

SUMMER 2014

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CHINA



AWAKENING A SLEEPING GIANT

PREACHING
THE BOOK OF

JONAH

ADVANCED EXPOSITORY PREACHING WORKSHOP 2014

MONDAY,
OCTOBER 6

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The south gate, Yongning, of the old city wall in Xi'an, China. (SWBTS Photo/Matthew Miller)

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CAN YOU IMAGINE A COUNTRY WITH ONE BILLION PEOPLE?

EVERY SECOND THE CLOCK TICKS HUNDREDS are born; and as horrifying as it seems, every minute hundreds of new babies are born, and even as they are entering an uncertain world, hundreds of precious Chinese people breathe their last and slip out into eternity. The average American has never set foot in Shanghai, Beijing, Xi'an, or Kunming. He can scarcely imagine the density of the population and the demand for food or the fine line that separates millions of these people from adequate rice and starvation.

This issue of *Southwestern News* is designed to introduce you to life in the world's largest Republic. India huddles close behind it, but not even the Indians live as the people of China. Although things have loosened considerably, the totalitarian government is still a force in which persecution is rampant. In some other places, the Chinese enjoy a measure of freedom that they have not known in many years.

As you turn the pages of this issue of *Southwestern News*, the photography is more prominent than ever, and you will be able literally to smell the aromas and almost taste the cuisine of China. You will see its beauty and even a bit of its sadness. Most especially, you will see what our Southwestern team is doing in China to eliminate human suffering and to reach out with the marvelous good news of Christ, who covers the sins of any who seek Him.

In many cases, our team cannot even show you all that God is doing in China; but to put a fine point on the matter, God is at work throughout the earth, and China is no exception. Periodically I remember very well standing on an English corner one night in Kunming, China. People come by the thousands to these English corners just to practice their English in conversation

with someone who has a working knowledge of that language. That night, Mrs. Patterson and I got separated, which made me a bit nervous, but there was nothing that could be done. Several hundred people surrounded her, and more than a thousand surrounded me. We were both peppered with questions one after another. Only one of the questions I received was political in nature, and it was not difficult to make a response. Every other question I received had to do with the Bible and with spiritual truths and eternal destiny. What a joy it was to simply respond to the questions that were asked.

When you read on these pages about what Southwesterners are doing in China and when you see these photographs that literally transport you to the place, may it cause you to double your efforts in behalf of a nation of a billion people. May you find a way to show them the intensity of Christ's love that will bring joy and meaning and happiness to life. God bless you, reader, as you walk through these pages.

Until He Comes,



Paige Patterson



IDOLS FOR SALE

Taoism, Buddhism, and Confucianism are considered China's "three teachings" based on their cultural and historical impact. These three religions have also been synced into a folk religion practiced by roughly 30 percent of the population. Approximately 13 percent of the population identifies as Buddhist, specifically.



MUSLIM QUARTER

A night market along Beiyuanmen Street in Xi'an's Muslim Quarter buzzes with vendors selling Chinese cuisine and merchandise—a reflection of China's rich cultural diversity.

Xi'an marks the beginning of the famous Ancient Silk Road, which attracted Muslim traders and merchants, who eventually settled in the city. Today, more than 20,000 Muslims live within the several blocks known as the Muslim Quarter.



一分利
羊肉泡馍

一分利泡馍

老孫

真豆糕

绿豆糕



AWAKENING A SLEEPING GIANT

BY KEITH COLLIER
PHOTOS BY MATTHEW MILLER



FOR CENTURIES, CHINA'S RICH CULTURE, IMMENSE POPULATION, AND DIVERSE LANDSCAPES HAVE CAPTURED THE WORLD'S ATTENTION. FROM THE ANCIENT SILK ROAD TO TODAY'S BURGEONING MANUFACTURING AND TECHNOLOGY SECTORS, THE NATION HAS BEEN A MAINSTAY OF GLOBAL COMMERCE.

The word "China" in Chinese is made of two characters that can be translated "Middle Kingdom" or "Central Kingdom," denoting the country's place as a geographic and economic "Center of the World." The land of dragons and emperors, as it has been called, is well known for its storied traditions and distinct contributions to religion, medicine, food, art, and architecture.

Recognizing China's quiet position as a global superpower, Napoleon Bonaparte once quipped, "The giant sleeps, and let it, for should it wake, the world will shake."

More than 1.35 billion people live within China's borders, accounting for 20 percent of the world's population. As a matter of reference, the population of China is equivalent to the population of North America, South America, Australia, New Zealand, and all of Western Europe combined.

Amid this vast population are 56 distinct ethnic groups, with more than 300 languages and dialects spoken. Though Taoism, Buddhism, and Confucianism are considered the three primary teachings and are ingrained in cultural traditions, nearly half the population identifies itself as non-religious, with evangelical Christians comprising a mere 6 percent of the total population.

This issue of *Southwestern News* introduces the reader to China in all its vastness and glory as well as to the work of Southwestern graduates among the peoples of this great nation. Southwestern prays for the day when the sleeping giant of spiritual darkness in China will be awakened by "the light of the gospel of the glory of Christ" (2 Cor 4:4) and the world shaken as a result.

Names marked with * have been changed to protect work in secure areas.



VIEW OF HONG KONG FROM VICTORIA PEAK ▶

With a land mass of 426 square miles and a population of more than 7 million people, Hong Kong is one of the most densely populated areas in the world. The city has 295 skyscrapers, more than any other city in the world. Thirty-six of the world's 100 tallest residential buildings are here. More people live or work above the 14th floor than anywhere else on earth, making it the world's most vertical city.



CHINA AT A GLANCE



 **ONLINE EXTRA**
Watch brief video tours of some of the exotic locations seen in this magazine at swbts.edu/TourChina.

OFFICIAL NAME

People's Republic of China (PRC)

POPULATION

1.35 billion (the world's most populous country)

TOTAL AREA

3.71 million square miles (world's third largest country)

CAPITAL: Beijing

GOVERNMENT

China is governed by the Communist Party, which exercises jurisdiction over 22 provinces, five autonomous regions, four direct-controlled municipalities (Beijing, Tianjin, Shanghai, and Chongqing), and two mostly self-governing special administrative regions (Hong Kong and Macau).



MORE ABOUT CHINA

- 160 cities with population of at least 1 million
- 7 megacities (population of 10 million or more)
- 56 distinct ethnic groups
- Han Chinese, the world's largest single ethnic group, constitutes approximately 91.5% of China's total population.
- More than 300 known languages and dialects are spoken in China.

SPIRITUAL BREAKDOWN

The Communist Party of China, an atheist organization, regulates the practice of religion in mainland China and officially recognizes five religions: Buddhism, Taoism, Islam, Protestantism, and Catholicism.

- 45% identify as non-religious.
- 30% practice folk religion mixture of Taoism, Buddhism, and Confucianism
- 7.25% Christian
- Although freedom of religion is guaranteed by China's constitution, religious organizations that lack official approval can be subject to state persecution. Despite the loosening of restrictions on religion since the 1970s, religious practices are still controlled by government authorities.
- Regarding Christianity, citizens over age 18 are permitted to be involved with officially sanctioned Christian meetings through the China Christian Council, Three-Self Patriotic Movement, or the Chinese Catholic Patriotic Association. These organizations must follow government regulations regarding worship practices and membership.
- A growing number of Christian house churches exist throughout China. These independent congregations are not officially registered with the government, making them illegal entities, which often results in varying degrees of persecution.



TERRACOTTA ARMY

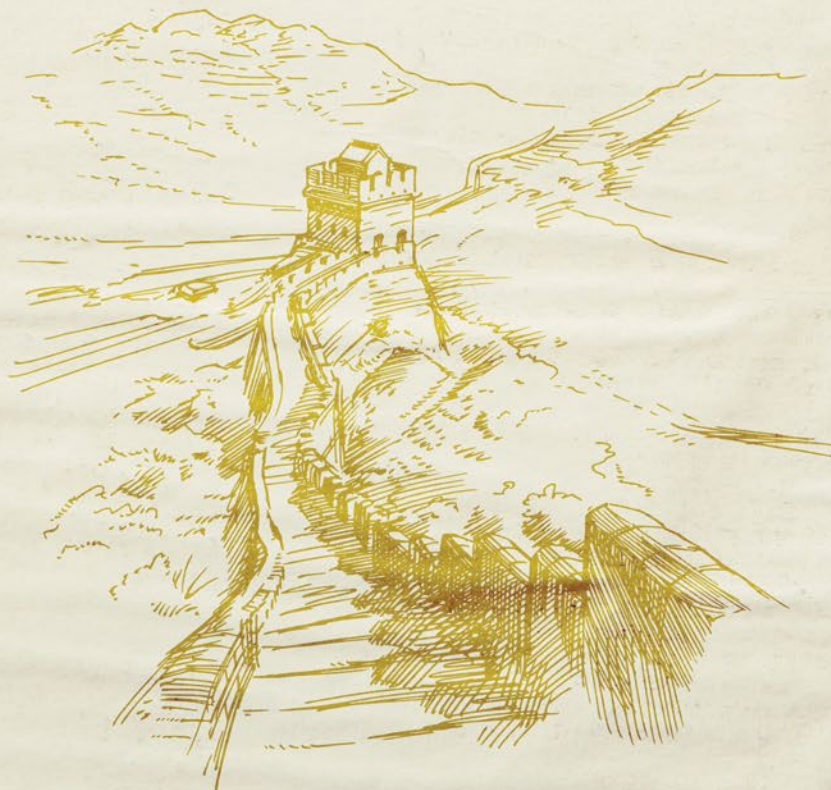
Located in Xi'an, the Terracotta Army is a collection of sculptures depicting the armies of Qin Shi Huang, the first emperor of China. A form of funerary art, the sculptures were buried with the emperor in 210-209 B.C. with the purpose of protecting the emperor in his afterlife.



WESTWARD EXPANSION

DISCIPLINING COLLEGE STUDENTS
TO REACH THE WORLD

BY KEITH COLLIER
PHOTOS BY MATTHEW MILLER





IMB JOURNEYMAN PROGRAM

THE JOURNEYMAN PROGRAM IS DESIGNED for 20-something, married or single college graduates to serve on the mission field for two to three years. Journeyman missionaries can also enroll in Southwestern's 2+2 program, combining missionary service and classroom studies to earn a Master of Divinity.

FOR MORE INFORMATION, VISIT going.imb.org and swbts.edu/2plus2.

A SUMMER MISSIONS EXPERIENCE TO NORTHEAST CHINA DURING COLLEGE OPENED DAVID REILLY'S* EYES TO THE COUNTRY'S GREAT NEED FOR THE GOSPEL. IN PARTICULAR, THE CHINESE CHRISTIANS AND IMB JOURNEYMAN MISSIONARIES HE MET HAD A PROFOUND IMPACT ON HIS LIFE.

"When I was there, I met some Chinese Christians who were different, [who] really changed my life," Reilly says.

"I also met some Journeymen [missionaries] there, and I knew that their spiritual life was different than mine. They were more mature; they had something I didn't have. And I told God, 'If that's what it takes to get that kind of maturity in my spiritual life, I'll go overseas for two years and do a Journeyman trip.'"

Following his graduation from college, Reilly joined IMB's Journeyman program, serving two years in China's Shandong (sometimes spelled "Shantung") province—the birthplace of Confucius and home to Mount Tai, recognized as the "Most Revered of the Five Sacred Mountains" in China.

After Reilly completed his term, he knew he wanted to return to China as a career missionary but needed the required 20 hours of seminary training, so he enrolled at Southwestern Seminary.

"I don't like doing things halfway," says Reilly, "so I decided that if I was going to seminary, then I would get a degree. Plus, Southwestern offered a good scholarship for

[returning Journeyman missionaries]. But as I was there, wow, I learned so much."

