By Keith Collier

Southwestern Seminary trustees elected Steven W. Smith as vice president for student services and communications, Leo Day as dean of the School of Church Music, and Michael Wilkinson as dean of the College at Southwestern during a special-called session of the trustee board's executive committee, July 24. Smith, Day, and Wilkinson took on their new responsibilities on Aug. 1.

Steven Smith, Vice President for Student Services and Communications

Smith has served as dean of the College at Southwestern and professor of communication since 2009, and he fills the position vacated by Thomas White, who was named president of Cedarville University in Cedarville, Ohio, in June. Prior to Smith's appointment as dean of the college, he served as assistant professor of preaching and associate dean for the professional doctoral program at Southwestern.

"Steven Smith's success in everything to which he has placed his hand is the first reason why I suggested him," seminary president Paige Patterson said.

"He is a genuine man of God, holds degrees in communication, is a fabulous preacher, and brings to the task an almost unlimited variety of abilities."

Smith earned his Ph.D. in Communication from Regent University in 2003, a Master of Divinity from Southeastern Baptist Theological Seminary, and a Bachelor of Science in Communication from Liberty University. In addition to his experience as a professor, Smith served as senior pastor of Salem Baptist Church in Richmond, Va., from 1995–2003. He is the author of *Dying to Preach: Embracing the Cross in the Pulpit* (2009) and has contributed articles for academic journals as well as blogs.

Leo Day, Dean of the School of Church Music

Day has served as minister of music at Olive Baptist Church in Pensacola, Fla., since 2005. As the dean of the School of Church Music, he replaces Stephen Johnson, who left Southwestern to become dean of Azusa Pacific University's new College of Music and the Arts in June.

Along with his ministry at Olive Baptist Church, Day has served as an adjunct voice professor for the University of West Florida in Pensacola since

2008. Prior to coming on staff at the church, Day served as associate professor of voice at New Orleans Baptist Theological Seminary from 1999–2005 and instructor of voice at William Carey College from 1990–1999.

"[Day] has all the qualities that will lead Southwestern's School of Church Music to prepare a new generation to lead churches in musical worship with excellence and passion for Christ," said Craig Blaising, provost and executive vice president at Southwestern.

Day earned a D.M.A. in Vocal Performance from Louisiana State University (2000), a Master of Music in Vocal Performance from Eastman School of Music (1990), and a Bachelor of Music in Vocal Performance from William Carey College (1988).

Michael Wilkinson, Dean of the College at Southwestern

With Smith transitioning to his role as vice president, trustees elected Michael Wilkinson to serve as the third dean of the College of Southwestern, which launched in 2005. Wilkinson has served as assistant professor of Bible in the college since 2012.

Wilkinson earned his Master of Divinity (1990) and Ph.D. (2011) from Southwestern and his Bachelor of Arts in Mathematics from the University of Texas at Arlington. Prior to joining the faculty at Southwestern, he served as an associate pastor at First Baptist Church in Rockwall, Texas, from 2007–2012 and at Central Baptist Church, near Texas A&M University, from 1993–2007. During his more than 22 years in ministry, Wilkinson has served primarily as a single adults pastor and missions pastor.

"[Wilkinson] brings years of service in local church ministry that gives him both a pastoral concern and a team-building perspective that will serve him well in leading the College at Southwestern," Blaising said.

Other Trustee Action

In addition to these elections, trustees named Evan Lenow as the Bobby L. and Janis Eklund Chair of Stewardship. Lenow serves as assistant professor of ethics, associate director of the Richard Land Center for Cultural Engagement, and chair of the ethics department at Southwestern.



STEVEN SMITH



LEO DAY



MICHAEL WILKINSON

Tampa area students receive A's in evangelism

Southwestern Seminary team trains Bell Shoals students in evangelism, knock on 2,300 doors

By Keith Collier

In the span of three hours, more than 100 middle school, high school, and college students from Bell Shoals Baptist Church in Brandon, Fla., brought the gospel to nearly 2,300 homes in a nearby Tampa neighborhood, Sept. 14.

The door-to-door blitz was the culmination of an evangelism training weekend led by faculty and students from Southwestern Baptist Theological Seminary in Fort Worth, Texas. In sum, teams visited 2,292 homes, which yielded approximately 230 conversations and 120 complete presentations of the gospel. As a result, six people prayed to receive Christ on their doorstep.

"We wanted to do everything we could to go into our community and reach people with the gospel of Jesus Christ, and we really wanted to do something in partnership with Southwestern Seminary," said Stephen Rummage, pastor of Bell Shoals Baptist Church.

The team from Southwestern consisted of two evangelism professors—Matt Queen and Dean Sieberhagen—along with 18 students from the

"I know about [Dr. Queen's] commitment to evangelism and to personal soul-winning, so I really wanted our students here to have an opportunity up close to find out what it's like to be around people like Matt and like the students who are studying with him at Southwestern, who are sharing the gospel diligently, boldly and through the power of the Holy Spirit."

