

Χριστοῦ Ἰησοῦ,  
τοῦ μέλλοντος  
κρίνειν ζῶντας καὶ  
νεκρούς, καὶ τὴν

ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ  
2 **κήρυξον τὸν λόγον**, ἐπίστασθε ὑκαίρως καὶ  
ἀκαίρως, ἔλεγξον, ἐπιτίμησον, κέλευσον,  
ἐν πάσῃ μακροθυμίᾳ καὶ ὀργῇ· οὐκ ἔστι γὰρ  
καιρὸς ὅτε τῆς ὑγιαίνουσας σαρκὸς οὐκ  
ἀνέξονται ἀλλὰ καὶ τὰς ἐπιθυμίας  
ἐαυτοῖς ἐπιτίμῃσιν ὡς ἡμεῖς ἠμεῖς  
κνηθόμενοι τὴν ἀκοήν, 4 ὡς ἐν τῆς  
ἀληθείας τὴν ἀκοήν ἀποστρέψαντες, ἐπὶ δὲ τοὺς  
μύθους ἐπέπλησονται. 5 ὡς δὲ ἔφη ἐν πᾶσιν,  
κακοπάθει ὁ ἄνθρωπος, ἔργον ποιήσῃ ἐν εὐαγγελιστοῦ,  
τὴν διακονίαν σου πληροσύνῃσιν

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PREACH THE WORD

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## JULY

Jun 20 - Jul 15	<b>Gezer Excavation Project</b>	telgezer.com
4	<b>Independence Day</b>	Classes dismissed/Offices closed
5-21	<b>Oxford Study Program</b>	
7-25	<b>Thailand Mission Trip</b>	
11-15	<b>Summer Music Camp</b>	
18-22	<b>Archaeology/Missions Camp</b>	For grades 1st-12th swbts.edu/childrenscenter

## AUGUST

8-12	<b>Lego Camp</b>	For grades 1st-6th swbts.edu/childrenscenter
12-13	<b>Certification in Biblical Counseling: Level 3</b>	swbts.edu/bccertification
22	<b>New Student Orientation</b>	Houston Campus
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5	<b>Labor Day</b>	Offices closed/classes dismissed
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## LOOKING AHEAD

Oct 27-29	<b>Art of Homemaking Conference</b>	artofhomemaking.com
Nov 10	<b>Handel's Messiah</b>	Truett Auditorium
Dec 1	<b>Keyboards at Christmas</b>	MacGorman Chapel
Dec 16	<b>Fall Graduation</b>	MacGorman Chapel

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**SOUTHWESTERN**  
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ON A WESTBOUND TRAIN ACROSS THE TEXAS PANHANDLE, B.H. CARROLL, SOUTHWESTERN'S FIRST president, received confirmation of his call to establish a Baptist seminary in the Southwest in the form of a vision. He was enraptured by the limited education and desperate need of men who had singly devoted their lives to preaching. Carroll went on to say, "It was made clear to me on that memorable day that, for the highest usefulness of our Baptist people, such an institution was an imperious necessity." The rest, of course, is history, and Southwestern Baptist Theological Seminary was birthed in 1908.

Carroll was known as a fiery preacher, and he wanted Southwestern students to preach with equal passion. For 108 years, Southwestern has prepared God-called men to preach the Word with fiery conviction.

Some would refer to me as a seasoned preacher, having preached for 57 years. Yet, I still get as excited now to proclaim God's Word as I did at age 16. Of all the adrenaline rushes I've experienced in close encounters with dangerous animals and in debating men, there is no experience equal to doing the hard work of studying the text and permitting the Holy Spirit to use me to proclaim the structure, substance, and spirit of the text. I love to preach the Word of God! Why? Spurgeon sums it up best when he states, "Draw a circle around my pulpit, and you have hit upon the spot where I am nearest to heaven. There the Lord has been more consciously near me than anywhere else. He has enraptured my heart..."<sup>1</sup>

This issue is devoted to men who likewise love to preach the Word in a text-driven manner. Dr. David Allen, dean of Southwestern's School of Preaching, first presents the rationale for text-driven preaching, and then we traverse the U.S. through North Carolina, Florida, Arkansas, and Texas to catch a glimpse into the lives and ministries of six young preachers. These men represent the literally thousands of Southwesterners who proclaim the infallible, inerrant Word of God each week.

In closing, may I take personal privilege to ask you to join me in prayer? This August, Southwestern officially launches its seventh school—the School of Preaching. This school is dedicated to training students in the art of text-driven preaching. Its inaugural seven-member faculty has more than 230 years of combined preaching experience, and each brings a unique dynamic to the table, from linguistics and rhetoric to history and evangelistic preaching. Join me in praying for the launch of this new school and as the preaching faculty prepares men to Preach the Word, Reach the World. The enemy would like nothing more than to distract and attack this new effort. However, with your prayer cover, Southwestern can prepare text-driven special forces for our churches.

Until He Comes,



Paige Patterson



<sup>1</sup> C.H. Spurgeon, *The Mourners's Comforter* (Columbia, MD: Opine, 2001), 110.

## JONESBORO, AR

After personally experiencing the transformative power of the Gospel, Jamar Andrews made it his goal to see others transformed by the Word of God as well. He now serves as pastor of Central Baptist Word Campus, and he has found that the best means for unleashing the transformative power of the Word is text-driven preaching.









## GEORGETOWN, TX

The preaching task is a unique assignment, and no one is called to present God's Word like the preacher. As Pastor Kevin Ueckert notes, this means preachers must be careful to present God's message exactly as He presented it in the text. Because Ueckert operates under this philosophy, his text-driven sermons expose his congregation to the truths of the Word week after week, and the people have experienced spiritual growth and maturity as a result.

# Why TEXT-DRIVEN Preaching?



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BY DAVID L. ALLEN

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**W**hile teaching preaching back in the mid-1990s, I began to use the phrase “text-driven preaching” to explain to students what I meant by “expository preaching.” The latter term has been stretched into infinity by so many to the point that everybody thinks they are doing expository preaching nowadays. Actually, only some are doing it, and even fewer are doing it well.

Authentic biblical preaching must, by definition, be text-driven in nature. The word “homiletics” itself etymologically derives from the Greek word “homo,” meaning “same,” and “legō,” meaning “to speak.” Homiletics is the art and science of sermon construction and delivery that says the same thing the text of Scripture says.

In one sense, text-driven preachers are not preaching sermons; we are preaching texts. The nature of Scripture itself demands a text-driven approach to preaching. God is the ultimate author of all Scripture according to 2 Timothy 3:16. What Scripture says is indeed the Word of God. I like the way J.I. Packer put it: “Scripture is God preaching.”