Shortly after arriving on campus, David met Annette*, a student who was studying in the music program but also felt a call to missions. The two married a year and a half later.

Upon graduation from Southwestern, David and Annette moved their family to a city in Shandong, where David currently teaches English at a university and disciples college students. Annette ministers to women and their children, meeting weekly to teach them the Bible and to encourage one another.

At the university, David looks for opportunities to develop relationships with students and to insert the Gospel into their conversations.

"A good day for me is when I get to go to class and bring up a hint about a spiritual topic," Reilly says. Such opportunities include sharing his life story or discussing Christian holidays, like Christmas and Easter.

"It's a really good day if they ask me personally, 'What do you mean by this?' or 'How did Jesus change your life?'" Reilly says, adding that these encounters occur frequently and naturally.

Reilly also enjoys playing basketball with students and then inviting them over for dinner, where he prays before the meal, talks about what Jesus means to him, and asks questions to facilitate spiritual conversation.

Outside of the classroom, the Reillys work closely with a college ministry in a local house church. While David never attends house church meetings because his presence may draw undue attention from local authorities, he meets weekly with college students for discipleship.

For David, his studies at Southwestern have proved invaluable for working within this context.

"Every class I took at Southwestern, I learned something that I use on the field. Every class was meaningful and useful," Reilly says. "Things I wouldn't think that I needed before I've used here to encourage my students.

"Asians love education, and they can tell very quickly where you are in your education. If I didn't have the full background that I got at Southwestern, from preaching to New Testament to Old Testament to missions to [biblical] languages—if I didn't have that extra edge—they would probably say, 'He thinks he knows his stuff, but he really doesn't.'

"Once we met the [house church] student group, they were really mature Christians, but they wanted more advanced teaching and a fuller understanding of what they had already

been taught. They can see the difference, and they like to be taught by someone who has a good education and whom they can see is a good teacher.”

For this reason, David recently enrolled in Southwestern’s Ph.D. in World Christian Studies with hopes to one day teach church leaders how to interpret and teach the Bible.

“Here in China, they have so many people who want to know deeper theology, but they don’t have the opportunity,” Reilly says. “These guys take off work for several days to go to underground meeting points to take seminary class and go back home and apply it to their group. So, it’s a great place to teach.”

Reilly sees a convergence between his work with college students as well as his desire to provide seminary training to pastors. Noting a generation gap in Christianity among those in the Shandong province, Reilly says many of his students have grandparents who are Christians, while most of their parents have imbibed the government’s communist atheism.

Shandong experienced widespread Christian influence during the 19th and 20th centuries, as Southern Baptist missionaries like Lottie Moon brought Christianity to the region and a later revival movement known as the Shandong (or Shantung) Revival resulted in an explosion of churches and indigenous missionary work throughout China. However, when the communist party took over in the mid-20th century, Christianity began to wane.

Thus, Reilly sees great hope in reaching the younger generation for Christ.

“The future of China is the students,” says Reilly.

“If the next generation [has] a lot of people come to Christ and share their testimony, then China has a great opportunity to become highly Christianized.”

What excites Reilly is the potential for an ongoing revival among churches in China that results in the spread of the Gospel westward from East Asia to Jerusalem.

“As we know,” Reilly says, “the Gospel has traveled from its epicenter, it’s origin where Jesus Christ was, to Rome to Europe to the West in America. From America, it’s traveled to Latin America, South Africa, and China.

“The Chinese house church wants to keep the momentum going and go back to Jerusalem. They’re going to have a lot of issues when they go across the Muslim countries, but they can do it where we can’t. I can’t go there and do ministry; I’m a white face. But the Chinese have more access to those countries than we do. They want to keep expanding. I believe they’re in that state of explosion.” •



LOTTIE MOON’S IMPACT ON CHINA

THE INTERNATIONAL MISSION BOARD (IMB) NAMED THEIR annual offering for international missions after a woman who invested decades of her life to reaching China for Christ.

Although Moon rebelled against God early in life, she finally accepted the message of the Gospel in college. At age 32, Lottie left her home and family in Virginia—even turning down a marriage proposal—to go to China, where her sister already served as a missionary. There she immersed herself in the culture, dressing and speaking according to Chinese custom.

Over the 39 years she spent in China, mostly in the Shantung province, the Chinese people came to accept her as she continued to love them despite rejection. While overseas, Lottie wrote letters to the Foreign Mission Board to encourage missionaries to come to China, where there were so few missionaries to reach the 472 million Chinese at that time. She also encouraged others to support those missionaries through prayer and finances.

In her letters, she warned new missionaries that “they are coming to a life of hardship, responsibility, and constant self-denial.”

Decades of service led to poor health and her death in 1912 at the age of 72 on a return trip to the United States.

In 1918, Woman’s Missionary Union (W.M.U.) named the annual Christmas offering for international missions after Lottie Moon, who had urged them to start the special offering. That first offering brought in enough for three more missionaries to China. The faithful giving to that offering today continues to send missionaries to countries and people groups in desperate need of the Gospel.





FOUNDATION FOR FAITH

BY KEITH COLLIER
PHOTOS BY MATTHEW MILLER



AS CAPITAL OF THE PEOPLE'S REPUBLIC OF CHINA, BOASTING A POPULATION OF MORE THAN 21 MILLION, BEIJING STANDS AS THE NEXUS OF CHINESE POLITICS, CULTURE, ART, AND EDUCATION. THE CITY IS HOME TO ANCIENT SITES, SUCH AS THE IMPERIAL CITY, AS WELL AS GARDENS, SHRINES, TEMPLES, AND ICONIC LOCATIONS.

From this bustling metropolis, sub-cluster leader Kendall Jeong* and his wife, Tessa*, provide support and supervision to field workers as well as disciple and train indigenous house church leaders.

For Kendall, the call to China came as a teenager in South Korea. Shortly after becoming a Christian in middle school, he heard about the need for the Gospel in China and prayed that God would send him there. Eventually, this call to ministry led him to study at Southwestern Seminary.

"During my study at Southwestern," Jeong says, "I learned a lot, especially about being on the field. It was very practical. Especially to me, without those studies, I don't think I could survive here. We have a lot of heresy and cults here. Someone who wants to work on the field needs strong fundamental, theological understanding."

While the number of Christians in China continues to expand, Jeong says, there remains a prevailing void of understanding of basic Christian doctrines and biblical ethics within most churches.

"Right now in China, we have many Christians, but they don't have any training," Jeong says. "What they call training is very basic. We're trying to help them, especially the leaders."

Jeong meets regularly with local church leaders to provide theological training at varying levels. He also shares the Gospel through personal meetings and gathers new Christians into discipleship groups to learn the Bible and how to share their faith.

Jeong believes his training at Southwestern firmly anchored him in the foundation of God's Word so he can more effectively fulfill his ministry.

"There might be someone who can serve here without theological training, but after one or two years he will understand how difficult it is here, especially when you have a ministry working with local leaders. They will ask a lot of questions. Without the biblical background and study, you will give incorrect information to them.

"This is very serious. Right now in China, the biggest problem is not the government; it's cults. I've seen many Chinese local leaders, because they have only read the Bible but don't know what it means or how to apply it to their ministry, they use Scriptures incorrectly. But we're here to help them. If someone wants to serve on the field, I strongly believe he has to prepare."

Despite these challenges, though, the Jeongs continue to see the light of the Gospel break through the darkened veil of unbelief.

"When we witness to the people, they absorb it like a sponge," Tessa says. But for the Jeongs, seeing someone submit to baptism is even more significant.

"Here in China, baptism is a very big deal," Tessa says. "In America, baptism is allowed without any burden.

"Here, accepting Jesus into your heart is a big deal, but doing baptism in front of people is a huge deal; there's no turning around. It's an official thing that says, 'I'm a Christian. I'm not afraid to die.'"

In light of this, the Jeongs seek to establish a foundation for these church leaders and new Christians so they will not fall into heresy or abandon their faith when opposition and persecution arise. •





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“Being in the WCS program has definitely given me a bigger vision of what’s going on in the world. I have classmates studying and active in missions all over the world. We meet from various points all over the world in one classroom online, and we talk to each other. Our professors really cast a good vision for us and keep us focused.”

– *David Reilly**



WORTH THE TREK

REACHING UPGS IN SOUTHERN CHINA

BY KEITH COLLIER
PHOTOS BY MATTHEW MILLER

為中國禱告

WALKING THROUGH A BUSINESS FAIR ON THE CAMPUS OF TEXAS A&M UNIVERSITY PAST RECRUITERS FOR LARGE CORPORATIONS AND FORTUNE 500 COMPANIES, KEVIN SIMMONS DISTINCTLY REMEMBERS THINKING, "THERE'S JUST NOTHING HERE. THIS IS NOT WHAT I'VE BEEN MADE FOR."*

A short time later, as he drove home from a DiscipleNow weekend where he had the opportunity to lead a teenager to Christ, he thought about the trajectory of his life and realized there was only one thing he wanted to do.

"God," he prayed, "there's nothing else I want to devote my life to fulltime except for helping people come into the kingdom and know You. I don't know what that means, but here I am."

He drove to his girlfriend Stacy's* dorm and shared with her what the Lord was doing in his life.

"Even if I'm living in a cardboard box in the middle of Africa," he told her, "I've got to be telling people about the Lord Jesus Christ."

Providentially, the Lord had also been working in Stacy's life toward the same end. She, too, knew she was not called to the traditional American life with "white picket fences."

At that time, a local church in their area offered a Perspectives on the World Christian Movement course. Kevin began attending the weekly classes and was blown away by what he heard.

"I began hearing about unreached people groups, that there were still entire people groups that had no known believers in them and had never had the opportunity to have the Gospel presented to them in any way. It began rocking my world."

The next summer, both Kevin and Stacy served for eight weeks on the foreign mission field—Kevin in Estonia and Stacy in Australia. During this time, God confirmed their calls to missions as well as their call to one another.

The two married and graduated from Texas A&M with their sights set on the mission field. They packed up their bags and moved to IMB's International Learning Center for training and assignment.

During their training, Kevin and Stacy came across a job request for a backpacking initiator





“God, there’s nothing else I want to devote my life to fulltime except for helping people come into the kingdom and know You. I don’t know what that means, but here I am.”

~ KEVIN SIMMONS

to engage an unreached people group (UPG) in the foothills of the Himalayan Mountains. Having a love for backpacking and experience with rock climbing and mountaineering, the couple prayed about the opportunity, applied for the position, and were approved.

The Simmons moved to southern China, where they studied the language and sought to reach a minority people group. Although they knew the general proximity of this UPG, they did not know the exact location of many of the villages.

Therefore, Kevin and his teammates trekked the countryside to locate these people, all the while learning about their culture and praying over the villages. These trekking activities were in preparation for future events that would help bring the gospel to tens of thousands of people in these remote villages.

More than a decade has passed, and the seeds that were planted have begun to bear fruit as members of the UPG have come to faith in Christ and a church has been planted.

Today, Kevin serves as a subcluster strategy leader, where he supervises team leaders and coordinates field workers in the region. Stacy also offers encouragement and support to wives on the field, as the nature of their work often leads to feelings of isolation.

“It’s a challenge to stay emotionally, physically, and spiritually healthy when you don’t

have a lot of other support,” Stacy says.

Along the way, Kevin took online seminary courses and classes on Southwestern’s campus during their stateside assignments. Though it took him 11 years to complete his Master of Divinity with a concentration in International Church Planting, he is thankful that he was able to combine his theological education with practical ministry experience.

“One of the best things about the whole seminary aspect of this is how the Lord worked it out for me to be on the field for two years and then I went and took some classes; did three more years, took some more classes; four more years and finished up my degree,” Kevin says.