Rummage said he was initially amazed at the size of team that was planning to come from Southwestern and the students' willingness to pay their own way to fly to Florida and train members at Bell Shoals. However, the church wanted to pay for the team's airfare and to provide host homes for the weekend.

"We believe it's a great investment in Southwestern students because there are going to be things they experience here that will make a difference in their ministry and their life," Rummage said.

"But it's also a great investment in our church, in our community and in our students right here because as they go out and share the gospel, God is going to change their lives and the lives of those they're going to share with."

During the evangelism weekend, Southwestern students and faculty led teams of three as they walked the streets, knocked on doors, engaged residents with the gospel and invited them to church. Each team used a short spiritual interest questionnaire to open conversations and transition to gospel presentations. They also prayed with residents and left a gift bag at every home.

As teams returned to the church for a recap and time of sharing, Queen told them, "I have a Ph.D., and I'm a professor in evangelism, and I hereby give everybody an A in evangelism for the day!"

"Here's what I mean by that," Queen added. "I don't want anyone discouraged if you were on a team that didn't get to go through a full gospel presentation. Can I tell you something? You succeeded. You really did get an A. You would have gotten an F if you had not gone out at all."

Queen encouraged everyone that God simply requires obedience and that He gets credit for gospel conversations and changed lives. "What you can



take credit for," Queen said, "is the fact that you were obedient."

Victor Flores, student ministry pastor at Bell Shoals and a Southwestern Seminary graduate, challenged students to take what they learned over the weekend and carry it over into their schools. Each student was handed a gospel tract, and Flores asked students to commit to sharing with their friends.

"How cool would it be if next Wednesday we're hearing stories not just of what happened here but what happened after the fact as you took that one tract and shared it with a friend at school?" Flores asked students. "That's what we want to see—lifestyle evangelism as you are going."

As the weekend wound down, two middle schoolers approached Queen and asked him to pray for them to remain bold in their witness at school and with their friends. Queen encouraged and prayed with them, recognizing the ongoing ripples the weekend will make in eternity.



Watch video from the weekend at swbts.edu/BellShoals



seminary. They trained Bell Shoals students on Saturday morning and led teams out in door-to-door evangelism in the afternoon as a lead up to National Back to Church Sunday on Sept. 15.

"We chose Southwestern because we know that Southwestern has a hot heart to share the gospel of Jesus Christ with people," Rummage said.

"We know what they're doing in their community around Southwestern Seminary to reach people with the gospel, so we wanted a little bit of that spirit here in our community as we seek to reach the people around us with the gospel.

Evangelism emphasized during Southwestern Seminary alumni luncheon

By Keith Collier

Evangelism took center stage at Southwestern's alumni luncheon during the SBC annual meeting, June 12. Frank Page, president of the SBC Executive Committee, and Steve Gaines, pastor of Bellevue Baptist Church in Cordova, Tenn., were honored as distinguished alumni, and Southwestern president Paige Patterson updated alumni on the evangelistic atmosphere on campus.

"Frank Page and his wife Dayle have made immeasurable contributions to the Southern Baptist Convention and to the work of the kingdom of God," Patterson said. He applauded Page for his courage to write a book about his daughter's suicide and for his commitment to evangelism and prayer.

"When you wrote me the letter about [the award], I wept," Page told Patterson. "It meant a lot to me because I love Southwestern. I remember being pronounced a Southwesterner by Dr. [Robert] Naylor.

"One of the primary things that is a deep burden to me is the denigration of evangelism across our churches and in our land. In fact, we're seeing less personal witnessing than ever before. But there is a bright light coming out of Fort Worth where soul winning is not only encouraged but it is exemplified by faculty, staff, and students and also by our dear president."

In recognizing Gaines, Patterson said he took on the unenviable task of following legendary Southern Baptist pastor Adrian Rogers and has done a remarkable job.

"You have kept the exposition of Scripture and the mandate of evangelism and leading people to Christ side-by-side," Patterson said.

Gaines expressed gratitude for the award, saying, "God used Southwestern to change my life, and I will forever be grateful." He said he cherished the opportunity to study under great men like evangelism professor Roy Fish.

Following the awards presentations, Patterson gave alumni an update about what God is doing in and through Southwestern. Among the many

programs and events mentioned, Patterson told alumni about the ongoing evangelistic spirit on campus as seen through professors leading students in door-to-door evangelism; the seminary's annual spring break revival program, which sends revival preachers to churches in nearly every state; and the recent report from Southwestern's short-term mission team to the unreached Antandroy people group of Southern Madagascar, where they witnessed more than 400 professions of faith.

Patterson encouraged alumni with one of his standard evangelism axioms: "Never pass a solitary figure who seems to be all alone in the world. You see them everywhere, they just don't register with you. You see them sitting on a park bench. Maybe they're fine, but chances are that a lot of trouble is surrounding that person's life. He's sitting there on the park bench, sitting at the bus stop, sitting somewhere by himself, wondering what is next."