If this is the case, how is it that so much of the preaching that cascades over pulpits today is anything but an exposition of a text of Scripture? By what hubris do we think we could possibly have anything more important to say than what God Himself has said through Scripture? It is the height of arrogance to substitute the words of men for the words of God. So much modern-day preaching is horizontal in dimension rather than vertical—that is, it is man-centered preaching that appeals to so-called felt needs rather than that which exalts God before the people as the One who alone can meet true and genuine needs.

Text-driven preaching will protect the people of God from much of the eloquent nonsense that abounds in many pulpits today. Sometimes it is not even eloquent. Every Sunday the conjuring adroitness of preachers who keep producing fat rabbit after fat rabbit out of an obviously empty hat is the marvel of much contemporary preaching. Text-driven preaching feeds people the Word of God. It is preaching the Bible rather than preaching about the Bible.

What is the role of the text in preaching? The word “text” comes from a Latin word meaning “to weave” and refers to the product of weaving, hence “composition.” The word is used figuratively to express structured meaning in speech or writing.

Sermons should be not only based upon a text of Scripture but should actually expound the meaning of that text. The biblical text is not merely a resource for the sermon; it is the source of the sermon. A sermon not only uses a text of Scripture but should be derived from a text of Scripture and should develop a text of Scripture.

Basically, text-driven preaching is preaching that stays true to the substance, structure, and spirit of a given text of Scripture, preferably a paragraph unit or pericope.

The substance of the text is the theme, or what that text is about and what it says about what it is about. The structure of the text concerns the grammatical, syntactical, and semantic relationships an author has encoded in the text to communicate main-line vs. subordinate information.

The painstaking work of exegesis is the foundation for text-driven preaching. Exegesis precedes theology, and theology is derived from careful exegesis. To preach well, it is vital that one understand certain basics about the nature of language and meaning.

Text-driven preaching will seek to follow the structure of the text in the structure of the sermon, but not just at the surface level. Rather, the preacher will analyze what is the underlying semantic structure of what is being communicated.

Take 1 John 2:15-17 as an example. John’s main point in that text is an exhortation not to love the world (15a). The rest of the passage provides two subordinate points providing the grounds or reasons why we are not to love the world: 1) it is impossible to love God and the world simultaneously; 2) the world is impermanent (“passing away”). Text-driven preaching will represent this structure in the preaching of this text.

The spirit of the text references the various genres by which God was pleased to give us His Word in Scripture. Sometimes, the structure is narrative, as in much of the Old Testament. At other times, it is expository/hortatory, as in the New Testament letters.

Sometimes the structure is more poetic, like the psalms. Good text-driven preaching will respect and reflect the genre (spirit) of the text in the sermon.

The best kind of preaching in the history of the church has been preaching that is expositional in nature. At Southwestern Seminary, we are attempting to teach expositional preaching in its purest form.

In the long run, the best kind of preaching takes a book of the Bible and works through it paragraph by paragraph or pericope by pericope. In text-driven preaching, the sermon will have as many main points as the text, and these points are always drawn directly from the text. The secondary information in a text is always developed in relation to the main point or points. A sermon structure is not imposed on the text; rather, sermon structure is borrowed from the structure of the text. Text-driven preaching surrenders itself to the author’s intended meaning within a given text.

Application in text-driven preaching flows directly and exclusively from the text as well. Sermon creativity is guided by the genre and the clues found within the text itself. The sermon not only explains what the text means but illustrates and applies it in creative ways.

In text-driven preaching, the context of a text is key to textual meaning and sermon development. Smaller linguistic units like words, phrases, and clauses combine into larger units such as sentences, paragraphs, and pericopes to form entire discourses and communicate meaning.

The text-driven preacher will use proper hermeneutical principles when interpreting and expounding Scripture. He eschews faulty hermeneutical methods such as spiritualizing or allegorizing.

Ultimately, sermon form should be dictated by theology. What one believes about the nature and sufficiency of Scripture will largely

determine how sermons are structured. Text-driven preaching does not entail enslavement to a deductive sermonic form nor artificial outlining techniques such as a three-point structure and alliteration. A good text-driven sermon that explains the meaning of the text can be couched in a variety of forms.

God is the ultimate communicator according to Hebrews 1. He is a God who speaks. Jesus is God’s perfect communication to us. Scripture perfectly represents Christ, who perfectly represents God. Text-driven preaching re-presents a text of Scripture in such a way that a modern audience understands precisely what God is saying as well as how He is saying it for maximum effect and response.

The authority, inerrancy, and sufficiency of Scripture serve as the theological grounds for text-driven preaching. As Paul said: “Preach the Word!”

**“The best kind of preaching in the history of the church has been preaching that is expositional in nature. At Southwestern Seminary, we are attempting to teach expositional preaching in its purest form.”**

**David L. Allen**

*Preach the Word*

CLAY SMITH



A PERFECT TREASURE  
— of —

# DIVINE INSTRUCTION



RE-PRESENTING

*God's revelation of Himself*

BY ALEX SIBLEY | PHOTOGRAPHY BY ADAM COVINGTON

**P**reaching the Word of God is like waiting tables, says Clay Smith, senior pastor of the First Baptist Church of Matthews, N.C. The waiter's job, he explains, is not to prepare the food or to tamper with it in any way once the chef has completed it; instead, the waiter is simply to deliver the food exactly as the chef prepared it. Likewise, as heralds of the Word of God, preachers are tasked with simply delivering God's truth untainted to their listeners.

"As a preacher, my job is to essentially get up there and teach what has already been said," Smith says. "The goal is not to be profound in what I say but to communicate the revelation that God has already said."

Smith bases this philosophy for preaching on the foundational presupposition that God has revealed Himself through His Word. Such a foundation naturally leads to the practice of text-driven preaching, wherein the structure, substance, and spirit of the text drive the structure, substance, and spirit of the sermon. Essentially, this means re-presenting what God has already revealed about Himself in the text.

"One thing I do every Sunday morning before I preach," Smith says, "is read to myself 1 Corinthians 2:1-5, where Paul says that he did not want their faith to rest on the wisdom of men but on the power of God. That is a great reminder that [the quality of my preaching] is not based on my eloquence or persuasive abilities; at the end of the day, this is about trusting God—what He has done and what He has said. So I'm trying to put the emphasis of my trust in what He has already said, not what I might come up with to say."

“And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God.” 1 Corinthians 2:1-5







This text-driven mindset has had a profound impact on FBC Matthews since Smith arrived there in August 2014. Over the last two years, Smith’s focus on communicating God’s untainted message to His people has impressed upon the congregation the understanding that the Bible is the authoritative, sufficient, inspired, and inerrant revelation of the Almighty King of kings, Lord of lords, and Creator of the universe Himself. As such, in the words of the Baptist Faith and Message 2000, it has come to be revered in both theory and practice as “a perfect treasure of divine instruction.”