Kevin believes that his classes further prepared him to reach a people group in a difficult place with the Gospel. At each juncture, his studies re-energized his missionary zeal.

“For me, the experience at Southwestern provided an environment of spiritual encouragement and renewal that I needed to get back to the place where I was ready to go back to the field.”

Kevin realizes more work remains to be done, and he prays that the Lord will continue to send more God-called men and women to the field.

In the end, he says, “What is needed are laborers for the field, and the harvest is ready.” •

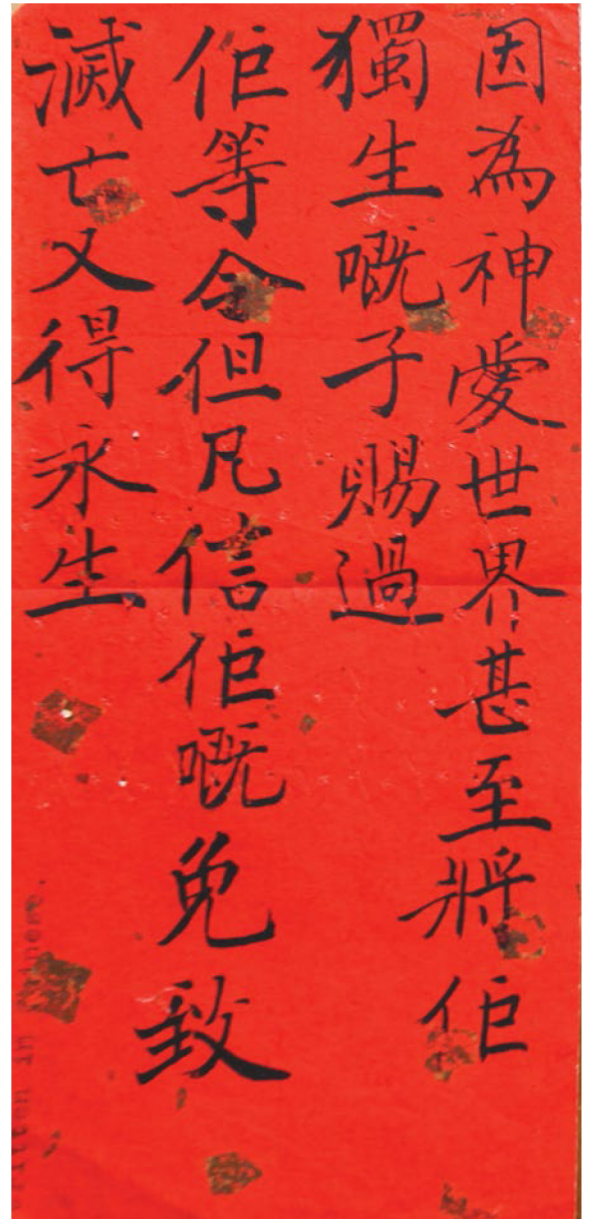




◀ **HUAQING PALACE
& HOT SPRING**

Huaqing Hot Spring sits at the foot of Mt. Lishan near Xi'an and is ranked among the Hundred Famous Gardens in China. Li Palace was first built here during the Western Zhou Dynasty (1045–256 B.C.). Later emperors made additions over the centuries, including Emperor Xuanzong (685–762 A.D.) of the Tang Dynasty, who built luxurious palaces and used it as a winter retreat.





▲ **FOR GOD SO LOVED THE WORLD ...**

This piece from Southwestern Seminary's library archives shows John 3:16 written in Chinese.

The piece is part of the Marcus and Leta Scott Collection, donated by their family in 2014.

IS GOD REALLY THAT BIG?

BY MATTHEW MILLER



“IS GOD REALLY THAT BIG?”

THIRTEEN YEARS AGO, AS PART OF A TEAM OF SOUTHWESTERN STUDENTS, I LEFT FOR MY FIRST TRIP TO CHINA WITH THIS QUESTION IN MY HEAD, WHICH WAS ASKED BY A GROUP OF ROYAL AMBASSADORS AT MY LOCAL CHURCH.

As the “Guest Speaker” at a R.A. missions meeting prior to my trip, I shared about my upcoming adventure and fielded the normal questions: “Is it safe? Do you speak Chinese? How long is your flight? Do you know how to eat with chopsticks?” One young man was very curious about the culinary attributes of dogs; and out of genuine concern, there were even questions of my becoming a communist or being attacked by a yeti in the Himalayas.

However, it wasn’t the logistical or the funny questions that stuck with me; it was one question from an insightful fourth-grader that I could not shake. “Is God really that big, and how can He draw more than a billion people into relationship with Himself?” I’m sure I gave the group some answer involving omniscience, Christ’s dying for all men, and God’s ability to do anything, but before I boarded my flight I was still asking myself that same question.

As a student team, our goal was to become immersed in training alongside workers as they labored to reach a specific unreached people group (UPG) in southwestern China. We were to aid in developing a strategy to share the Gospel and plant a church.

Preparation for the trip included reading the latest research on this people group (a Russian travel journal written in the 1930s and ‘40s as well as notes from an Austrian-American botanist who came to China’s Yunnan province looking for chestnuts), language study (the people group has no written language), and a crash course in cartography, as no maps of their villages or population centers existed.

Our orientation was short and our task

tall. Spend the summer mapping villages and making friends of the people, all the while looking for ways to share the Gospel.

My summer in China was a great experience. I learned a lot about the less-glamorous side of missions, worked through culture shock, refined my call, gained insight and knowledge from an incredible team of front-line personnel, hiked and biked countless kilometers, shared the Gospel, mapped lots of villages, and yes, even ate dog. But all of this paled in comparison to experiencing firsthand the monumental task of trying to get the Good News of a Savior to an entire group of people who had never even heard the name of Jesus Christ.

I had left America with a still unanswered question, “Is God really this big; how can He do this?” When I left China that summer there were only a few poorly drawn maps showing villages, zero churches, a handful of “persons of peace,” and no identifiable evangelical Christians.

Fast-forward 13 years. I’m with another group of guys from Southwestern, and we

words are unrecognizable, not English, not Mandarin Chinese, but the language of that UPG. Yes, praise and worship songs in their language, old hymns of the faith being sung by new believers, and an entire group of brothers and sisters gathered together for worship and teaching in their heart language.

Thirteen years later, and I have my answer. Yes. God is that big. Yes. He can draw an unreached people to himself. Where there was once no church, there is now a body baptizing believers and sending them out as workers to reach other groups of people. Where there was once no written language, new believers are now being taught God’s word in their heart language. Where there were only “persons of peace,” there are now pastors and disciple-makers.

How did God do it? This might be an answer I’ll never completely know this side of heaven, but I can share what I do know. He did it through cooperating churches pulling resources and sending workers to an unreached area. God did it through the dedication of long-term field personnel, who

He can draw an unreached people to himself. Where there was once no church, there is now a body baptizing believers and sending them out as workers to reach other groups of people. Where there was once no written language, new believers are now being taught God’s word in their heart language. Where there were only “persons of peace,” there are now pastors and disciple-makers.

are back in a familiar Chinese city. A lot has changed in 13 years. What was once nothing more than a well-worn path is now a paved road. Mountain bike trails are now boulevard streets, and the airport that doubled as a cattle-grazing pasture is now a world-class transport center.

We’re dropped off on a busy street corner with directions to a local meeting of believers. As we approach our rendezvous point we can hear singing. The melody is familiar, but the

in spite of hurdles and challenges, tirelessly carried out the task of sharing with this UPG on a daily basis. He did it through short-term teams bringing needed energy and resources to a challenging field. He did it through years of prayer by countless saints petitioning the Father to draw this people to Him. He did it through simple obedience to his command in Matthew 28 to go and tell the nations the Good News. •



THE GOSPEL IN ORAL CULTURES

STORY CRAFTING AS A
BRIDGE TO TRANSLATION

BY KEITH COLLIER
PHOTOS BY MATTHEW MILLER & ADAM COVINGTON

在你一切所行的事上都要
認定他他必指引你的路



ALONG THE ANCIENT SILK ROAD IN THE EAST ASIA, FOUR CHRISTIAN BELIEVERS FROM AN UNREACHED PEOPLE GROUP (UPG) HUDDLE TOGETHER IN A SMALL ROOM, RETELLING FAMILIAR BIBLE STORIES TO ONE ANOTHER. THE REASON THEY HAVE TRAVELED FROM THEIR VILLAGES TO THIS CITY DWELLING IS NOT JUST FOR CHRISTIAN FELLOWSHIP BUT AS PART OF A PROGRAM TO BRING THE GOSPEL TO THEIR PEOPLE.

Like many UPGs in rural, outlying areas, they are an oral people with no written language.

So what is the most effective way to get the Word of God to an Unreached People Group that has no written language?

While Bible translation would be the most ideal answer to this question, even if a team of orthographers began the work of creating a written language and then translated the Bible into that language, it could take decades before a translation is complete. Even so, this oral, non-literate people group would also need to be taught how to read the newly created written language.

So, how does one bridge the gap in the meantime?

Daniel Goodwin* and Grace Rivers* are part of a team pioneering an answer to these questions with an innovative method called story crafting. Sponsored by The Seed Company, an affiliate of Wycliffe Bible Translators, the story crafting project trains indigenous believers in memorizing oral Bible stories to share with others in their villages.

Started in February 2012, the project involves careful crafting of key biblical stories with the help of linguists and theologians to communicate the Gospel to this UPG, which has less than one percent who consider themselves Evangelical Christians. The team started with a set of evangelistic stories from the New Testament and continues to expand the collection.

“The original goal was to do story crafting for one year and then transition to an actual translation project, but during our first year, we agreed that just wasn’t going to happen,” says Goodwin, a graduate of Southwestern Seminary.

“Our guys aren’t educated enough, and there was no point going on to the translation phase because it would not have been beneficial.”

Goodwin and Rivers meet regularly with four Mother Tongue Translators (MTT)—indigenous believers who help craft the stories, tell them in their villages, and teach the stories to others. As each story is finalized, the MTT record it on mp3 players for distribution in the villages.

Goodwin and Rivers worked with a well-known believer from the UPG who was a gifted evangelist, teacher, and leader to organize the group. They asked him to recruit three strong believers, including at least one female and one older person, who can read Mandarin.

Goodwin says they desired at least one older member of the village “because that way you can cross generations and you tend to get more of the old words from somebody who’s been around a lot longer and tends to know more of their traditional stories.”

Story crafting is a thorough process. MTT travel from their village to the city to meet with Goodwin and Rivers. Over the course of a week, they craft and record four stories before returning to their villages, where they each must share all four stories at least two times to small groups. They then return to make revisions before finalizing the stories.

THE PROCESS OF STORY CRAFTING

Mother Tounge Translators (MTT) study the Bible stories in a Mandarin translation of the Bible prior to arriving in the city for their weeklong meeting.