Patterson challenged alumni never to pass someone like this without attempting to share the Gospel. He recounted the story of Keith Eitel, dean of the School of Evangelism and Missions at Southwestern, who several years ago took time to witness to a young Australian man in such a state on the streets of Thailand. After listening to the young man, Thai, share about his feelings of emptiness, Eitel shared the Gospel, and Thai placed his faith in Christ.

Thai subsequently moved to the United States and enrolled in the College at Southwestern, where he recently graduated. Now pursuing his Master of Divinity at Southwestern, he also serves as a chef on campus.

Patterson traveled to Australia earlier this summer, and while he was there, he visited with Thai's family and shared the Gospel with them. Although they did not place their faith in Christ, Patterson said the seeds have been planted, and he hopes that one day Thai will have the opportunity to lead them to faith.

Patterson concluded by noting the evangelistic zeal that continues to burn on campus.

"Thanks to the leadership . . . of our evangelism professors and literally the whole faculty," Patterson said, "our students are winning people to Christ at unprecedented rates all around the school. When they leave, they are soul winners. They know what it means to witness and share their faith."

New D.Min. degree trains ministers to engage culture

By Benjamin Hawkins

Southwestern recently launched a new Doctor of Ministry degree that trains ministers to engage the culture and reflect the light of Christ in a dark society.

"With this program, what we have in mind is to develop leaders who can speak not only to theological issues but also to political and economic issues," says Craig Mitchell, associate professor of cultural studies and director of the Richard Land Center for Cultural Engagement.

"The Christian worldview relates to far more than arguments for the existence of God," Mitchell adds. "It also relates to how we live. It relates to marriage and family. It relates to the state, the church, and economics."

According to ethics professor Evan Lenow, Christians cannot ignore the prominent ethical and public policy issues of the day, such as homosexuality, abortion, euthanasia, and socialism.

"As we have found in the news events of the last six months," Lenow says, "we don't live in a Christian bubble, where we can do our own thing and the world does its thing and it doesn't affect us. We have a role to play, where Christ has told us to be the salt of the earth and the light of the world."

In order for ministers to prepare their "congregations for life in the real world, in the business world, in the corporate world, the political process," Lenow says, "we have to be able to evaluate the culture, discern what is going on, and to a certain degree maybe even be prophetic of what is coming down the road, so that our people are not caught off guard."

Additionally, this non-resident D.Min. allows ministers and Christian leaders to receive their training without requiring them to relocate to Fort Worth. The program consists of two seminars, each a year in length, which include two-week classroom sessions in the summer and two, three-day conferences each fall and spring. During the final year of study, students will complete their dissertation.



Learn more about the D.Min. program at swbts.edu/DMin



Moore discusses temptation, sexual immorality, pornography

By Keith Collier

Russell Moore, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission, held no punches in his honest and direct statements about the "weaponized epidemic of porn" during his chapel sermon at Southwestern, Sept. 5.

Preaching from 1 Cor. 6:15–7:5, Moore likened the present-day cultural saturation of pornography with the first-century pagan practice of temple prostitution, saying, "The temple prostitution of Corinth has been digitalized and weaponized and brings with it the kind of illusion and anonymity that the temple prostitutes could never promise."

Moore said people often view their bodies like machines detached from spiritual consequences. He warned those called to ministry to recognize the satanic powers at work in the world that seek to destroy families, ministries and Gospel witness.

"The strategies of Satan have become so crafty that they are able to promise a cover of darkness, including to ministers of the Gospel of Jesus Christ, in a way that is able to communicate with alarming regularity, 'you shall not surely die,'" Moore warned.

"As you are headed out into the ministry of the Gospel of Jesus Christ, if you are not arming yourself right now to recognize what is happening with this demonic strain of sexual immorality, you are not going to be able to stand.

"You are living in the kind of world in which there are digital harems of prostitutes, available and pushed upon every single population in the United States of America and increasingly every

single population in the world."

Moore noted that even the language Christians use, such as "pre-marital sex" instead of "fornication," indicates a subversive tendency to cover over sin. He explained that the term "pre-marital" makes the act simply a matter of timing.

"Fornication is not simply a matter of timing because the sexual act is not simply a physical act," Moore said. "An act of fornication isn't wrong simply because it has bad consequences—and it does—it is wrong because it preaches another Gospel."

For those involved in pornography and sexual immorality, Moore encouraged genuine repentance, not "sham repentance." He challenged husbands and wives to work together in fighting against sexual immorality because it strips away intimacy in the marriage relationship.

"In your marriages," Moore said, "... if you are not together in this issue, including in the fight for sexual morality by cultivating your relationship with one another, by maintaining intimacy with one another, by identifying threats to that one-flesh union, you are not doing spiritual warfare."

In the end, Moore said, no amount of will power or empty promises will correct a pattern of sexual immorality; only the Gospel can conquer sin.

Moore spoke in three different venues during his two-day visit to the seminary, including chapel, a student Q-and-A forum, and a presentation on work and economics during a luncheon sponsored by the school's Richard Land Center for Cultural Engagement.