Smith first learned of the concept of text-driven preaching while a student at Southwestern Seminary. Though the church in which he grew up was loving, it was not biblically anchored. For that reason, he had mostly heard topical sermons prior to his arrival at Southwestern. Once there, however, Smith was quickly introduced to text-driven preaching, and he says this represented a “Copernican-type revolution” for him. “It really changed the outcome of what I would try to accomplish on Sunday mornings,” he says.

“When I went to seminary, I knew nothing,” Smith continues. “I was green. There were guys who had grown up and gone to Bible colleges and Baptist colleges, and in some ways, they were rehashing things they’d already learned. I knew nothing. So, from just an educational standpoint, I really had some profound building blocks built into my life theologically that I had not had.”

The two most important contributions Southwestern made

to Smith’s future ministry were a focus on the Great Commission and a love for the Word of God. He graduated with his Master of Divinity in 2005. Additionally, he will begin his Ph.D. in the new School of Preaching this fall.

After serving in the role of associate pastor at two other churches over a period of nine years, Smith accepted the call to serve as FBC Matthews’ senior pastor in 2014. When he arrived, the church had been without a pastor for 18 months, so, in Smith’s words, the people had “a hunger to get moving.” Smith fanned these flames by proclaiming Christ and admonishing and teaching the congregation with truths from His Word.

Because the church had not heard much text-driven preaching prior to Smith’s arrival, he wanted to “set the tone” for such preaching early on. As such, he spent his first 10 weeks preaching verse-by-verse through the five-chapter book of James.

“I do think text-driven is the only way to faithfully preach the Bible, but it is an acquired discipline,” Smith says. “I’d say one way it’s impacted FBC Matthews is that they had not had that prior to me coming, and they had to get used to it. Now they like it, but it was not normal to them.”

As Smith has continued to preach text-driven sermons—such as a five-week series on Romans 8 and an eight-week series on Song of Solomon—the people of FBC Matthews have developed a higher and higher view of Scripture and of its importance in their lives. When people come to Smith with questions after a sermon, for example, the questions are more often than not centered on the text.



“To me, the greatest compliment of a sermon is not someone coming up to me and saying, ‘Wow, that was a great sermon,’” Smith says, “but it’s for them to start talking about the text.” Comments such as “I never saw that in verse 8” or “What do you think about this in verse 10 when it says this...” prove to Smith that God is indeed blessing his preaching ministry, for the people are evidently not focusing on the sermon or the preacher, but the Bible.

A recent illustration of this focus is the congregation’s response to Smith’s four-week series on the book of Jonah earlier this year. Rather than present the oft-told “cliff notes, VBS version” of the story about a man being miraculously delivered from a fish, Smith stayed true to the actual message of the text, which he said reveals the heart of God and contrasts it with that of Jonah. Smith invited the members of his congregation to compare their own hearts to Jonah’s, and based on the feedback he received, they apparently did so.

“What was real meaningful to me,” Smith says, “was the number of people who made comments over those four weeks about how they could see a lot of themselves in Jonah and their lack of compassion for not only God but for those whom God wants to reach, like He did Jonah with the Ninevites. So that was a series I did where I think I was able to communicate what the story is ultimately all about, which is, ‘Do I have God’s heart or do I have Jonah’s heart?’”

As Smith points out, the people’s response was brought about by the faithful preaching of the text, for when the people were confronted with the untainted Word of God, it beckoned them



to respond. Indeed, the words of Isaiah 55:11 proved true—“My word... will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.” In other words, while pastors must be faithful in preaching the text, it is the Word itself that ultimately accomplishes the purposes of God.

For this reason, Smith’s ministry emphases of missions, evangelism, and discipleship are all perpetuated through his preaching of the Word, for it is when people are exposed to the truths of Scripture that they see the importance of bringing the message of Christ beyond the walls of the church. This has led to fruitful ministry efforts on the part of the congregation on the local, national, and international levels.

Reflecting on the extent to which FBC Matthews has matured and mobilized over the past two years, Smith says one of the key elements missing from so many church growth

strategies is solid, text-driven preaching. “I think we have lost the art of heralding the Word of God, of being a faithful preacher,” Smith says. “And we have now replaced that with

being engaging and being inspiring and being a great communicator ... to the exclusion of the Bible.”

Smith asserts that churches need a revival in biblical preaching, which requires preachers to return to the Word of God and recapture the structure and spirit of the text in such a way that they re-present what God has already said in His Word. As evidenced by his own experience at FBC Matthews, the unleashing of God’s Word in such a way has a profound impact on a congregation, leading them to value this “perfect treasure” for what it truly is—the revelation of God Himself. When such an understanding is attained, a growing church filled with doers of the Word becomes not some lofty ideal but a present reality.

**“The goal is not to be  
profound in what I say  
but to communicate the  
revelation that God has  
already said.”**

*Clay Smith*

*Preach the Word*

KEVIN UECKERT



# BECOMING A TEXT-DRIVEN PREACHER



THREE LEVELS

— of —

## Preparation

BY ALEX SIBLEY | PHOTOGRAPHY BY MATT MILLER & MATHEUS OLIVEIRA

**"T**here is no more important expenditure of your time than the time you spend preparing to preach and teach," says Kevin Ueckert, lead pastor of the First Baptist Church of Georgetown, Texas. "The preacher is called to lead through preaching in such a way that it simply cannot happen without a proper prioritization of preparation."

With more than 15 years of experience in the pulpit, Ueckert knows this is not merely some general truism; rather, he has gleaned it from his own personal experience. Ueckert served as senior pastor of South Side Baptist Church in Abilene, Texas, for 15 years before accepting the pastorate at FBC Georgetown in 2015. Throughout his ministry, Ueckert's heart has been to help people know the Lord through knowing and understanding His Word "so that they might orient every part of their lives to who God is and what God says." For this reason, his ministry has been characterized by text-driven preaching, and this has borne encouraging results in both congregations.

At South Side, for example, the leadership of the church grew in health, effectiveness, and scope because of their increasing orientation to God's Word; changes in the church were more readily embraced because of the deeper trust in the Lord and His faithfulness; and people began measuring everything in their lives through the lens of God's Word. While Ueckert rightfully attributes such results to the working of the Holy Spirit, he nevertheless acknowledges the importance of his role in unveiling the revelation of God to his people.



Given the weight of this responsibility, Ueckert affirms the need for God-called preachers of the Word to prepare themselves in as many ways as possible for the preaching task. “Anytime somebody has an opportunity to shepherd and lead and exercise the primary calling of preaching for a church family,” he says, “doing whatever he can do to be as equipped as possible is going to be to their benefit.”

## SEMINARY EDUCATION

Following one’s call to ministry, the first level of preparation for becoming a text-driven preacher is seminary education. Although Ueckert was already serving in college ministry in and around Texas A&M when he enrolled in Southwestern Seminary, he nevertheless sees seminary as an important factor in his becoming properly equipped for ministry.