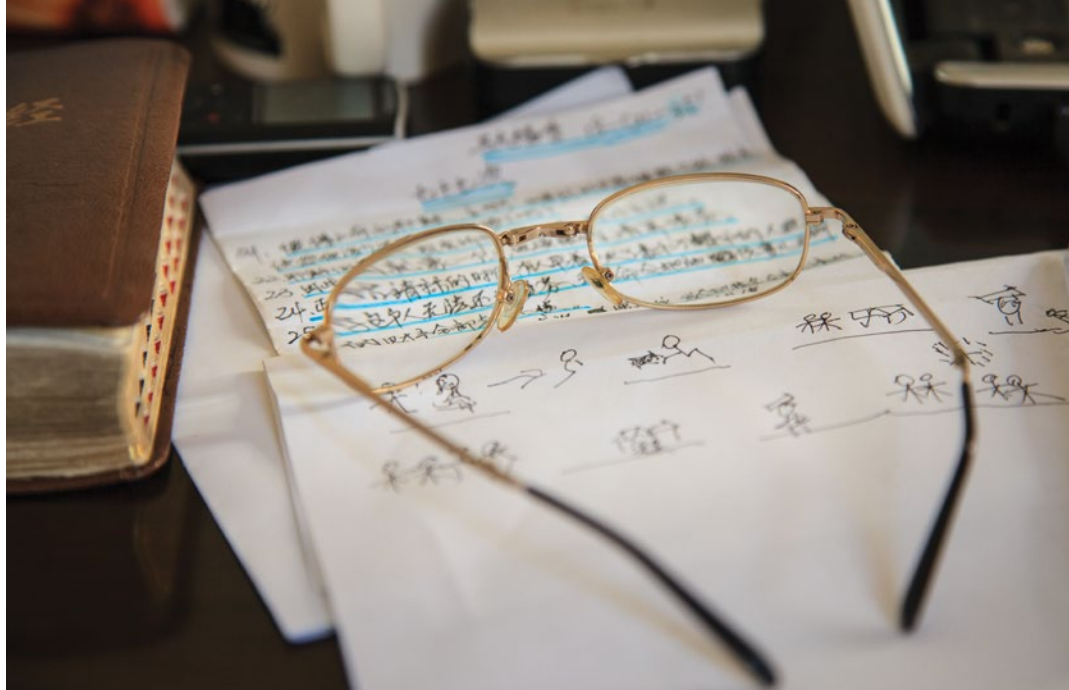
When they arrive in the city, MTT work methodically through each passage with Goodwin and Rivers in order to understand and apply the passage to their own lives and practice retelling the stories from memory.

MTT then break up into pairs and practice the stories with one another, refining and recording their work in mp3 format. MTT then reconvene, discuss and make changes, and re-record the stories. At every step, they work through the story phrase by phrase with a dictionary open all the time, trying to capture the sense of the original words and attempting to be as accurate as possible. This four-day process requires a great deal of energy and focus from the group.

At the end of the week, a final recording is made, and the MTT return to their villages. Over the next week, they are required to share each story at least two times to people in their village. After each storytelling session, they ask questions and receive input from villagers in order to adjust the story for clarity.

MTT then return to the city to rework the stories. A trained linguist looks over a transcript of each story, which is written in Mandarin. The linguist asks questions and offers input, and then the team makes tweaks to the stories.

MTT return to their villages again, where they spend the next four to six weeks training others how to share the stories. Following this stage, they come back to the city where a final recording is made and placed on mp3 players for distribution.



A key focus for Goodwin and Rivers throughout this labor-intensive process is obedience-based discipleship. More than simply producing an oral translation, they seek to disciple these believers each time they meet. So, in addition to the story crafting project, Goodwin and Rivers also encourage the believers, pray together, and challenge them toward evangelizing and discipling others in their villages.

Already, they have seen the fruit of their discipleship efforts. As the MTT and other believers in the villages have shared the stories, many members of the UPG have come to faith in Jesus Christ. In the last two years, the number of total baptized believers has more than doubled as a result of the storycrafting project.

The believers have even composed worship songs in their language. As they meet for worship, others in the village are attracted to the singing, which opens doors for more Gospel presentations.

While the team originally planned to start “storying clubs” to help members of the UPG become better storytellers, they have actually seen churches emerge instead.

“God’s been getting His word in their local language, and it’s taking off now.” •



施洗约翰被斩首

1-4 那时希律四王听见了关于耶稣的传说，就对他的侍从说：“这是施洗约翰，他从死人中复活了！这就是为什么奇迹的力量在他身上起作用。”

现在希律四王已经逮捕了约翰并把他关进监狱，因为希律四王为了他的兄弟腓力的妻子，⁴因为约翰曾对他说：“对你来说，娶她是不合法的。”希律四王想杀约翰，但他害怕人民，因为他们认为约翰是一个先知。

⁵在希律四王的生日那天，希律四王的女儿在他面前跳舞，使希律四王很高兴。希律四王答应了她所要求的任何东西。她说：“请把我父亲的头放在盘子里。”⁹国王很苦恼，但因为他的誓言和他的晚餐客人，他命令她的请求得到满足。¹⁰于是约翰在监狱中被斩首，他的头被放在盘子里，带到了他的母亲那里。¹²约翰的门徒来了，他们带走了他的身体并埋葬了它。然后他们告诉了耶稣。

耶稣喂五千人

¹³当耶稣听到发生了什么，他就悄悄地乘船退到僻静的地方。听到这个消息，人群跟着他，从各个城镇步行跟随他。¹⁴耶稣上岸后，看到一大群人，他怜悯他们，治愈了他们，并医治了他们的疾病。

¹⁵随着傍晚的来临，门徒来到他身边，说：“这是一个偏僻的地方，而且已经很晚了。打发人群到各个村庄去买食物，这样他们可以吃。”

¹⁶耶稣回答说：“他们不需要去。你给他们点吃的吧。”

施洗约翰被斩首

14 那时，希律四王听见了关于耶稣的传说，就对他的侍从说：“这是施洗约翰，他从死人中复活了！这就是为什么奇迹的力量在他身上起作用。”

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耶稣给五千人吃饱

¹³耶稣听见了，就上船从那里独自退到野地里去。众人听见，就从各个城镇步行跟随他。¹⁴耶稣出来，见有许多的人，就怜悯他们，治好了他们的病人。

¹⁵天将晚的时候，门徒进前来，说：“这是野地，时候已经过了，请叫众人散开，他们好往村子里去，自己买吃的。”

¹⁶耶稣说：“不用他们去，你们给他们吃吧！”

FAITHFUL TO THE CALL

SHARING A GOSPEL THAT
TRANSFORMS LIVES

BY ALEX SIBLEY
PHOTOS BY MATTHEW MILLER

敬畏耶和華是智慧的開
端認識至聖者便是聰明

FOR TWO YEARS, TAYLOR ELLIOT* WORKED AS A MISSIONARY WITH A SPECIFIC PEOPLE GROUP IN SOUTHWEST CHINA. AT THE TIME, THE CITY IN WHICH HE LIVED HAD A GYM, WHICH WAS FREQUENTED BY ELLIOT AND HIS FRIENDS FROM THE AREA.

Near the beginning of his term, Elliot told a friend that he wished to share the Gospel with the gym's owner, a member of the people group with whom Elliot worked. The fellow's response, however, was not encouraging.

"You don't even need to worry about that guy," his friend said. "He won't believe."

"I remember thinking it was really odd for a Christian friend to approach something with such a negative attitude," Elliot says. "But as I interacted with the [gym owner], it made sense why he would say that. He really did seem closed."

Elliot recalls that, as people shared the Gospel with him, the gym owner responded not just with disbelief but with insults as well. Elliot later learned that the man also partook in "shady" business practices.

Despite the resistance, however, Elliot continued to share the Gospel with him, as did other local believers. After six months, the man finally believed. He started attending a Bible study and left behind those things that had previously defined him. He was also baptized, which Elliot says is especially significant in China, as it "seals the deal for them."

Although this story is not typical of Elliot's two years in China, it does illustrate his perspective on ministry.

"I think that if you're just faithful and bold," Elliot says, "recognizing that the Gospel is the power of salvation, all we have to hold on to, and the only message that really means anything and is of any substance for these people, then I think—and it's been evidenced in my experience—that people hear and they respond and God changes their lives."

Elliot's interest in missions began when he started attending his church's youth group as a teenager. A Christian since age 9, it was through the youth group that Elliot began to grow spiritually.

"There was one [college student] who was involved in our ministry who really had a heart for missions," Elliot recalls. "And I just remember him talking to me about statistics of lostness in the world. I remember him saying that a quarter of the world's population

had yet to hear the name of Jesus in a context that they could understand."

Statistics like this broke Elliot's heart for international lostness, and he realized that the biblical response to this problem is for Christians to go and to share the Gospel.

Elliot initially planned to go overseas through medical missions, attending Southeastern Oklahoma State University for a degree in biology and chemistry as a prelude to medical school. Realizing, however, that he was not devoting himself entirely to God's calling, Elliot reoriented his trajectory away from medicine and entirely toward missions.

Following graduation, Elliot participated in IMB's Journeyman program, essentially a two-year mission trip for college graduates interested in missions, which is designed to help them discern whether God is calling them to full-time missions.

"There are thousands and thousands of people [in this people group] who have not even heard the story of Jesus yet, and in order for them to hear, someone has to go and speak in a way that they can understand and comprehend. I put in the work to learn the language, and so in order that more and more people will hear and have an opportunity to respond to the Gospel, I'm compelled to go."

~ TAYLOR ELLIOTT

Elliot found himself in southwest China sharing the Gospel, discipling new believers, and starting a church that would eventually produce more churches. As Elliot pursued these goals, a few months into his term, a unique opportunity arose.

The people group with whom Elliot worked is virtually nonliterate, as their written language is largely a religious script and is rarely used by the common people. For that reason, they do not have any means for

receiving the Bible in a written format in their language. Although fellow missionaries in that area had developed a phonetic alphabet for the language and compiled a dictionary in that script, only a few members of the people group had learned to read it, rendering the written format ultimately unhelpful for the general population.

Elliot, therefore, was tasked with leading a team in recording audio versions of the Bible. Using written portions of the Bible compiled by fellow missionaries, Elliot and his team recorded local believers reading Scripture in their own language. When completed, any member of the people group could pick up an mp3 player, press play, and hear the Word of God in a language he could understand.

"I devoted about a year and a half of my term to doing that," Elliot says. "That was a consistent part of my weekly routine: working with the manuscripts, working with national partners. Believers still had the reading level of a first grader because this script was brand new to them, so I would have to walk them through word by word, phrase by phrase, in order to get it all out."

By the end of his term, Elliot and his team had finished recording several Gospel and

discipleship story sets though they had yet to complete an entire book. (Since then, a handful of books have been completed, but the project remains ongoing).

When Elliot's term ended and he returned to the United States, he knew that God had called him to career missions. He also knew, however, that he was ill-equipped to do ministry well in a cross-cultural environment long-term. Seminary, therefore, was a logical step.



Over the last three years at Southwestern, Elliot says he has learned more than he ever expected, and he credits his professors with being particularly influential.

“I’ve just discerned a heart for ministry and missions and for the Lord from all of these guys I’ve studied under,” Elliot says. “And there have been a few of them that have taken an interest in me, invested in me, and talked with me about my calling. I can’t really put a value on how much that has meant to me.”

Elliot finished his stateside requirements for his Master of Divinity with a concentration in international church planting in spring 2014 and will graduate after completing 12 additional hours in the field. He hopes to return to China in the future.

Because he studied his people group’s language during his Journeyman term, Elliot is one of a handful of individuals in the world capable of working with this people group in their language.

“There are thousands and thousands of people [in this people group] who have not even heard the story of Jesus yet,” Elliot says, “and in order for them to hear, someone has to go and speak in a way that they

can understand and comprehend. I put in the work to learn the language, and so in order that more and more people will hear and have an opportunity to respond to the Gospel, I’m compelled to go.”

Additionally, Elliot’s Hebrew and Greek studies at Southwestern afford him a unique skill set to offer to the Bible translation process. Elliot took a biblical language class every semester over the last three years, and in his final semester, Southwestern awarded him the Janet Copeland Hebrew Language Award, given to the student who has displayed the greatest proficiency in the Hebrew language. As the only member of his team with education in biblical languages, Elliot is uniquely qualified to aid in translating Scripture into the people group’s language.

Although excited to return and continue his previous work, Elliot acknowledges the difficulty of this ministry.

“The opposition is the fact that there’s been this long-term, deep-seated stronghold that the enemy has established among this people,” Elliot says. “He’s distorted their thinking, and they’re just not receptive.”

Elliot explains that Christianity does not fit within the people’s worldview—be it atheistic, materialistic, or animistic.