During the student forum, Moore answered questions related to temptation and sexual purity. He addressed ways to minister to those in the church that struggle with pornography as well as ministry to homosexuals and transgendered persons.

"In this context and in this culture, you are not being faithful to the Gospel if you do not deal directly with the issue of pornography," Moore said. "This isn't some niche problem that's going on somewhere out there; this is something that is ravaging and destroying our churches."

Along these lines, Moore encouraged Christians to demonstrate the biblical balance between confronting sin and offering grace.

Other questions offered anonymously by text message during the forum included:

- How can women resist pornography?
- Is the sin of homosexuality different than other sexual sins?
- Do accountability groups work?
- Are there temptations that never go away?
- How can a girlfriend help her boyfriend who struggles with pornography?
- What do I do if my wife doesn't want sex as much as I do?



Watch, listen or download
Moore's three sessions at
swbts.edu/MooreResources

Darrington program changes prison culture

By Keith Collier

At 7 p.m. every Tuesday, a buzz can be heard throughout the living quarters at the Darrington prison unit—a maximum-security unit within the Texas Department of Criminal Justice (TDCJ) system—as more than 200 inmates discuss the Bible and pray for one another.

Started by students in Southwestern’s Darrington extension program, these Bible studies contain both Southwestern students and inmates from the general population. They represent the growing culture change within the Texas penal system anticipated by seminary administrators, program organizers, TDCJ leadership, and lawmakers. These leaders gathered with inmate students at a chapel service, Aug. 26, to celebrate the start of a new semester and to welcome the third class of students into a program that is already changing lives.

“This is a true partnership and one that we value tremendously,” TDCJ Executive Director Brad Livingston said at the chapel service. “Now we’re moving into the third year. We already have a lot of success behind us, and I know we have future success in front of us as well.”

In 2011, Southwestern Seminary launched undergraduate classes in Darrington, offering a Bachelor of Science in Biblical Studies to 40 inmates. An additional class of students has been added each year since, and the current number of enrolled students stands at 114, with the first class expected to graduate in May 2015.

“Very clearly,” Livingston said, “it’s a program designed to change lives so that offenders who one day are released do not come back. In addition to that, the real unique component to this is so that they can minister to other offenders while they’re here within the Texas Department of Criminal Justice. It’s a fascinating and unique program not found in many other places, and we are committed to it.”

The privately funded program was modeled after a similar program at Angola Prison in Louisiana, which is led by New Orleans Baptist Theological Seminary. Texas State Senator John Whitmire, who serves as dean of the Texas Senate and chair of the Senate Criminal Justice Committee, visited Angola four years ago and was immediately impressed by the impact the program had on inmates and the culture within the prison. He returned from that trip convinced that



the program could be duplicated in Texas.

Whitmire addressed students during the chapel service, challenging them to continue to work hard.

“Juniors, guess what—we are already talking about when you graduate in the class of 2015, the plan is for you to go and minister to other inmates, often younger inmates who will be released sooner than later,” Whitmire said.

“You knew when you got into this program that it is largely not to minister to the free world; you’re assignment—and you’re already doing it, I understand, in your cell blocks—you’re going to change the culture of this system. It’s already happening in Darrington.

“Gentleman, I need your help. The other inmates, approximately 150,000 at 109 locations this afternoon, need your help. They’re looking to you for leadership.

“We are out of space already. We met earlier this afternoon about how we can turn the gymnasium into classrooms. We are ready to receive approximately 40 more students. The Lord is going to use you to carry His message and change the whole penal system of the state of Texas.”

Southwestern Seminary President Paige Patterson preached the chapel sermon from 2 Samuel 16, which gives the unusual account of a man named Shimei hurling rocks and curses at

King David as he escaped Jerusalem when his son Absalom declared himself king. David’s mighty men asked if they should kill Shimei for his insolence, but David refused to allow it.

Patterson asked inmates how David could have responded to Shimei in this way when man’s natural tendency is to fight back.

“David was not a weak man but a meek man,” Patterson told inmates. He explained that David recognized God’s sovereignty and trusted the Lord.

“I can absolutely trust the future to [God] because He is just, He is merciful, He is all-knowing, and He is all-powerful,” Patterson said, adding, “You can trust a God like that.”

Classes at Southwestern’s Darrington program are taught by faculty from the seminary’s Houston campus. This semester, professors are teaching three classes per day, five days per week, inside the prison.

Oxford Tour sparks fire for evangelism, scholarship

By Sharayah Colter

A group of Southwesterners took a 17-day study tour and evangelism trip to Oxford, England, in July that afforded them the opportunity to learn about church history and share the Gospel simultaneously.

“You really see where our heritage comes from,” said Matthew Yarnell, a student in the College at Southwestern. “You get in the culture, you get in the land, and you really see these monuments, and they’re not just monuments. They’re representations of actions that really happened—how people stood up in the face of death for what they believed.”