During his time at Southwestern that Ueckert was most clearly introduced to the concept of text-driven preaching, and he says his classes with preaching faculty David Allen and Steven Smith were critical to his development as a preacher. Specifically, they provided him a greater ability to study, understand, and communicate the Scriptures.

One of Ueckert’s key areas of study was biblical languages. Though he says knowledge of Greek and Hebrew is not necessary for text-driven preaching, it does allow for greater first-hand understanding of the text and thus greater confidence as a preacher,

and so he encourages other preachers to consider the benefit of such a tool.

“If I’m going to build a piece of furniture,” he explains, “and I want to build the best piece of furniture I can, I can do that with the worst tools, but the chances of it being as good as it could be and the chances of the process of creating it being as enjoyable and satisfying as it could be are relatively low. Can it happen? Absolutely. But there are a lot of obstacles I would have to overcome and a lot of chances that it won’t be what it could be.”

“But if I have the best tools,” Ueckert continues, “I will have greater potential to have the best product and greater potential to have the best experience putting the product together. And I think the original languages provide those kinds of benefits—I have a greater potential to have the best sermon and a greater potential to have the most enjoyable experience putting the sermon together.”

Ueckert says the original languages enable him to work within the languages “that God chose for communicating about Himself,” and in his experience, this benefits the preparation of individual sermons. “I love coming away from the text with an understanding of what is going on behind the English in the languages in which God chose to speak to us,” he says.

Beyond academics, Ueckert says that seminary is also crucial for relationship-building with both peers and professors who can encourage, equip, and challenge. “My relationships with other students and professors have been a critical part of my network,

support, and friendships over many years,” Ueckert says. “I am a much better man, husband, father, pastor, and follower of Christ because of how God has used my experiences at Southwestern in my life.”

Ueckert graduated with his Master of Divinity in 1998, and he is currently finishing his Doctor of Ministry in expository preaching. Also, as a member of Southwestern’s board of trustees, his continued involvement with the seminary enables even more interaction and impact in his life and ministry.

## YEARLY PLANNING

Building on the broad foundation of seminary education, the next level of preparation for executing a text-driven preaching ministry is creating a preaching calendar for the year. For Ueckert, this task is accomplished during a two- to four-week study leave each summer in which he temporarily relinquishes his responsibilities in the church in order to focus on both personal renewal and selecting and studying the portions of Scripture that he plans to preach in the following year.

In determining which books of the Bible he will preach, he starts with a simple question: “What would I like to study and enjoy preaching through?” He also considers what he feels his church needs to hear as well as what the Lord might be leading him to preach.

“There are those three levels,” Ueckert says, “but ultimately, anything I choose to teach in a text-driven format will be used by God to speak to the people because of the power, relevance, and significance of God’s Word for God’s people. So honestly, I don’t feel a lot of pressure to make some extraordinary choice through some extraordinary means; I feel the freedom to pick books of the Bible and teach them and preach them in a way that helps people know the Lord, hear His voice, and align their lives with Him. And every section of Scripture will accomplish that.”

One example of God’s providential hand being evident in Ueckert’s yearly planning sessions is his decision to begin preaching through the book of Revelation at South Side in late 2014. When he began, he did not know the Lord would call him to move to FBC Georgetown before he could finish. Nevertheless, he managed to preach through the first seven chapters, which emphasized to his congregation a picture of Jesus as the soon-to-return glorious Savior who is faithful to the church through every challenge. For this reason, when Ueckert announced that he would be leaving, his church responded with an encouraging sentiment.

“Our leader is Jesus Christ,” they told him, “and He will be with us, just like He will be with you when you go to your new post.” Ueckert acknowledges that, when he put Revelation on his





preaching calendar, he could not have predicted the surprising relevance it would have when he finally got around to preaching it. “[But] I’ve seen that again and again and again through text-driven preaching,” he says. “God uses His Word to speak to His people in a way that is relevant and applicable to their lives. The Word of God is just that way.”

### WEEKLY STUDY

When it comes to preaching individual sermons on a weekly basis, every preacher has a different method of preparation. Ueckert personally devotes 15-20 hours each week to what he will preach on Sundays.

His process begins on Tuesdays with intensive, day-long study of that week’s passage of Scripture. Saturating himself in the text and considering its biblical and historical context, Ueckert attempts to understand as much as he possibly can about the passage by day’s end.

“I work with the original text and seek to personally understand the meaning of the passage so that my own life is affected,” Ueckert says. “I want to hear God’s voice by way of the text so that my own life is altered, shaped by the Spirit of God through the Word of God.”

Once he sufficiently understands the text, he begins to “flesh out a structure and approach to the sermon that reflects the

passage in its structure, genre, mood, and intended application.” By Tuesday’s end, a clear outline for the sermon emerges, and Ueckert is capable of stating the direction of the sermon in a single sentence.

Ueckert typically completes a rough draft of the sermon on Wednesday, followed by a complete manuscript on Thursday. He then aims to practice the sermon two to three times before Sunday arrives.

Done in tandem with his other pastoral responsibilities, this extensive preparation is necessary because, as Ueckert says, “I want my sermon to allow people to see the text rightly, thus hearing the Lord clearly and knowing specifically what a correct response to the

Lord should reflect. ... Authority, clarity, confidence, leadership, rebuke, and so much more come sincerely, naturally, and powerfully through the preacher when the preaching is text-driven.”

Looking back on his ministry at both South Side and FBC Georgetown, Ueckert notes that the health of a church is directly tied to the preaching of God’s Word. The preaching task, therefore, must never be taken lightly. As such, preparation at all three levels cannot be neglected if one is to be as effective as he can be.

“No one else is called to present God’s Word like the preacher,” Ueckert says. “No one else is called to do what the preacher is called to do. Do preaching well, and prioritize the preparation in order to do it well.”

**“The preacher is called to lead through preaching in such a way that it simply cannot happen without a proper prioritization of preparation.”**

*Kevin Ueckert*





*Preach the Word*

DREW ERICKSON



THE CONDUIT  
*in which*  
WE MUST OPERATE



FOLLOWING THE TRACK LAID OUT

*by the*

*Spirit*

BY ALEX SIBLEY | PHOTOGRAPHY BY MATHEUS OLIVEIRA

**J**ust as a train is bound to railroad tracks and must follow a pre-ordained path, so text-driven sermons, according to pastor Drew Erickson, are bound to the biblical text and must follow the path pre-ordained by the Holy Spirit. As Erickson explains, this means the sermon must not only communicate the intended message of the text but must also deliver it in the same way as the text, reflecting both the structure and spirit of a given passage, which are strongly tied to that passage's genre. In this way, text-driven preaching is essentially Spirit-driven preaching.