“They don’t think in terms of monotheism,” Elliot says. “It’s just very different for them. So it’s challenging to present the Gospel to people who don’t really have a framework to put it into. It just doesn’t make sense [to them].”

Elliot is encouraged, though, that those who do believe the Gospel are faithful in sharing it and eager to learn more.

“I think that really conveys a heart that’s passionate about Jesus,” Elliot says. “Despite persecution from the government, from their families, from friends, and from coworkers, they’re committed.”

As these local believers live out their faith and Christianity becomes more commonplace in their culture, Elliot says that, in spite of this people group’s worldview “that’s so polar opposite from monotheism and Christianity, eventually they’ll start to connect the dots and make sense of the Gospel.”

“Even though there is opposition, there are spiritual strongholds,” Elliot concludes. “It’s obvious that God is doing things that seem impossible to man amongst these people.”



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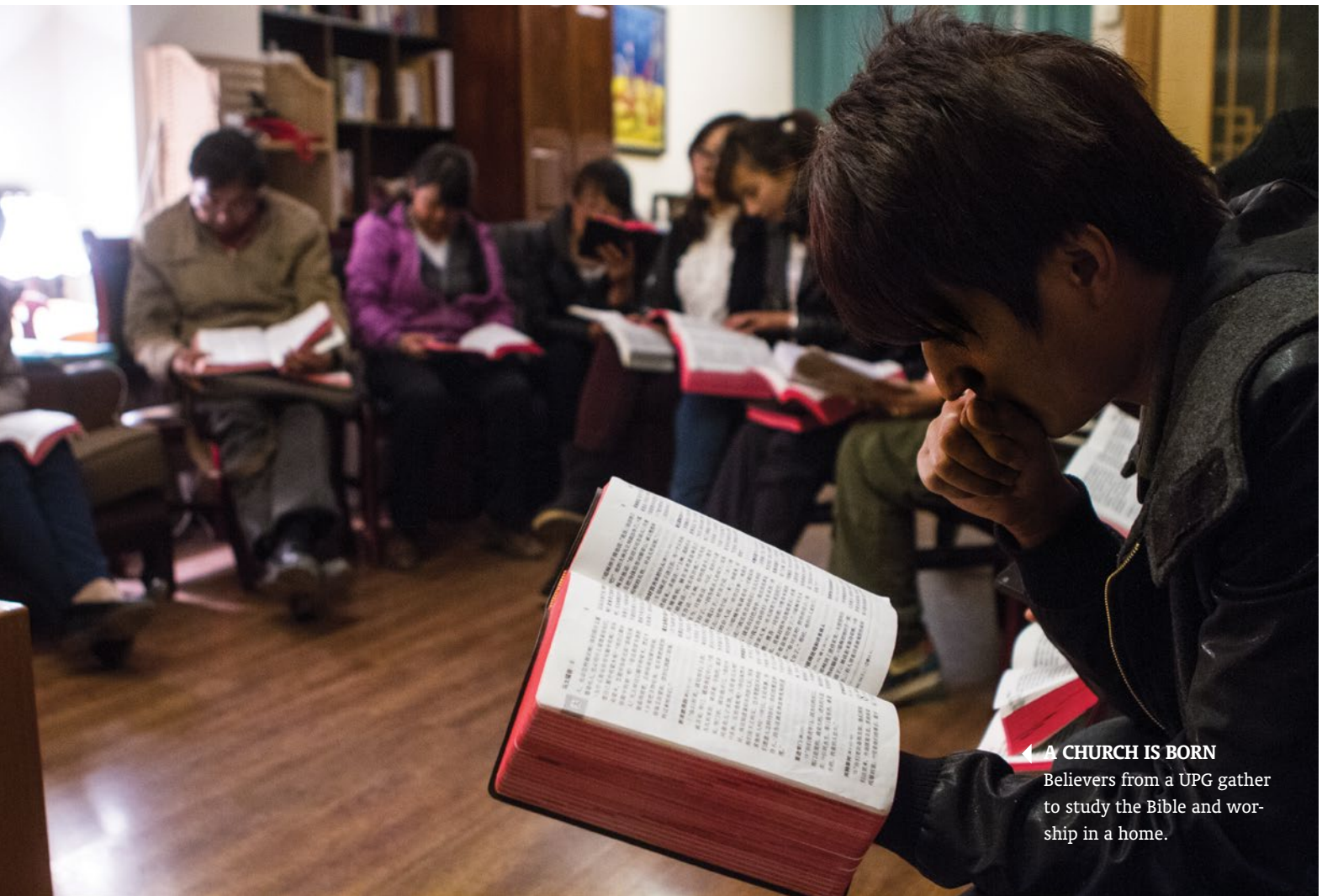
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SINGING FOR JOY AND THE GOSPEL OF PEACE

WHY REACH THE UNREACHED?

BY JASON DUESING
PHOTOS BY MATTHEW MILLER





▲ A CHURCH IS BORN

Believers from a UPG gather to study the Bible and worship in a home.

AT NIGHT, I OFTEN FIND MYSELF SINGING FOR JOY. MY DAUGHTER, LINDSEY JOY, FRIGHTENED BY THE DARK OR A DREAM, WILL CALL OUT FOR ME, AND I WILL COME TO HER ROOM, AND I WILL SING FOR HER. I WILL SING FOR LINDSEY JOY. AND THERE IN THE DARKNESS, WITH THE SINGING COMES PEACE. AS I HAVE REFLECTED ON A PARTICULAR EVENT DURING OUR RECENT TRIP TO VISIT SOUTHWESTERN STUDENTS AND GRADUATES IN CHINA, THESE TIMES WITH MY DAUGHTER HAVE HELPED ME UNDERSTAND MORE HOW WHAT WE DO IN FORT WORTH CAN ASSIST AND STRENGTHEN THE PIONEERING WORK AMONG THE UNREACHED PEOPLES OF THE WORLD.

Psalm 67 asks God for the praise of the nations, for the ends of the earth to come and praise the one, true God. I have prayed, “Let the nations be glad and sing for joy,” but until one evening in China, I had never heard that kind of singing.

When my college friend left for China fourteen years ago, he went to serve among a minority people group who lived in and around a city surrounded by mountains. The Gospel had not yet reached this people, in part, because many of them lived in villages not found on any maps and not readily accessible by any mode of transportation other than foot or bicycle. These people dwelt in a land of deep darkness without any Gospel light. So my friend started on his bicycle, slowly, month by

month, attempting to seek and find where all these people lived. At one point, after much effort, he felt he had documented all the known villages of this people residing in the valley area in and around his city.

Days later, setting out to ride up and over one range of mountains, he discovered as he crested the ridgeline another valley spread out before him consisting of dozens of villages never before known, never before reached. Such it is with the pioneering work in China. Incalculable strides made one day are dwarfed the next by the overwhelming sense of how much work remains still to be done.

From the mountains and into those valleys of spiritual darkness, my friend would take the good news of the Lord Jesus, what Ephesians



6:15 calls the “Gospel of peace.” As Isaiah 52:7 reminds, “How beautiful upon the mountains are the feet of him who brings good news, who publishes peace,” and as Romans 10 explains, God’s plan for reaching these people lost in spiritual darkness and unknown to mapmakers is for someone to carry it to them. Into the darkness came peace. And that is what makes what I heard that night during our trip all the more remarkable.

Oftentimes, in seminary classrooms or church hallways, well-meaning students or church members ask why it is that we need to emphasize and fund long-range global mission efforts when there are so many lost and unreached people right here at home. Why do we train and encourage Southwestern students to prioritize and seek out the least accessible people around the globe? These questions show great compassion for the lost and therefore deserve a good answer.

First, we should seek the unreached because the Great Commission expects disciples to be made of all people groups—large or small, easy and hard to find, those with and without printed languages. Second, the earliest Christians were themselves compelled to take the Gospel to where Christ has not yet been named so that “Those who have never been told of him will see, and those who have never heard will

understand” (Romans 15:20-21). Third, is the simple issue of effective use of manpower. When Nehemiah set out to rebuild the wall around Jerusalem, he stationed people in the lowest parts and in the open spaces (Neh 4:13). He did not stack them all in one part or in one place. When looking to reach the nations with the Gospel, yes, sufficient workers should stay and labor in the fields at home for there is much work to be done, and those traveling to the unreached cannot do so without their support. But more and more workers should also be sent and equipped to reach areas where no work has ever been done. In an earlier century, one missions-minded pastor explained it this way:

Imagine I was employed by the owner of a vineyard to gather grapes in his vineyard. The general instructions were that as many grapes as possible should be gathered. I went down to the gate of the vineyard and found the area around the walls well plucked and the ground covered with pickers. Yet away off in the distance no pickers at all are in sight and the vines are loaded to the ground. Would I need a special visit and order from the owner of the vineyard to instruct me as to my duty?¹

¹ Robert E. Speer, “A Missionary Call” <http://www.thetravelingteam.org/articles/missionary-call>



The call to serve and reach those who have not heard requires qualified messengers but does not require any further command or calling. Jesus Christ has already said to us to make disciples of all nations (Mt 28:19), and there are many nations who have not heard His name.

In the ensuing years since he first arrived in China, my friend and his co-laborers would painstakingly document, map, befriend, learn the language, and share the Gospel with the people in the undocumented villages. Today there is a handful of churches among the 300,000+ people. When we were visiting there we joined some of these believers for their weekly gathering and listened to them pray and hear from God's Word. To see them meet in secret, care for one another, pray for one another, encourage one another, and treasure their time together was immensely encouraging and humbling.

But it was the singing that still echoes in

my ears. For this was not just any singing, this was praise arising from a people previously unreached with the Gospel. These were songs of gladness despite real danger and hardship. I had prayed that God would let people groups like this one find true peace that only the blood of Christ can provide. Many times I had read Psalm 67 and prayed, but that night was the first time I ever heard an unreached people singing with such joy.

At the conclusion of the meeting of this house church, one of the members recounted the marvels of how my friend was the first to bring the Gospel to their village; yet, she recognized that the work had only just begun. They had one church, yes, but they did not want to stop until every village has a church, until all have heard. Imagine in that place of darkness hundreds of churches joining that one church in singing for joy and heralding the Gospel of peace.

The singing that night reminded me that as

a seminary graciously funded by the churches of the Southern Baptist Convention, seeing the nations sing is why we do what we do. This is why I grade papers and learn higher education governance practices. This is why we have annual audits and strategic plans. This is why we have scholarship banquets, alumni events, and chapel services. We do all these things and more in order to prepare fully equipped, financially supported, and biblically qualified messengers, who know how to handle rightly the Word of truth so that they can carry the good news across mountain ranges to peoples living in darkness.

By the grace of God working through local churches and our seminaries, nations of people who have never heard are now hearing. Peoples who have never praised are now singing for joy. Much work remains to be done, but we too can sing for joy in the night. For in the darkness, Peace is coming. •



HELP US REACH THE WORLD.

OPPORTUNITIES

SHORT-TERM MISSION TRIPS

Southwestern's World Missions Center schedules regular short-term mission trips to countries all over the world. These experiences shape a student's view of mission and the world, and many sense a call to the field as a result.

"HANDS ON" PROGRAM

Students in the College at Southwestern's missions concentration earn course credit as they spend a semester abroad gaining "hands on" experience with missionaries in an international context.

JUMPSTART 2+2

Graduates from the College at Southwestern who feel called to missions can spend two years on the mission field with the IMB, earning up to 24 hours of master's-level credit, before returning to Southwestern to complete their master's degree.

100% TUITION SCHOLARSHIP FOR CHILDREN OF CURRENT MISSIONARIES

In an effort to support missionaries serving on the field, Southwestern now offers full-tuition scholarships in both undergraduate and master's degrees.