Southwestern evangelism professor David Mills recalled talking with one agnostic woman who said she had never heard the Gospel before.

“She was aware of churches and Christians and Jesus but had never heard the biblical story,” Mills said. “I essentially described the Gospel from Genesis to Revelation for her, and it struck her. I thought the top of her head was going to blow off. She was so excited, as an agnostic, to have someone put it together for her.”

Fully online M.Div., MACE now available

By Keith Collier

Southwestern Seminary has received approval from the Association of Theological Schools (ATS) to offer its Master of Divinity (M.Div.) and Master of Arts in Christian Education (MACE) degrees completely online, effective Aug. 8, 2013. The decision from the national accrediting agency removes residency restrictions on the seminary’s two most prominent degree programs.

Southwestern has offered online courses since 2000, continually expanding online course offerings over the years. Prior to ATS approval, a student could only complete a portion of the M.Div. or MACE online.

The additions of the online M.Div. and MACE represent a growing number of fully online programs at Southwestern, including the 36-hour Master of Theological Studies (MTS) and the 45-hour MTS with a concentration in cross-cultural missions.

Mission team leads 12 to Christ in Thailand

By Sharayah Colter

Sixteen Southwesterners traveled to Chiang Mai, Thailand, this July, and saw the God-breathed words of John 4:36 tangibly displayed as they rejoiced over the salvation of 12 people. Many of that dozen professed Christ as Savior after hearing repeated Gospel presentations from other faithful sowers. This summer, however, Southwestern students and faculty had the joy of reaping the whitened harvest.

Assistant Professor of Evangelism Matt Queen said he could clearly see that others had been faithful in their witness for Christ, preparing the way for the salvations the group saw during their 18-day stint in Thailand.

“[This trip] just reinforced to me ... that although you may not see someone come to faith in Christ when you share the Gospel, just remember, evangelism takes place after that, and someone else may reap what you sow,” Queen said.

Dean of the School of Church and Family Ministries Waylan Owens said that with less than one percent of the population professing to be Christians, the opportunities for evangelism proved numerous.

“Everywhere you turn, you find someone who needs Christ,” Owens said.

Gospel breaks chains in Madagascar

By Benjamin Hawkins

A mission team from Southwestern traveled to Madagascar in June to proclaim the Gospel to the Antandroy, a people group that the seminary began to work with after IMB President Tom Elliff called Southern Baptists to “Embrace” the world’s unreached, unengaged people groups. To reach the largely illiterate Antandroy people group, seminary students shared the Gospel through Bible stories, including an account of Jesus healing a demon-possessed man.

One woman approached the Southwestern team, explaining that she had a son who was demon possessed. Often, she said, other people would offer to exorcize the demon for a fee, but their efforts were in vain. When the team arrived at the house, the woman’s son sat in chains in the middle of the floor, and they learned that he abused drugs and alcohol. Yet, after hearing the Gospel the man prayed and confessed his sins.

Students found the Antandroy very open to hearing the Gospel. During showings of the Jesus Film, hundreds of people packed into a small room to learn about the Gospel. Overall, nearly 400 people responded positively to the Gospel in some way during the two-week mission trip.

Southwestern launches innovative degree for IMB’s Macedonia Project

By Benjamin Hawkins

Southwestern Seminary launched an innovative master’s degree that will meet the needs of the International Mission Board’s Macedonia Project, which was introduced at the 2013 annual meeting of the Southern Baptist Convention in June.

“We’ve always wondered what the fastest way is to get a college student to the (mission) field in a legitimate fashion, so that they’re the best product possible for us on the field,” IMB President Tom Elliff said, describing the Macedonia Project to Southern Baptists.

IMB President Tom Elliff said the Macedonia Project is a fusion of theological training and practical missions experience. As a special International Service Corps (ISC) program, the project aims to deploy qualified missionary candidates immediately

and allow them to pursue their theological training through Southern Baptist seminaries while on the field. For this purpose, the IMB has requested that participating seminaries develop an online, 45-hour master’s degree in cross-cultural missions.

Southwestern Seminary is prepared to meet the needs of the Macedonia Project through a Master of Theological Studies (MTS) with a concentration in cross-cultural missions. This program is built upon Southwestern’s new, fully online MTS degree, which includes 36 hours of study in Old Testament, New Testament, systematic theology, church history, Baptist heritage, Christian apologetics, and Bible and moral issues. This fully accredited degree was approved by Southwestern’s trustees this spring.



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Brent Phillips @BrentRPhillips
Im excited for this semester @SWBTS Can't wait to see what God does this year for his glory through all the students and staff.



Coleman Maxwell @ColemanMaxwell
Capture the flag on @swbts's campus tonight was off the hook (awesome)! Big shout out to @SWBTSLife for loving on students!



Paige Patterson @PPatterson_
SWBTS orchestra better than ever. And so early in the semester. Joe Hardin worth six times what we can pay him. And he loves the Lord.