"How I prepare and deliver sermons is dictated by how God delivered them through the different genres of Scripture," Erickson says. "Preaching that is bound and influenced by the structure, substance, and spirit of the text forces you to speak in the creative ways in which God has already spoken. It forces you to display His creativity rather than try to be cute and clever. The way God has delivered His text through the genres of Scripture is the conduit in which I must operate in order to present with clarity and faithfulness."



Senior pastor of Ovilla Road Baptist Church in Ovilla, Texas, Erickson employs this preaching method in order to appropriately communicate both God's message and voice to His people. Aiming to do more than merely explain a text, Erickson strives to show his congregation "how the text moves and responds to the structure" and then "hit it home" with a "powerful, spirit-filled application [that is, one reflecting the spirit of the text] that seeks to be life-changing." Essentially, Erickson aims to be a Spirit-driven preacher.

Erickson adopted the text-driven preaching model from Southwestern Seminary. He completed his Master of Divinity there in 2008 and enrolled in the Ph.D. program in homiletics two years later. Initially choosing Southwestern because of its high view of Scripture, Erickson says the institution equipped him to refine the art and craft of preaching.

"Many schools and seminaries can teach you how to preach a sermon," Erickson says, "[but] not many are able or willing to teach you how to preach the text. That's what text-driven preaching is all about."

Erickson became ORBC's senior pastor in 2012, and his goal has been to "reflect the majesty and goodness of Christ through faithful preaching and pastoral care." As such, text-driven preaching has been a key aspect of his ministry.

"One of the goals of the church is to train the people to think biblically—to adequately gain a Christian worldview," Erickson explains. "You cannot do that devoid of Scripture. Learning to think in the ways God thinks is crucial for His people to walk in obedience and faithfulness. Text-driven preaching under the inspiration of the Holy Spirit is the fuel to obedience."

Preaching truly text-driven sermons means preaching Spirit-driven sermons—that is, placing special emphasis on the structure and spirit of a given text. Regarding the former, Erickson explains that sermons must follow "the path" already laid out in Scripture, which means paying attention to how the text delivers its message.

For example, if the passage is inductive—meaning it builds toward its main point—the sermon must also be inductive. Likewise, if the passage is deductive—meaning the main point is made first, with supporting points following after—the sermon must also be deductive.

Erickson says such Scriptures as Old Testament narratives, parables, and even some epistles are inductive. "In inductive preaching," he continues, "the listener's interest is sustained because you have not yet arrived at the central theme of the text or the Big Idea. The audience is learning with you, and, if done correctly, they can feel the weight and tension of the text throughout."

An example of an inductive passage is Jesus' parable of the prodigal son in Luke 15. "The main idea of the text is that God is lavish and gracious in His willingness to forgive the sins of both sons," Erickson explains. "In my delivery, I wouldn't flesh this out until the end, because it's not until the end of the story that we see the point."

Although many preachers tend to focus on the prodigal son, asserting that all sinners are prodigals who need to come to Jesus, Erickson asserts that this is not the point of the text (true though it may be). The emphasis of the text, rather, is on the father's compassion toward both of his sons. Therefore, while sinners'









relationship to the prodigal son is certainly relevant, it is not the main point of the text and thus cannot be the main point of the sermon. Rather, the main point as well as the climax of the sermon—if the sermon is developed inductively (like the text)—must be the compassion of the father.

“Text-driven preaching forces me to emphasize the right things at the right times,” Erickson explains. “That is, the points of the story are dependent on the structure and style of the text.”

In addition to the structure, the spirit—or author-intended feel—of the text is also crucial for preaching text-driven sermons. “Because I believe all Scripture is inspired,” Erickson says, “I don’t have the liberty to acknowledge the substance and structure of the text while ignoring its emotive feel.”

Psalm 23, for example, wherein David writes of God as his shepherd, carries a particular “feel.” Erickson explains, “The emotive feeling is that it’s meant to encourage and bring warmth. It’s meant to draw me closer to the fact that Jesus is my good shepherd, and He brings comfort in life, death, through trials, and everywhere in between.” A text-driven sermon on this passage, Erickson says, would convey these same sentiments.

The spirit of the text is also important in

regard to the application of the text, for the application must be made in light of the author’s original intention. In this way, the application is tied to the explanation of the text to the extent that the application illuminates the text itself. That is, by thoroughly explaining a text of Scripture, a preacher reveals how applicable the text is to the lives of its hearers. Erickson summarizes, “I see one of my main jobs as not making the text relevant—God has already done that—but rather showing [the congregation] how relevant God’s Word is.”

As Erickson has preached with all of these factors in mind over the past four years at ORBC, he has seen the people in his congregation grow in both their appreciation of Scripture and their understanding of God. People regularly tell him that they see the text more clearly because of the manner in which his messages are delivered.

As a text-driven preacher, Erickson considers such sentiments from the congregation to be the greatest possible compliment, for he does not strive to be “cute and clever” in his preaching but rather to display the creativity with which God has already delivered His message in His Word. Therefore, for people to see God more clearly through a deeper understanding of the Scriptures is the best possible outcome of his preaching.

**“I see one of my main jobs as not making the text relevant—God has already done that—but rather showing [the congregation] how relevant God’s Word is.”**

*Drew Erickson*

*Preach the Word*

TODD GRAY





# SAYING 'YES'

— *to the* —

# LORD



## CHURCH REVITALIZATION

*through*

# *exposure to the Word*

BY ALEX SIBLEY | PHOTOGRAPHY BY NEIL WILLIAMS

**T**odd Gray and his wife, Tammy, were driving along the roads of Ennis, Texas, trying to figure out how they could possibly fund three mission trips per year to Indonesia. Tabernacle Baptist Church, where Gray serves as pastor, felt called to minister in this Southeast Asian country, but this call arrived in the midst of a budget crisis. The Grays therefore had to determine if such an endeavor was even feasible.

At his wife's suggestion, Gray turned to the Scriptures. They came to Mark 1:38, wherein Jesus tells his disciples, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."

The Grays quickly concluded that, just as Jesus ministered in more than one location, so Tabernacle, in fulfillment of the Great Commission, was called to spread the Gospel beyond their own community. This affirmed the church's call to Indonesia. The budget crisis remained, however, and so the issue of funding still needed to be resolved.

Keeping Mark 1:38 in mind, Gray's solution was Project 138, whereby 100 people in the church would commit to give \$38 a month to fund the church's mission trips to Indonesia each year. Amazingly, this solution has worked every year for the past four years.





Driven by obedience to God’s call to go to one of the most dangerous parts of the world, 100 people give \$38 a month (beyond their tithes) to Project 138, which covers 100 percent of the costs of the mission trips each year and also fully supports a national partner in Indonesia. Thus, the Gospel is making great gains among an unreached people group (UPG) in this largely Muslim nation as a direct result of Tabernacle’s missional commitment.