JOURNEYMAN SCHOLARSHIPS

Southwestern provides tuition scholarships for Journeyman during their preparatory training at ILC. For returning Journeymen, 100% tuition scholarships are available for the first year of study, with 50% tuition scholarships available for their second and third years.

ONLINE SCHOLARSHIP FOR MISSIONARIES

Current IMB missionaries can receive 50% tuition scholarships for master's studies, 20% for D.Min. studies, and 30% for Ph.D. studies. Up to 30 hours can be online, allowing missionaries to receive theological training while remaining on the field.

SCHOLARSHIPS



HOW CAN I HELP?

Southwestern needs ministry partners and alumni who will support student mission opportunities as they reach the world with the Gospel. For as little as \$100, you can provide books for a student pursuing missions studies. For \$270, you can cover the cost of online fees to allow a student to study from the mission field. Of course, you may want to scholarship a short-term mission trip, a "Hands On" student's semester abroad, or a future missionary's entire degree.

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



 <p>SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY</p>	<p>PREACH THE WORD REACH THE WORLD</p>	<p>SWBTS.EDU</p>
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TRUSTEES APPROVE APOLOGETICS DEGREE, ELECT FACULTY

By Keith Collier

Trustees at Southwestern Seminary approved a new master's degree in apologetics; appointed faculty to academic chairs in evangelism and biblical theology; elected new faculty, included a dean of libraries; elected officers; and conducted other business during their spring meeting, April 9.

Enrollment Increase

Trustees heard a report from Steven Smith, vice president for student services & communications, noting a 12 percent increase in enrollment for spring 2014 over spring 2013. Additionally, the school experienced a 19 percent increase in enrollment in its School of Theology for spring 2014, which does not include online students.

Apologetics Degree & Certificate

Trustees approved a 45-hour Master of Arts in Christian Apologetics as well as a 15-hour Certificate in Christian Apologetics. The master's degree features coursework in philosophy, apologetics, apologetics research, and theological and ministry studies. The certificate is a non-degree program that makes apologetics courses available to pastors and church members who want to strengthen their ability to engage the world with the Gospel.

L.R. Scarborough Chair of Evangelism

Assistant Professor of Evangelism Matthew Queen was elected to the L.R. Scarborough Chair of Evangelism, effective Aug. 1. The position, also known as the Chair of Fire, was established by B.H. Carroll, the seminary's founder, and was the first ever chair of evangelism in an academic institution. The position has been held by many prominent Southern

Baptist evangelists, including L.R. Scarborough, Roy Fish, and most recently Southwestern Seminary President Paige Patterson.

Queen has served as an evangelism professor since 2010. He has led faculty and student efforts to evangelize every home within a two-mile radius of the seminary in addition to training churches in evangelism strategies in their communities.

Jesse Hendley Chair of Biblical Theology

Trustees approved the establishment of the Jesse Hendley Chair of Biblical Theology and elected Executive Vice President and Provost Craig Blaising to the position. Hendley was a prominent Southern Baptist evangelist and scholar who preached crusades around the world and hosted of The Radio Evangelistic Hour, Atlanta's first Christian radio broadcast, for more than 60 years. Blaising has served at Southwestern since 2002 and is recognized as a premier theologian in the area of eschatology.

Faculty Elections

J. Craig Kubic was elected as dean of libraries, effective Aug. 1. Kubic has served as Midwestern Baptist Theological Seminary's director of libraries since 1988.

Vern Charette was elected as assistant professor of preaching in the School of Theology, effective immediately.

Paul Gould was elected as assistant professor of philosophy and Christian apologetics in the School of Theology, effective immediately.

Keith Loftin was elected as assistant professor of humanities in the College at Southwestern, effective immediately.

Read an expanded version of this article, visit swbts.edu/campusnews.



WALKER NAMED NEW DEAN OF STUDENTS

By Keith Collier

Southwestern Seminary announced in April the creation of a new position within its student services division, naming Kyle Walker as dean of students. Walker, who has served as director of the school's admissions office since 2010, will continue in his current role and add responsibilities in the area of student life.

"Kyle Walker has been a proven leader as director of admissions the last four years, overseeing the work during a strategic time in the life of the seminary," said Vice President for Student Services and Communications Steven Smith.

"As dean of students, Kyle will continue to serve as the head of admissions as well as serve as the student life director. As such, he will be charged with assessing the student life needs of the campus and relating to the various offices on campus.

"The goal is to move student life from the backdrop to the front burner, creating a culture of brokenness for the lost and love for God and His word amid our already present culture of academic rigor. We believe Kyle can be used to do this, and we are thrilled about the future under his leadership."

Walker wants to focus on the student body by "deepening the culture of student life and discipleship on campus."

"I am excited and humbled to have the privilege of serving the Lord and Southwestern in this capacity," Walker said. "I love Southwestern deeply, and the chance to serve its students further thrills me more than I can say.

"Overall, my goal as the Southwestern dean of students is to ensure that students successfully complete their academic training for ministry, and that most of all they grow 'in the measure of the stature of the fullness of Christ' (Eph. 4:13)."

Walker is currently in the dissertation stage of his Ph.D. in preaching and systematic theology at Southwestern. He earned his bachelor's degree in organizational leadership from the University of Alabama and a Master of Divinity from Southwestern Seminary. An avid outdoorsman, he enjoys hunting, fishing, sports, and spending time with his family.

SONGWRITER, WORSHIP LEADER STRIVES TO PLACE JESUS IN CENTER OF WORSHIP

By Alex Sibley

Southwestern student Tim Lawles says that 100 percent of who he is today is a direct result of God bringing his wife, Molly, into his life.

Though Lawles was already writing and coordinating musical productions for his family by age 9 and was playing music professionally by age 14, it was his relationship with Molly that gave him direction. Specifically, it began a process that produced in him a desire to see people love God more than themselves.

“Molly is just a really beautiful example of this,” Lawles says. “She’s changed a lot of who I am.”

Lawles grew up in a Christian home with 10 brothers and sisters. Each of them musically talented, the family performed in multiple venues across the country. Their parents taught them that God has called all Christians to use their abilities for His glory.

For Lawles, a Christian since age 5, that had always meant music, but not necessarily from a ministry perspective. By age 20, however, after playing music professionally for six years, Lawles began to see that playing music as a form of worship within the church was not just more fulfilling than playing music professionally but also more significant.

God began this process through Lawles’ relationship with Molly, who served as an example of God-centered living. Additionally, she introduced him to her father, who played a significant role in shaping Lawles’ views.

Lawles had breakfast with Molly’s father every time Lawles went



to see her. During those times, Molly’s father questioned him about his future, opening his eyes to the fact that there is more to life than professional music.

This new perspective led Lawles to attend New Orleans Baptist Theological Seminary’s extension center in Birmingham, Ala., for a biblical studies degree. At that time, he also served as worship leader at a local church.

The more Lawles learned, the less he recognized what he was seeing in Scripture in the ministry in which he was serving. At that point, God began moving Lawles’ heart from a desire to see better quality songs in church to wanting to see Jesus as the center of ministry.

This desire brought Lawles to Southwestern Seminary for a bachelor’s degree in musical composition. Lawles says the musical competency that Southwestern provides, paired with its kingdom focus, is exactly what he needed.

“It’s the combination of the fact that professors are thinking about churches and that we’re focused on the church member and reaching the community for Jesus,” Lawles explains. “And then we realize this through the excellence that we learn in every layer of what is required to do music well.”

For the past two years, Lawles has applied what Southwestern has taught him by serving as music director at Ridgecrest Baptist Church in Greenville, Texas, arranging the church’s resources in a way that produces a good sound and writing music catered to the strengths of the band.

“When the foundation is there,” Lawles explains, “people are able to be involved without the pressure and weight of providing the glory. Instead, we focus on Jesus.”

This has been Lawles’ philosophy for worship ever since his relationship with Molly got the ball rolling on his life of ministry—that is, if worship is about Jesus, it cannot be about the people. His goal is to impact as many churches as he can with that philosophy.



PATTERSON CHALLENGES GRADUATES TO MODEL JESUS’ MINISTRY

By Alex Sibley

At Southwestern’s spring commencement service, May 9, President Paige Patterson joked that as the 200 graduating college, master’s and doctoral students walked across the platform to receive their diplomas, they were taking a vow of poverty.

He explained that while graduates from other institutions go forth in pursuit of a career to make money and a better life for

themselves, Southwestern graduates have a different aim—going forth instead to make life better for everybody else, even if that means experiencing financial discomfort. Patterson called this a unique assignment that must reflect Jesus’ model of ministry.

Read an expanded version of this article at swbts.edu/campusnews.

PATTERSON JOINS OTHER EVANGELICAL LEADERS TO SUPPORT IMMIGRATION REFORM

By Michelle Tyer

More than 250 pastors and other evangelical leaders gathered in Washington D.C., April 29, for the Evangelical Immigration Table to discuss and answer questions concerning immigration reform and encourage the U.S. Congress to take action.

Southwestern Seminary president Paige Patterson joined Atlanta-area pastor Bryant Wright and others at the event to support immigration reform.

“I believe that we are at a point in this country where we are very much on the verge of acting unjustly,” Patterson told reporters during a press conference. “And it is my desire to see the fear of God inform all of our actions.”

Patterson pointed out that the United States has always been known as a generous country that readily provides help and relief to other countries in need. He believes the nation needs to continue that by helping those from other countries who come to the US.

“I believe the fear of God informing our actions would cause us to reach out to many people in this country from many different origins who are not known lawbreakers, not workers of wickedness, but simply needing an opportunity,” Patterson said. “We cannot afford on the issue of immigration reform to be anything other than kind and generous.”

Patterson noted that each person in attendance represented many others who support the reform.

“They don’t want amnesty, and they do want to be sure the borders are carefully controlled,” Patterson explained. “Given those two things, they know that the compassion of Christ is to reach out to those who are among us. Therefore, they support—by the hundreds of thousands, enthusiastically—what we’re doing.”



DOROTHY PATTERSON TRAINS, SHARES BURDENS OF WOMEN IN UKRAINE

By Keith Collier

During a visit to Ukraine, March 10-12, Southwestern Seminary First Lady Dorothy Patterson provided biblical training for women from across the country and empathized with the struggles of these women at such a critical time in their nation’s history.

Ukrainian Baptist Theological Seminary in Lviv, Ukraine, invited Patterson to speak to women about themes of biblical womanhood. Seminary president and Southwestern Seminary Ph.D. graduate Yarslov Pyzh has led the school to start a women’s studies track at the seminary.

“We’re working on helping them develop a certificate of study that will give them courses helpful in their woman-to-woman ministries,” Patterson said.

Candi Finch, assistant professor of theology in women’s studies at Southwestern, accompanied Patterson and helped with curriculum design and teaching. She also enjoyed opportunities for informal conversations on how to connect older women and younger women in churches.

During their time in Eastern Europe, Patterson and Finch visited the Republic of Georgia at the request of the Billy Graham Evangelistic Association in preparation for a women’s rally for Franklin Graham’s Festival of Hope crusade scheduled there in June.

Both Patterson and Finch came away from the trip encouraged and challenged by the faith and resolve of the Ukrainian and Georgian women, especially in the face of current hostility with Russia.

“They are facing some real challenges,” Patterson said. “Because of the threat to the nation, almost every woman in that country is going to have a brother, a husband, a father, or a son in the military—they’re all going to be affected by this, and that’s a huge burden. This is a very difficult time in the lives of our brothers and sisters in that Eastern European region.”

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Dr. Patterson's flexible-access class on the book of Romans can be taken on campus or online and is free to anyone wishing to audit the course. Designed as a massive open online course (MOOC)—an innovative educational method practiced by the nation's leading universities—Dr. Patterson's class provides seminary-level training to individuals, families, small groups, and churches for free. The course is also available for undergraduate and graduate credit at the standard tuition rates. [Sign up today.](#)



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CULTURE HAS A LOT TO SAY ABOUT BEING A WOMAN...