Chelsea Francis @tasteandseeblog
I don't know if I've ever walked out of a class so completely excited about the semester. #swbts #studentministry



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Page commends global cooperation at Southwestern global summit

By Benjamin Hawkins

During a global summit at Southwestern Seminary, Aug. 9, SBC Executive Committee President Frank Page urged educational leaders from Spanish-speaking nations to cooperate with one another and with Southern Baptists in their mission to train the pastors and missionaries of the future.

“I believe God is calling us to do the mission that we do together,” Page said. “That is why I am so glad that you are here. I have a vision for reaching the world, but it will only happen when we understand each other and work together. . . . Let us remember that we have a mission, and that mission is best done when we work together.”

Nearly 60 church leaders and seminary educators from the Hispanic world gathered on Southwestern’s campus, Aug. 6-10, for a summit developed by the seminary’s Global Theological Innovation (GTI) program. Participants came from such diverse nations as Argentina, Mexico, Spain, Honduras, Uruguay, Guatemala, Columbia, Venezuela, and Cuba. During this international summit, these leaders conferred about the development of partnerships that they hope will enrich theological education among Baptists around the world.

According to Daniel Sanchez, professor of missions, Southwestern Seminary has worked alongside Baptist educators in Hispanic nations for more than 20 years. But this summit, Sanchez said, set a milestone in global cooperation among Baptist schools.

“What is historic about this meeting,” Sanchez said, “is that this is the first time this many seminaries from Latin America and Spain have come together to become better acquainted with one another, share information, discuss ways of cooperating, and initiate the process of forming a Baptist seminary consortium.”

Sanchez added that this GTI network “can have a great impact in evangelism, discipleship, and church planting, resulting in the growth of the Kingdom throughout the world.” While this summit involved only a Hispanic consortium, the seminary is committed to partnering with leaders in theological education who work across the globe.

While speaking at the summit, Page reminded his listeners that their labor for theological education should be devoted ultimately to the Lord.

“All of this is because we have a Master, and His



name is Jesus Christ,” Page said. “Great seminaries point to Christ. Great churches point to Christ. So let us love Him with all our heart, soul, mind, and strength. . . . This conference, I hope, will always point to Jesus Christ. He is the reason we are here. And so we do what we do for His glory. *Gloria a Dios!*”

After this session of the summit, Page commended Southwestern Seminary—under the leadership of Southwestern president Paige Patterson and Sanchez—for encouraging this cooperative task.

“The apostle Paul talked about the partnership in the Gospel in Philippians 1, and I feel like this is a similar partnership, as we join seminaries from Latin America,” Page said. “It was energizing to me to see the energy in the room, the spirit of partnership. . . . I am thankful for the partnership for the Gospel that we see exemplified here.”

Educational leaders from Spanish-speaking nations also learned during the GTI summit about an opportunity to benefit from Southwestern’s new, online, Spanish-language Master of Theological Studies (MTS) degree. According to Craig Blaising, executive vice president and provost at Southwestern, the online degree program offers advantages for theological institutions and students alike.

“Our desire,” Blaising said, “is to get education to those who strategically need it.”

While Southwestern’s Spanish MTS is currently available to anyone for a promotional tuition of \$100 per course, students at schools within the GTI network can earn their complete master’s degrees at this reduced rate. Through these network schools, students can gain access both to the internet and to personal contact with professors, libraries, and ministry opportunities. Additionally, network schools can give students practical ministry training that cannot be provided online.

The Spanish MTS degree offers additional advantages to schools within the GTI network, Blaising said. Undergraduate schools, for example, will be able to offer a master’s degree to their students, and faculty members can also gain further graduate training. By partnering with Southwestern Seminary, these schools may also take steps toward accreditation and toward the ability to offer their own graduate programs.

For Southwestern Seminary, Blaising said, the Spanish MTS degree is “part of a strategic global outreach”—part of Southwestern’s vision to make disciples in every nation.

THEOLOGICAL MATTERS

TheologicalMatters.com provides a range of helpful articles written by Southwestern faculty addressing topics such as preaching, ethics, apologetics, current events, church history, marriage, family, ministry, and more. Below, you'll find excerpts from some of our most popular articles. Visit the blog to read the full articles and share them with friends, family, and church members.



Teenagers and Market-Driven Ministry

By Richard Ross | Professor of Student Ministry

Three documents have crashed into each other on my computer. Their composite message is both troubling and hopeful. . . . “We have embraced the idea of market-driven youth ministry. Unfortunately, giving people what they ‘prefer’ is a road that, once you go down it, has no end. . . . In an effort to give people something ‘attractive’ and ‘relevant’ we embraced novel new methods in youth ministry, that 20 years later are having a powerful shaping effect on the entire church.”