This is one of several new ministries begun at Tabernacle since Gray arrived there in 2011, and it is especially significant for the church because, prior to Gray’s arrival, the church lacked any such vision. Having been without a pastor for some time, Tabernacle, in Gray’s terms, “wasn’t going anywhere.” Little focus was placed on missions at any level (local, national, or international), and church membership had dwindled. “I think they just lost vision,” Gray says, “and needed to see that God could do great things again.”

When Gray accepted the call to serve as Tabernacle’s senior pastor, he immediately set about refocusing the church on the Great Commission. In addition to changing the church’s constitution and its mission and vision statements, Gray accomplished this by spending his first 40 weeks preaching through the book of Hebrews, exalting Christ as greater than all else. Through this faithful preaching of the Word, God

**“I love equipping and preaching, but where I get all of the reward is when I watch God’s people be obedient to Him and actually do the work of the ministry.”**

*Todd Gray*

renewed the church’s vision and transformed the church body.

In addition to adopting a UPG in Indonesia, Tabernacle has invested in their local community through evangelism, tutoring at nearby apartment complexes, and a food ministry that sees them donate tens of thousands of pounds of food each year to those in need. More recently, Tabernacle also partnered with Southwestern Seminary’s Global Theological Innovation (GTI) as a Champion Church, working to restore theological education to the nation of Ecuador. As Gray summarizes, the people have been willing to say “yes” to the Lord, and this obedience came about because of their exposure to the Word through text-driven preaching.

“God has breathed life into this church by His presence and His Spirit, and that’s been guided by the textual teaching of His Word,” Gray says. “It’s truth, and people here, once they’ve been exposed to the text, have been willing to say, ‘We want to follow that’—everything from fulfilling the global aspect of the Great Commission to the local aspect of the Great Commission. Whatever it is, we’ve been able to teach them first from the text and guide them in that direction from it.”

Gray says the concept of text-driven preaching was ingrained in him from day one of his time at Southwestern Seminary. Graduating with his Master of Divinity in 2010 and later enrolling in the Doctor of



Ministry program in expository preaching, he says Southwestern's emphasis on the text increased his passion for God's Word and gave him a hunger to study it and help others understand it in order to live a life of obedience to Christ. Text-driven preaching, he adds, is the best means of fulfilling that function.

"The power is not in man," Gray explains. "The power is in God, and the power of God, as He's chosen to reveal it, comes primarily through the vehicle of the text. So rationally, the only way to really get it to the people is to tell them what the text says."

Gray brought this philosophy for ministry with him to Tabernacle Baptist Church in 2011. The church was in a stagnant state at that time, but as Gray led them in walking through the text of Scripture—teaching them what it says, where it wants them to go, and what it wants them to do—Tabernacle was restored and revitalized. Attendance rose significantly (from mid-2000s to more than 1,000), and the congregation attained a better understanding of what a New Testament church is.

One specific example is the church's view of the role of deacons, who were initially thought of as essentially a board of directors—a concept Gray notes is not found in the Bible. In order to help his congregation better align with Scripture, he brought them to such books as Acts and Paul's letters to Timothy.

Regarding the learning process, Gray summarizes, "As we looked there in Acts, when the first deacons were brought together, what were they there to do? They were there to serve. They were to assist the apostles so they could continue preaching and praying.

"What were the results of those first deacons? Right there in Acts, it says the church continued to grow. So why would you not want to follow that same model of bringing on servants to help you so pastors and pastoral staff can continue to preach and pray?"

In light of this teaching, Gray says Tabernacle's deacons are now "Acts and Timothy deacons"—servants of God's church and respected members of the community. Such an understanding was attained through careful examination of the text.

Beyond better understanding of their roles within the church, Tabernacle has gained a clearer perspective of their roles outside the church as well. Specifically, in obedience to the Great Commission, they now work to spread the love of God and the message of Christ to those in their community, their nation, and even throughout the world. Gray says watching God's people serve His Kingdom in such ways and knowing that God allowed him to equip them to do it is the most rewarding part of his job.

"My job is to equip the saints, and their job is to do the work of the ministry," Gray says. "I love equipping and preaching, but where I get all of the reward is when I watch God's people be obedient to Him and actually do the work of the ministry."

Revitalized through text-driven preaching, Tabernacle's fresh vision sees them leaving a global footprint, and they have indeed been reminded that God can do great things. "God has breathed life back into this place," Gray says, "through His Word and through His Spirit and through the people He has called here—an amazing staff and an amazing group of congregants who are just willing to do things; willing to say 'yes' to the Lord."





*Preach the Word*

JAMAR ANDREWS



UNLEASHING THE  
*transformative power*  
— of —  
GOD'S WORD



THROUGH TEXT-DRIVEN  
*preaching*

BY KATIE COLEMAN | PHOTOGRAPHY BY NEIL WILLIAMS

**"T**he Bible is sufficient. The Lord works, His Word is true, and you can trust it. You don't have to wonder if it is going to bring transformation in people's lives."

As pastor of Central Baptist Word Campus in Jonesboro, Ark., Jamar Andrews' preaching starts with a conviction that Scripture is profitable and is used by the Holy Spirit to transform lives. To preach any message other than what is in Scripture, Andrews says, is to do one's congregation a great disservice. A congregation experiences long-lasting growth and maturity when discipleship is rooted in the Word and sermons are text-driven.

Andrews' desire to teach and share the Word of God with others began after he himself experienced the transformative power of God's Word in 2006. Placing his faith in Christ at that time, his life underwent a radical change as a result, and he became eager to learn Scripture and see others impacted by it as well.

Called to ministry later that year, he initially considered serving God on the mission field. During Andrews' studies at Southwestern Seminary, however, God called him to pastoral ministry, specifically in Jonesboro. Although Andrews studied toward a Master of Arts in Islamic Studies (which he completed in December 2014), he also took classes outside of his degree plan in such areas as preaching and apologetics.



Professor of Communication Steven Smith was particularly influential on Andrews' subsequent preaching ministry. "Being in class with Dr. Smith was great because he broke down a lot of things and helped us to understand the calling, the necessity, and the ministry of delivering the Word," Andrews says.

In July 2012, Andrews accepted the call to serve as pastor of CBWC. As he leads this church, his text-driven messages begin with prayerful preparation in which he humbles himself before the Lord and asks that lives would be transformed.

"When it comes to the crafting of a message, the Bible is the message," Andrews says. "That is where our attention needs to be. The Word of God is what renews people's minds, what the Holy Spirit uses to bring conviction, and what grows us and encourages us."

Andrews believes that Sundays are the beginning of a dialogue, so to speak. That is, he aims to preach in such a way that those in the congregation understand that they can encounter the Lord as they read the Bible on their own.