*What does the Bible have to say
ABOUT BEING A WOMAN?*

Biblical Theology of Womanhood I

Dorothy Patterson & Candi Finch

This flexible-access class can be taken on campus or online and is free to anyone wishing to audit the course. Designed as a massive open online course (MOOC)—an innovative educational method practiced by the nation's leading universities—this in-depth study of the Old Testament answers that question: "What does the Bible have to say about being a woman?" Along with gleaning principles from the lives of biblical women, students will discover a paradigm for biblical womanhood that is comprehensive and non-contradictory. [This class will transform your perspective of what it means to be made "woman."](#)



Visit swbts.edu/womanhood to download an application and find out more about registration.

JEREMY CAMP CONCERT & PICNIC

SOUTHWESTERN SPONSORED AND hosted a concert with Dove Award winning Christian music artist Jeremy Camp in MacGorman Chapel, April 10. Prior to the concert, the seminary's student life division held a picnic with hot dogs, games, and fellowship for Southwestern students and their families. Southwestern hopes to bring in more bands and music concerts in the future.



GRINDSTONE PROVIDES DATING TIPS

AT THE APRIL 3 GRINDSTONE student forum, Dr. Tommy Kiker and wife Carol Ann, Dr. Evan Lenow and wife Melanie, and Professor Chuck Carpenter and wife Monica answered questions about dating before a large audience of students.



YML ENCOURAGES, EQUIPS YOUTH LEADERS TO PREPARE NEXT GENERATION

SOUTHWESTERN'S 46TH ANNUAL YOUTH MINISTRY LAB (YML), April 4-5, brought together more than 500 youth leaders from 175 churches from across the United States, including those as far away as Missouri, Wyoming and Virginia. This year's main stage speaker was Ben Stuart, executive director of Breakaway Ministries at Texas A&M. Jeff Johnson led worship.



EGGSTRAVAGANZA A "ROARING SUCCESS"

SOUTHWESTERN SEMINARY'S EGGSTRAVAGANZA, APRIL 19, drew about 200 people from the area to participate in the egg hunt and to hear the Gospel presented.

"I think it was a roaring success," Dorothy Patterson, wife of Southwestern President Paige, said of what she calls her favorite tradition at Southwestern. "I always want the children to have a special event at Pecan Manor."

NORTH AMERICA COMES TO SOUTHWESTERN DURING CHURCH PLANTING WEEK

DURING THE ANNUAL NORTH American Church Planting emphasis week on campus, March 25-27, Southwestern Seminary students learned of the desperate need for churches, not just overseas, but in America. Students heard from Stephen Davis, vice president for the North American Mission Board's (NAMB) South Region, during a chapel service and received information regarding church planting in North America.



DICKARD ENCOURAGES CHRISTIANS TO WRITE BLANK CHECK TO GOD

DURING SOUTHWESTERN'S APRIL 23 CHAPEL SERVICE, STUDENT preacher Daniel Dickard encouraged Christians to imagine their lives as a blank check to God. Preaching from Romans 12:1-2, Dickard, a Master of Divinity student, explained that Christians can discern and follow God's will as they present and surrender themselves to God and experience transformation.

CHINESE-AMERICAN HELPS SEND STUDENTS TO HOMELAND

By Michelle Tyer

Southwestern Seminary's faithful ministry partners come not only from all over the United States but from overseas as well.

Louie Lu arrived in the United States in 1987 after leaving his home in China at age 27 with just \$40 in his pocket and what he calls a P.H.D—"Poor, Hungry, and Driven."

But not long after Lu's arrival, South Dakota School of Mines and Technology awarded him with a scholarship for graduate work. By 1987, he had completed his master's degree in physics with a 3.9 GPA, also learning the English language and culture during that time.

"I came to this country not as a Christian," Lu says. But after moving to Texas in 1991, he met the pastor of Birchman Baptist Church, located down the road from his apartment.

Pastor Miles Seaborn, a chairman of trustees at Southwestern at that time, began to invest in Lu and led him to faith in Christ.

Lu says he finally recognized "we have a great need for a savior, but we have a great Savior Who meets all our needs."

"The Lord is the turning point of my life," Lu says of his salvation. "I know God loves me, and I am living for Him and to glorify Him."

In 1992, Lu started his own business importing products from China, naming the company Yangtze International, Inc. The company that began in his one-bedroom apartment continues to flourish after more than 20 years.

Lu believes the Lord blessed his business so his family—his wife, Meifeng, and daughters Rebecca and Esther—could then turn around and bless others.

While being mentored and discipled as a young Christian by Seaborn, Lu became more aware of Southwestern and even took a couple of seminary courses as he considered entering the ministry.

"But the Lord made it clear," Lu says. "He wanted me to stay in business."

However, Lu viewed supporting Southwestern financially as an opportunity to partner with the institution's ministry and also as a way to honor Seaborn and his wife, Jeanne.

"We thought, 'What better way than to establish a scholarship at Southwestern?'" Lu says. "We also have a burden for the Chinese soul to be saved. We feel there is a great need for the minister to understand the Chinese culture and to learn to speak the Chinese language."

The Miles and Jeanne Seaborn Scholarship goes to graduate students who speak Chinese or are specifically focused on missions in East Asia.

Desiring to do more, the Lu family also established the Louie and Meifeng Lu scholarship to be given to students of any program.

"It has been a joy of ours every year," says Lu, who enjoys attending the annual scholarship recipient banquet on campus and meeting the students. "There are so many good kids we have the joy and privilege of meeting with."

"Southwestern is a really great channel for us to minister to equip the young people—men and women—to be in ministry. We feel the people who receive our scholarship can go to the places where Meifeng and I cannot go. They will minister to people that we will probably never be able to meet. We have an eternal impact with our scholarships."

Lu considers those recipients as his heroes and says his family is moved and blessed every time they get to support those students.

"Every Chinese soul—every soul—needs to know Jesus," Lu says. "I cannot reach the people, but through the scholarship those [recipients] can reach them."

Because of his own story, Lu believes he can relate to students who might be

struggling financially as they prepare for the ministry to which God has called them. He is glad to help provide for those students and always feels challenged to give more.

Lu, who also sits on the board of visitors at Southwestern, encourages others to consider doing likewise.

"We've got to be open-handed," Lu says. "It's human nature to hold things too tight."

"All the material possessions are just a tool. ...When we see the Lord is at work, we just join Him and become a part of what God is doing. I'm a businessman and talk about investment. This is investment in eternity."



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DANIEL AKIN

By Michelle Tyer

Ten years ago, a Southwestern Baptist Theological Seminary alumnus accepted the position as sixth president of Southeastern Baptist Theological Seminary. Daniel Akin took the reins at the institution and has continued to lead it in shaping students for Gospel ministry around the world.

Born in Atlanta, Ga., Akin received his bachelor's degree at Criswell College before completing his Master of Divinity in 1983 at Southwestern Baptist Theological Seminary. Akin later earned his Doctor of Philosophy in Humanities degree from the University of Texas at Arlington.

Before being named president of Southeastern, Akin taught at Criswell College, Southeastern Seminary, and Southern Baptist Theological Seminary, where he also served as dean of the School of Theology and senior vice president for academic administration.

Throughout both his time as a student and academician, Akin remained involved in overseas missions to places such as Thailand, India, Paraguay, Southeast Asia, Sudan, Australia, and Eastern Europe.

Before his selection as Southeastern's president, Akin was described by Timothy Lewis, chairman of the search committee and the head of Southeastern's board of trustees, as "a man with great vision, keen insight, and spiritual understanding."

At Akin's inauguration in October 2004, Lewis also referred to him as "a man of commitment to the Lord Jesus Christ and to good thinking about theology based on a firm faith in the inerrancy of God's Word. He is a man of proven character, with a contagious passion for life, living, and people."

Akin has faithfully served as president since 2004 and also serves as a professor of preaching and theology.

Akin served as editor for *A Theology for the Church* and as author of the New American Commentary volume on *1, 2, and 3 John* and the book *God on Sex*.

Akin and wife Charlotte have been married more than 35 years and have four sons and 10 grandchildren. Each of their sons serves as pastor or on staff at churches in North Carolina, Tennessee, Alabama, and Florida.



JAMES LANKFORD

By Michelle Tyer

Southwestern Seminary alumni serve in positions of ministry all around the nation and the world. But for alumnus James Lankford, that area of ministry came in a different form than as a pastor or overseas missionary.

In 2010, Lankford was elected to the United States Congress and this January announced that he will run for the special senate election in November 2014.

After earning his bachelor's degree in secondary education at the University of Texas at Austin, Lankford received his Master of Divinity at Southwestern Seminary in 1994.

From 1996 to 2009, Lankford served as the student ministries and evangelism specialist for the Baptist General Convention of Oklahoma and also the director of Falls Creek Youth Camp in Oklahoma, the largest youth camp in the United States. During that time, he coordinated mission trips to places such as Belize, Malawi, England, Wales, and Germany as well as around Oklahoma.

But Lankford left that position when he felt God calling him to run for Congress, despite having no previous political background or experience. The representative for Oklahoma is known for his strong, pro-life beliefs and for studying issues, such as budget and government regulations on businesses and their impact on Oklahoma families.

Lankford currently serves on the House Committees on Budget and Oversight and Government Reform, where he is the chairman of the Subcommittee on Energy Policy, Health Care, and Entitlements. He was also elected chairman of the House Republican Policy Committee for the 113th Congress.

At Russell Moore's inauguration as president of the Ethics and Religious Liberty Commission in 2013, Lankford said, "Washington, D.C., reflects our culture; the church affects our culture."

With his position in Congress, Lankford remains actively involved in trying to affect Washington, D.C., in a positive way.

Lankford has been married to his wife, Cindy, for more than 20 years, and they have two daughters.

MEET JOHN MASSEY

For John David Massey, coming to Southwestern Seminary as faculty in 2012 after serving with the International Mission Board (IMB) for 10 years was a bittersweet homecoming.

"It was very much like coming back home," says Massey, who graduated from Southwestern in 2000.

However, Massey still sometimes misses the small island of Singapore, where he and his wife, Vanessa, lived for eight years, teaching at a seminary and participating in missions initiatives with IMB.

Massey's journey to the mission field started when he placed his trust in Christ at the age of 22 and God changed his vocational direction from law to ministry. Instead of attending law school, he earned a master's degree at Mid-America Baptist Theological Seminary and then completed his Ph.D. at Southwestern in 2000.

During that time, Massey also served several churches as interim pastor and the Air Force reserves in Abilene as a chaplain, but he and his wife felt God calling them into missions. They connected with IMB, where they learned of teaching opportunities in Singapore, where they were deployed in 2002.

According to Massey, about 75 percent of Singapore's population is ethnic Chinese—those whose parents emigrated from the mainland to the island. So although the Masseys' mission focused on teaching and training in Singapore, they also interacted with Chinese ministries as well. Massey's wife led a women's Bible study in their home, and many of the ladies were Chinese.

In 2012, Massey joined the Southwestern Seminary faculty as associate professor of missions. As a professor in the Roy Fish School of Evangelism and Missions, Massey teaches all levels, including undergraduate, graduate, and doctoral programs.

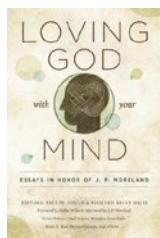
Massey says he appreciates "the strong missions focus at Southwestern,"

"And not just a concern about mission strategy but having a very strong biblical basis for missions and a strong theological foundation for missions."

Massey sees North Texas as an ideal location for reaching residents from all over the world as they immigrate to the area.