Pastoral Pitfalls: 6 Guidelines for Relationships with Women

By Tommy Kiker | Assistant Professor of Pastoral Theology

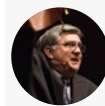
“Except for the grace of God . . .” These are the words that come to my heart and mind when I hear the story of a minister failing morally. The world seems to rejoice when this happens, while it is certain that the Christian world should grieve. The story is too often repeated; a gifted minister gets wrapped up in an immoral relationship, deals unethically with money, or gets caught in spoken lies and other types of dishonesty. I really believe very few actually begin their ministries with these types of moral flaws, but over the course of time they grow stale in their love for the Savior and begin to make small compromises that lead to life-altering mistakes. . . .



Denominational Diversity in North America: Why Are There So Many Denominations?

By Robert Caldwell | Assistant Professor of Church History

Over the next year we will be taking brief tours of the prominent denominations that appear in our North American context. Our goal is to take one denomination a month and explore its origins, distinctive views, history, and main leaders. . . . First, we will examine denominations that formed in England prior to the founding of America: Anglicanism, Presbyterianism, Quakers, and Methodism. Next, we will turn our attention to those denominations that emerged directly on American soil: the Disciples of Christ, Seventh Day Adventism, Mormonism, and Pentecostalism.



An Altar Inscribed “To the Unknown Preaching Method”

By David L. Allen | Dean of the School of Theology

On any given Sunday in today’s preaching pantheon, one can observe a diverse group of devotees, some paying homage to the chapel of “creativity,” others sitting at the feet of the “culturally relevant.” Some are transfixed at the nave marked “narrative,” while others have their hearts strangely warmed at the chase of “pop-psychology.” There is never a shortage of worshippers at the “new homiletic” altar, and the “topical” shrine always receives its share of Sunday patrons. Fearful that some as of yet undiscovered homiletical “method” might be missed, the gatekeepers of the pantheon have installed an altar inscribed “to the unknown preaching method.” It is that method which I declare unto you. . . . In fact, it is the oldest method in the preaching pantheon, having been used by the earliest preachers as far back as the apostolic era of the church. It is called “expository preaching.”



God’s Plan for Marriage: How to Respond to Cohabitation in the Church

By Evan Lenow | Assistant Professor of Ethics

Many of us would like to think that the church is immune to the growing trend of cohabitation prior to, or instead of, marriage. Unfortunately, this cultural trend has crept into the pews as fewer church members recognize cohabitation as a violation of biblical sexual ethics. . . . We simply cannot turn a blind eye to the issue of cohabitation. The biblical covenant of marriage is too important to God’s design for mankind to adopt the world’s preferences for pleasure without commitment.

Continue reading these articles and many more at:
THEOLOGICALMATTERS.COM

1970

Tommy J. Weems (MDiv 1976) to LaRue Baptist Church in LaRue, Texas, as pastor.

John M. Terry (MDiv 1975, PhD 1986) to Mid-America Baptist Theological Seminary in Cordova, Tenn., as professor of missions.

1980

William "Bill" R. Allison (MDiv 1982) to King Street Baptist Church in Cocoa, Fla., as pastor.

2000

Mark C. Roath (MDiv 2000, DMin 2011) to First Baptist Church Acton in Granbury, Texas, as pastor.

Retirement

Jon F. Caudle (MDiv 1971) retired from Coon Creek Baptist Church in Collins, Mo., living with wife Judith in Harwood, Mo.

Joe Ray Griffin (BD 1951, MRE 1952, DMin 1976) retired from Northside Baptist Church, Weatherford, Texas, living with wife Hazel Dean in Rockwall, Texas.

Robert "Bob" O. Pruett (MRE 1974) retired from First Baptist Church in Pleasant Grove, Ala., living with wife Barbara in Pleasant Grove, Ala.

David C. White (MRE 1974, DEd 1981, PhD 1994) retired from East Texas Baptist University in Marshall, Texas, living with wife Brenda in Marshall, Texas.

Births

Julia Margaret Blackmon, April 12, 2013, to **Donald "Tommy" Blackmon (MDiv 1994)** and Sharon Blackmon.

Anniversaries

Toby T. Irwin (MDiv 1973) and Janelle Y. (King) Irwin, 40th wedding anniversary (June 2013).

Memorials

Nona Turner Huey (wife of F.B. Huey Jr., emeritus Old Testament professor)

Verna "Jo" Clayton Williams (wife of James D. Williams, former religious education professor)

Stacy Taylor (former trustee)

Alumni

1940

Helon Marie Baldwin Harwell (MARE 1949, CRE 1955)

Weldon A. Langley (BD 1949)

G. Norman Weaver (MRE 1949, DRE 1960, DED 1976, MARE 1983)

1950

Kenneth D. Bradshaw (BD 1955, THD 1967, PHD 1974)

Robert W. Baldrige (BD 1953)

Lois F. Petty Custer (MRE 1955, BD 1957)

Bobby F. Fail (MDiv 1955)

Earl L. Fort (BD 1955)

James L. Hannah (MDiv 1976)

George R. Headley (Dip SM 1953, BSM 1955)

William "Bill" L. Culbertson (BD 1954)

Milton E. Cunningham (BD 1953)

David J. Lundin (DipTh 1953)

Robert R. McCollum (BCM 1959, MRE 1961)