"When you preach expositionally," Andrews says, "it drives those in the congregation to a deeper level of understanding the Word and encountering the Word. I think it gives the congregation a thirst for the Word of God. The Word is still alive and active."

Among the many ways text-driven preaching has impacted the Word Campus, it has taught people how to read and understand the Bible and use it to encourage others. A young man in the congregation, for example, was able, in the midst of





“I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.” (Revelation 2:9-10)





a recent witnessing opportunity, to appeal to a sermon series on the letters to the seven churches in Revelation 2-3.

“One of the things that Christ says in the letter [to the church in Smyrna] is ‘I know your tribulation,’” Andrews says. “So in preaching that particular portion of the text, the congregation understands that when Jesus says He knows, it is not just the information of your tribulation [that He knows], but the experiential information. He knows what it is like.”

After hearing this message, the young man spoke to a friend of his who shared with him the trials he was facing in his life. The man was able to tell his friend that, although he had never experienced such trials, he knew someone who could understand—someone who knows what it is like to live under the pressure of

this world. Recalling Andrews’ sermon, the man walked his friend through the passage in Revelation 2 and said, “You are focusing on your trials, but what is most important is to look to Christ. Have you surrendered?”

As he looks at today’s ever-changing culture, Andrews has observed that there is a famine for the Word of God and a need for biblical literacy. One of the avenues by which this can change, he explains, is text-driven preaching, which he says places authority back where it belongs.

“What brings transformation is when people engage and encounter the Word of God,” he says. “Until the Bible is important to those who proclaim it, I don’t think we are going to see much movement in those who are sitting in the congregation each week.”

**“When you preach  
expositionally, it drives  
those in the congregation  
to a deeper level of  
understanding the Word and  
encountering the Word.”**

**Jamar Andrews**

*Preach the Word*

CLINT ELLIS





IN THE FOOTSTEPS

of

# EZRA

PREACHING THE BIBLE

through

*systematic exposition*

BY EUNSUN HAN | PHOTOGRAPHY BY MATT MILLER

**T**ext-driven exposition of the Bible is a powerful engine that drives the ministry of Clint Ellis, pastor of Fellowship Baptist Church in Tallahassee, Fla. “Systematic exposition is consecutive paragraph-by-paragraph preaching through a section of Scripture, most often at the book level,” Ellis explains. “When I first learned what text-driven preaching was at Southwestern Seminary, it created in me a hunger for God’s Word. Why would anyone want to do it any other way?”

Centered on communicating God’s message to the congregation “in the God-given way,” Ellis says his model for ministry comes from Ezra 7:10: “For Ezra had set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel.” The best method to guide his church in the study and practice of God’s statutes, he found, is to preach through sections of the Bible in a way that carefully expounds the import of the text.

Ellis, born in rural Alabama on Feb. 14, 1980, accepted God’s call to a life of vocational ministry at the age of 17. Realizing the need for a theological foundation, he moved to Fort Worth with his wife Kristen in 2003 and entered Southwestern Seminary. He graduated in 2006 with a Master of Divinity, and he later earned his Doctor of Ministry as well, completing it in 2015.



“The theological education and practical ministry training [I received at Southwestern] were invaluable,” Ellis says. “The seminary opened up the world of the Bible to me in ways I had not yet experienced. Studying and reading became a passion, and this fueled my passion for preaching as well.”

Ellis says that early in his preaching ministry, before coming to seminary, he had at times “done some exposition by accident” because he “couldn’t think of another way” to preach. Nevertheless, it was at Southwestern that he discovered the true value of taking a text of Scripture and exposing its fullest meaning.

“I discovered that there was no need to bounce around to a hundred different texts to make a point,” Ellis says. “Each passage contained sufficient meat to feast upon for spiritual nourishment.”

Whenever a preacher opens up the Bible to his listeners and accurately exposit a given text, Ellis says, men and women become hungrier and more eager to study the Word of God. A recent example is Ellis’ series on the book of Ruth, which he says has been a special blessing for the congregation because of the readily apparent Gospel content embedded throughout the text.

In his April 10 sermon on Ruth 2, for example, Ellis explained that although he was eager to fast-forward to the later chapters of the book of Ruth, he wanted to exposit Scripture carefully “in the time that God revealed it and in the way He revealed it.”

Ruth 2 tells the story of Ruth’s first encounter with Boaz, which occurs when she chances upon Boaz’s field as she attempts to collect grain. Developing the story by following the text verse by verse, Ellis unfolded the central theme of the passage: God’s









superintending sovereignty and providence in the lives of His children. Although Ruth was unaware of what was happening, Ellis explained, it was God who led her to the field of Boaz, who would ultimately become her redeemer.

Ellis' exegetical work surfaced in the exploration of the linguistic and historical elements of the text. In explaining the concept of the *redeemer* in verse 20, Ellis delved into the Hebrew usage of the term *goel* and delineated the requirements a man had to fulfill in order to become a legitimate redeemer.

The first requirement was that of being a blood relative, Ellis explained. A redeemer also had to have the necessary resources and willingness to redeem the relative in trouble. Finally, he had to be willing to marry the widow whom was redeeming.

Boaz, the providential answer of God to the plight of Ruth and her mother-in-law Naomi was just such a redeemer. By analogy, Ellis found Christological significance within this text.

"God gave us a snapshot in the Old Testament of what He had been planning since before the foundation of the world," he said. "When we stood helpless, without the ability to help ourselves, God said, 'I have somebody who is going to be a blood relative when the fullness of time comes.'"

The ultimate Redeemer, then, is none other than Jesus Christ, whom God sent

to be born of a woman under the Law that He might become a true blood relative to those living under the Law. Being sinless, Jesus also fulfilled the requirement of being able to pay the penalty of sin in our stead. Finally, He was willing to become a sacrifice and take the church as His bride.

This kind of text-driven preaching best reveals the message of God nestled in the text of Scripture, Ellis asserts. "One does not take a book off a shelf and read a line on the first page, flip to the middle and read a line from that page, and then flip to the end of the book and read the final sentence and then maintain that he knows

the message of the book," Ellis explains. "Far better is the practice of teaching through a section of Scripture, allowing the congregation to see the unity and uniformity of the message from the beginning to the end of a selected book of Scripture."

Ellis says his favorite compliment is when people tell him that his sermon encouraged them to go back and read through a book of the Bible. He believes that systematic exposition is the best way to equip saints for the work of ministry, for it is the Word itself that equips them.

"Love the Word of God, live the Word of God, and preach and teach God's Word as if He were listening," Ellis advises aspiring preachers. "You will not get far in this ministry without these."

**"When I first learned what text-driven preaching was at Southwestern Seminary, it created in me a hunger for God's Word. Why would anyone want to do it any other way?"**

*Clint Ellis*

# GET TO KNOW THE SCHOOL OF PREACHING FACULTY

## DAVID ALLEN

serves as dean of the School of Preaching and director of the Southwestern Center for Expository Preaching. He has led or been a part of more than 400 revivals, Bible conferences, and lecture series, including study tours in the Philippines, Israel, Oxford, and Germany.