Although no longer overseas, Massey uses the diversity and lostness of the Dallas-Fort Worth area to continue spreading the Gospel, each week taking students to visit Buddhist temples in the area where they learn about Buddhism and then share the Gospel with the monks.

FACULTY PUBLICATIONS



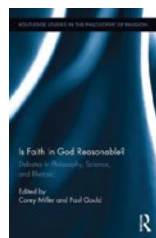
Loving God with Your Mind: Essays in Honor of J. P. Moreland

Paul Gould
(co-editor);
Michael Keas
(contributor)



Beyond the Control of God? Six Views on the Problem of God and Abstract Objects

Paul Gould
(editor)



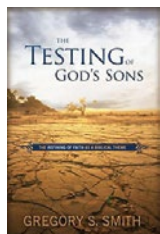
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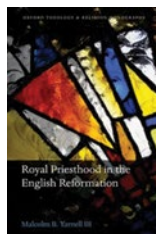
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Richard Ross
(co-author)



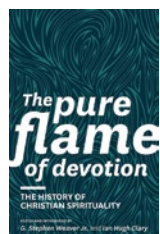
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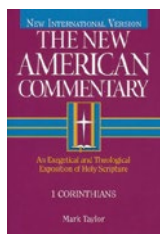
Royal Priesthood in the English Reformation

Malcolm Yarnell



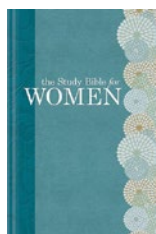
Essay, "Anabaptist Spirituality," in *The Pure Flame of Devotion*

Malcolm Yarnell
(contributor)



1 Corinthians (The New American Commentary Series)

Mark Taylor



The Study Bible for Women

Dorothy Kelley Patterson
(general editor)



NEW STUDY BIBLE WRITTEN BY WOMEN FOR WOMEN SPEAKS TO TODAY'S ISSUES

TITUS 2 ENCOURAGES SPIRITUALLY MATURE WOMEN TO teach and mentor young women in their faith. Dorothy Kelley Patterson, professor of theology in women's studies at Southwestern Seminary, continues to take that charge to heart as general editor of *The Study Bible for Women*, released in February from Holman Bible Publishers.

This study Bible is unique in that it is written by women for women with special attention to passages of interest to women.

"Scripture provides all you need for 'life and godliness,' and *The Study Bible for Women* is the perfect tool for discovering this provision," Patterson says in the introduction.

Patterson, wife of Southwestern Seminary President Paige Patterson, led the all-women, multi-generation team of scholars trained in biblical languages and theology. Rhonda Harrington Kelley, adjunct professor and wife of President Chuck Kelley at New Orleans Baptist Theological Seminary, served as managing editor.

In 1995, Patterson and Kelley led the editorial team for *The Woman's Study Bible*, published by Thomas Nelson, which has sold 1.5 million copies in the two decades since.

With *The Study Bible for Women*, the two have built on their seasoned experience, theological training, and decades of ministry to women to create a new resource that speaks to the issues and concerns faced by women today.

In fact, this study Bible is the third in a trilogy of biblical resources—which also includes *The Women's Evangelical Commentary on the New Testament* and *The Women's Evangelical Commentary on the Old Testament*, which Patterson and Kelley helped create for women.

The Study Bible for Women includes an introduction to and information on each book of the Bible, a devotional word after each book, insights on passages, and profiles on biblical women throughout. Professors, graduates, and faculty wives from Southwestern served as section editors on the project, including Candi Finch, Sharon Gritz, Susie Hawkins, Tamara Hernandez, Lauren Johnson, Stefana Dan Laing, and Katie McCoy.

AN INTERVIEW WITH MARK TAYLOR ON 1 CORINTHIANS (NAC)

By Alex Sibley

The following is an abbreviated interview with Southwestern New Testament professor Mark Taylor on his newly released commentary on 1 Corinthians. The full interview was first published on B&H Academic Blog and can be read at theologicalmatters.com.

What sets this commentary apart from other commentaries on the market?

In the commentary I organize the letter thematically and try to show how the major sections relate to one another in shaping the letter as a whole. I am most interested in the literary dynamics of the letter and in tracing Paul's thought and theological argument. Exegetical challenges abound in the letter, and I do not always attempt to solve every problem but rather give the reader viable interpretive options.

One of the major differences between my volume and others on the market is length. I have intentionally written a shorter yet hopefully substantial volume for the interested layperson and the teaching pastor.

What is one of the most consistently misunderstood or misinterpreted aspects of the Corinthian correspondence?

Every portion of the letter has its own interpretive challenges. I am convinced, however, that in spite of the letter's difficulties, the theological principles that undergird Paul's approach to the Corinthians' problems are crystal clear. One can debate, for example, the historical circumstances that gave rise to Paul's response to the issue of idol food in chapters 8-10 and how to make sense of his lengthy and complicated response to the Corinthians on this matter, but one's love for God and others is clearly the theological guidepost that informs Paul's instruction. The same kind of thing occurs in all sections of the letter.

What is one of the most significant theological insights you have discovered in your close reading of 1 Corinthians?

There is a very strong theology of God's grace that runs through the letter. At two places Paul reminds the Corinthians of God's faithfulness (1:9; 10:13). Paul recounts the experience of God's grace in his own life and ministry in 3:10 and 15:9-10, and his passion for the glory of God resonates throughout the letter providing the basis for his ethical exhortations (see esp. 6:20 and 10:31). Paul



wrote with a profound vision of the Christian life, something that we desperately need to recapture in the modern church.

FROM THE BLOGS

TheologicalMatters.com

Can a Christian Be Gay? The New Question in Evangelicalism

By Evan Lenow | Assistant Professor of Ethics

There is a new book making waves in evangelicalism with its release. God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships by Matthew Vines sets out to change 2,000 years of church history (and thousands more of Jewish history) regarding Scriptural teaching on homosexuality.

Don't Waste Your Parenthood: Preparing Children to be Adults

By Richard Ross | Professor of Student Ministry

Small changes in the home and church will not be adequate to create a generation of high school graduates who are far more mature, far more ready to take on adult roles, and far more ready to join King Jesus in bringing His kingdom on earth. Before considering new ways to accelerate growth, parents need to consider, "Am I ready to declare my independence from what is average in order to launch a generation that is mature and looks a lot like Jesus?"

BiblicalWoman.com

Why You Should Care About Katy Perry's Approach to Religion

By Candi Finch | Assistant Professor of Theology in Women's Studies

On any given Sunday, thousands of young people wrestle with whether or not they truly believe this whole Christianity thing. It is what they grew up hearing, it is what their pastor and youth pastor believe, it is what their parents believe, but do they really believe it? Our church pews are full of Katy Perry's who are expressing doubts and wrestling with their faith. How can we reach them with the Truth?

Alumni Updates

1970

Gerald A. Bounds (MDIV 1970) to Palestine Baptist Church, Quitman, Ariz., as pastor.

J. Stephen Warren (MDIV 1978) to First Baptist Church, San Augustine, Texas, as pastor with wife Barbara Warren.

1980

Mark A. Newton (MDIV 1989) to Baylor University, Waco, Texas, as Director for Church Engagement with wife Aurelia N. Newton.

1990

Carl W. "Bill" Gruenewald, III (MRE 1992) to Tennessee Baptist Foundation, Brentwood, Tenn., as President-Treasurer.

2000

William R. "Bill" Smith (DipCE 2006) to Washington, Vt., as NAMB Church Planter with wife Cheryl "Jan" Smith.

Patrick Berry (MDIV 2006) to Wise County Texas District Attorney's Office, Decatur, Texas, as Assistant District Attorney.

Lyle Wallace (MDIV 2014) to Talty Baptist Church, Forney, Texas, as pastor with wife Nicole Wallace.

Retirement

James H. Simpson Jr. (MDIV 1971) retired, living in Birmingham, Ala.

Charles R. Ward (MDIV 1974, MRE 1975) retired with wife Elisabeth L. Ward (MRE 1975), living in Richmond, Va.

Marriages

Kelly A. Feild (MACE 2001) to Clay J. Parry on March 22, 2014

Memorials

MINISTRY PARTNERS/FAMILY MEMBERS

LaVerne Camp (wife of Roy Camp, BDiv 1950)

Carmen Sanchez (wife of missions professor Daniel Sanchez)

J. Howard Williams Jr. (son of former seminary president J. Howard Williams)

ALUMNI

1940

Garnet E. Weaver (BRE 1949)

1950

Lenard A. Hartley (ExRE)

Rex M. Price (BDIV 1953)

James D. Tapley (BDIV 1954)

Gerald M. Douglas (BDIV 1955)

Billy R. Frazier (BDIV 1955)

Charles E. Smith (BDIV 1955)

1960

Richard S. Vaughn (BDIV 1960)

Eugenia "Olivia" Williams (MRE 1961, MARE 1983)

Jesse F. Bennett (BCM 1962)

Norris O. Cash (MRE 1966)

William S. "Sam" Beam, III (MACM 1968)

1970

Robert M. Bollar (MDIV 1972, MRE 1972)

Wilbur R. "Bob" Saxby Jr. (MRE 1973)

Missionary Appointments

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

Keep in Touch

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

Mailing Address:

PO Box 22500
Fort Worth, TX 76122-0500

Physical Address:

2001 W. Seminary Drive
Fort Worth, TX 76115

Phone (toll free):

1.877.GO.SWBTS (1.877.467.9287)

Phone (local):

817.923.1921, ext. 7200

Email:

friendsofsouthwestern@swbts.edu

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READY TO DIE

It was merely an “aside,” and definitely not inserted into the conversation for the purpose of garnering personal attention. But now, 25 years later, a pastor’s brief comment continues to echo in the caverns of my heart.

The large gathering of believers in that East Asian city had already provided overwhelming evidence that a national leader’s boast of having eradicated the Christian faith was far from true. This church, like thousands of other sister churches, was thriving in an atmosphere of persecution and oppression.

Just as I finished preaching through an interpreter to an attentive congregation, the pastor stood to utter a few words. In short order and to my amazement over half of the congregation stood and silently exited the building. I was perplexed, thinking perhaps I had said or done something offensive.

“Oh, those people,” commented the pastor in an offhand fashion. “They are not yet ready to die.”

He then explained that he had simply announced that it was now time for the congregation to observe the Lord’s Table. “As you know,” he continued, “those who qualify for coming to the table will have already observed the ordinance of baptism. In our community such an open profession of faith often marks one out for official attention and questioning. Those people who just left

us actually love us. They enjoy the worship and appreciate the preaching. It’s just that they are not yet willing to be baptized. They are not yet ready to die.”

Then came the aside for which I was unprepared.

“I spent eleven years in prison following my baptism,” he said.

East Asia is home to one of the most remarkable expansions of the church in all history. It is estimated that there are already more believers in East Asia than in all of Western Europe. Some are convinced that in a few short years there will be more Christ followers in East Asia than in the United States. But such a movement has not been without its price. Stories abound of the persecution and oppression that became the garden in which the East Asian churches were planted.

What will it take to fulfill the Great Commission? The answer is simple: We must have a generation that is *ready to die*. It will be a generation of believers who, like my East Asian pastor and brother, consider no price too great for the privilege of following Christ, not even *spending eleven years in prison following baptism*.

It is time we each grasped the full significance of Paul’s declaration, “For to me, to live is Christ and to die is gain” (Phil 1:21).



Once we embrace the truth that, living or dying, we are the Lord’s, mere inconveniences like *spending eleven years in prison* become no impediment to our full surrender. We are ready both to live and to die for the Gospel’s sake.

For the Vision

Tom Elliff

TOM ELLIFF serves as president of the International Mission Board of the Southern Baptist Convention. Elliff earned his Master of Divinity from Southwestern Baptist Theological Seminary and received a Distinguished Alumni Award in 2008.

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