Ida Frances Strother (MRE 1959)

Gilbert Ray Worley (BD 1953, ThD 1963)

1960

Robert "Bobby" N. Britt (BD 1962)

John C. Morris, III (MRE 1964)

1970

Dion L. Ainsworth (MDiv 1976)

Oma L. Russell Dowell (MRE 1978)

Elmer A. Franks (DipTh 1979)

Val B. Nance Jr. (MRE 1979)

2000

George L. Haas (MDivBL 2007)

Missionary Appointments

Since June, six 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

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A New Day in Biblical Archaeology

Moving carefully up the Euphrates River valley in the heart of Iraq, I could not but be astonished at the tels (artificial hills covering ruins from antiquity), which were scattered across the landscape in every direction. Although we have visited more famous archaeological discoveries, including ancient Babylon, the Ur of the Chaldees, Nineveh, and a number of lesser-known places, what caught my attention were the many tels obviously as-yet unexplored. The day will come when archaeologists and field workers will have the opportunity to dig in these tels once again. And because almost every one of these hills has yielded treasure that inevitably assists us in understanding our Bibles, the church cannot afford to be complacent about the importance of training archaeologists for the future. Yet, as has been mentioned before, biblical archaeology almost died both here in America and around the world. At Southwestern Baptist Theological Seminary that discipline has been revived with your help and will yet yield the secrets from the past.

As you have read about Trey Thames and his simulated dig site of the Qumran community here on campus, you should know that when the Dead Sea Scroll exhibit closed with almost 100,000 visitors having come to the campus, the decision was made to keep operating the artificial dig site. Trey, one of our graduate students in archaeology, had done a magnificent job building this replica of Qumran, and public schools were calling and asking for the opportunity to be able to bring their students to the site. When you stop to think, there was no other option for local students to be introduced to this marvelous science. Thank you again for helping make this rich learning experience possible, and thank you, Trey Thames, for your labor of love and long hours in the Texas sun to make it a reality.

All we hear from Egypt today is unrest, confrontation, and the shedding of blood. Yet, beneath the Egyptian sands almost certainly there is proof beyond doubt of the dwelling of Semitic people in Egypt as they tended their flocks for 70 years. Likewise, there is evidence that those people prospered unbelievably and grew from the family of Jacob to a mighty throng of more than 2 million who exited Egypt and experienced the miracle of the



Dr. Patterson shoots a video on the bank of the Jabbok River in Jordan, the region where Jacob wrestled with the Lord.

crossing of the Red Sea. Wandering in the wilderness of Sinai, God prepared the hearts of the younger generation to inhabit the land.

While evidences have been found that show Israel here or there, such as the Merneptah Stele, there remains covered by those shifting sands of Egypt the evidence for which we search. Of course, for those of us who are followers of Christ finding that evidence is not necessary. It will make no difference about our confidence in Scripture because we trust by faith the Word of God and believe it to be true. Further, the Bible clearly states that people do not fail to come to Christ for lack of evidence. However, imagine what would happen if some archaeologist working in Egypt were actually to uncover evidence of such a large community there and be able to trace the exodus of the Israelites from the land. Eventually we could even see the settling of the question of dating for the exodus, and more important we may even find that the dating of the scholars concerning the pharaohs is not entirely accurate. All this is conceivable, but it can only

happen if we train a generation of archaeologists.

Our archaeology program has already come to the attention of the secular world. Our three archaeologists—Ortiz, Davis, and Mitchell—are highly respected in the archaeological community, and the contribution they are making at Tel Gezer in Israel and at Kourion on the island of Cyprus is nothing less than spectacular. God has given us an opportunity to preserve one of the most important sciences—one that will gradually yield exegetical insights into the Word of God that until today have been hidden. Thank you for being a part of the future by aiding Southwestern Seminary in its substantive endeavor in history. Archaeology is alive and well at Southwestern. On our dig sites people find Christ, and they discover valuable information from antiquity. Let's make it happen together.

Paige Patterson serves as president of Southwestern Baptist Theological Seminary.

Follow him on Twitter @_PPatterson_

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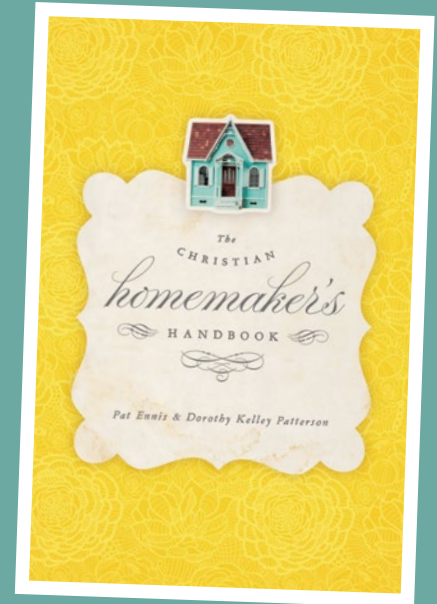
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