WHEN/WHERE WAS YOUR FIRST PREACHING EXPERIENCE? HOW OLD WERE YOU?

PLAINVILLE BAPTIST CHURCH, PLAINVILLE, GA.  
**1974 (AGE 16)**

FIRST TEXT YOU PREACHED?

**LUKE 15**

IN HOW MANY STATES HAVE YOU PREACHED? HOW MANY COUNTRIES?

**25 STATES, 12 COUNTRIES**

ON AVERAGE, HOW MUCH TIME DO YOU SPEND ON SERMON PREPARATION? **20-25 HOURS**

FOR HOW MANY YEARS HAVE YOU BEEN PREACHING?

**42**

WHAT IS YOUR NO. 1 MUST-HAVE PREACHING RESOURCE OTHER THAN THE BIBLE? **THE MOST UP-TO-DATE HEBREW AND GREEK LEXICON**

IN YOUR OPINION, WHAT IS THE BEST BOOK ON THE SUBJECT OF PREACHING?

**POWER IN THE PULPIT BY JERRY VINES AND JIM SHADDIX**

WHICH DO YOU PREFER: PULPIT, LECTERN, MUSIC STAND, NOTHING, ETC.? **EITHER A VERY SMALL PULPIT OR LECTERN. YOU PREACH WITH YOUR WHOLE BODY.**

WHAT IS THE BEST COMPLIMENT YOU'VE EVER RECEIVED ON A SERMON? **AN 11-YEAR-OLD TOLD ME HE UNDERSTOOD EVERYTHING I SAID AND HE WAS INTERESTED THE ENTIRE SERMON.**

WHO IS YOUR NO. 1 PREACHING ROLE MODEL?  
**JERRY VINES**

WHAT IS THE MOST INSULTING (OR FUNNIEST) COMMENT YOU'VE EVER RECEIVED ON A SERMON? **A LADY WHO HAD NO IDEA WHAT "HELLFIRE AND DAMNATION" PREACHING IS REALLY LIKE ONCE TOLD ME SHE LOVED MY "HELLFIRE AND DAMNATION" KIND OF PREACHING.**

## DENNY AUTREY

serves as dean of the J. Dalton Havard School for Theological Studies and professor of pastoral ministries. He brings more than 30 years of pastoral experience to the classroom, offering a compound of academic knowledge and practical wisdom for his students.

WHEN/WHERE WAS YOUR FIRST PREACHING EXPERIENCE? HOW OLD WERE YOU?

CALVARY BAPTIST CHURCH, NACOGDOCHES, TEXAS  
**1976 (AGE 24)**

FIRST TEXT YOU PREACHED?

**ACTS 11:26**



FOR HOW MANY YEARS HAVE YOU BEEN PREACHING?

**40**

IN HOW MANY STATES HAVE YOU PREACHED? HOW MANY COUNTRIES? **22 STATES, 9 COUNTRIES**

WHAT IS THE BEST COMPLIMENT YOU'VE EVER RECEIVED ON A SERMON? **"YOU WERE TRUE TO THE TEXT AND IT SPOKE TO MY HEART."**

WHICH DO YOU PREFER: PULPIT, LECTERN, MUSIC STAND, NOTHING, ETC.? **PULPIT**

WHAT IS YOUR NO. 1 MUST-HAVE PREACHING RESOURCE OTHER THAN THE BIBLE? **LOGOS BIBLE SOFTWARE**

WHO IS YOUR NO. 1 PREACHING ROLE MODEL? **JOHN MACARTHUR FOR HIS EXEGETIC CONTENT AND CHUCK SWINDOLL FOR HIS PERSONAL APPLICATION**

WHAT IS THE MOST INSULTING (OR FUNNIEST) COMMENT YOU'VE EVER RECEIVED ON A SERMON? **AFTER PREACHING A MESSAGE FROM EPHESIANS 5 ON THE HEADSHIP OF CHRIST IN MARRIAGE, A LADY SAID, "THAT WAS AS CLOSE TO HERESY AS I HAVE EVER HEARD." IT WAS OBVIOUS SHE DIDN'T LIKE IT.**

IN YOUR OPINION, WHAT IS THE BEST BOOK ON THE SUBJECT OF PREACHING?

**TEXT-DRIVEN PREACHING, EDITED BY DANIEL L. AKIN, DAVID L. ALLEN, AND NED MATHEWS**

# VERN CHARETTE

serves as assistant professor of preaching and chair of the preaching and pastoral studies division. Known for his passion for evangelism, Charette also shows an unflinching commitment to text-driven preaching that is contagious to his students.

IN HOW MANY STATES HAVE YOU PREACHED?  
HOW MANY COUNTRIES?

**25 STATES, 2 COUNTRIES**

ON AVERAGE, HOW MUCH  
TIME DO YOU SPEND ON  
SERMON PREPARATION?  
**15-20 HOURS**

FOR HOW  
MANY  
YEARS HAVE  
YOU BEEN  
PREACHING?

**25**

WHAT IS YOUR  
NO. 1 MUST-  
HAVE PREACHING  
RESOURCE OTHER  
THAN THE BIBLE?  
**THE NEW LINGUISTIC AND  
EXEGETICAL KEY TO THE  
GREEK NEW TESTAMENT  
BY CLEON L. ROGERS JR.  
AND CLEON L. ROGERS III**

WHAT IS THE MOST INSULTING  
(OR FUNNIEST) COMMENT  
YOU'VE EVER RECEIVED ON A  
SERMON? **I WAS TOLD THAT  
I REMINDED THEM OF JOEL  
OSTEEN ... AND THEY MEANT  
IT AS A COMPLIMENT.**

WHO IS  
YOUR NO. 1  
PREACHING  
ROLE MODEL?  
**DAVID L. ALLEN**

WHEN/WHERE WAS YOUR FIRST  
PREACHING EXPERIENCE? HOW  
OLD WERE YOU?

**NEW GREENLEAF BAPTIST CHURCH,  
TAHLEQUAH, OKLA.**

**1991 (AGE 20)**

WHICH DO YOU PREFER: PULPIT,  
LECTERN, MUSIC STAND,  
NOTHING, ETC.? **PULPIT**



FIRST TEXT YOU PREACHED?  
**JAMES 3:1-12**

WHAT IS THE BEST  
COMPLIMENT YOU'VE  
EVER RECEIVED ON A  
SERMON? **"THAT WAS  
THE BEST SERMON I'VE  
EVER HEARD."**

# BARRY McCARTY

serves as professor of preaching and rhetoric and is the author of *Well Said and Worth Saying: A Public Speaking Guide for Church Leaders* and *Parables and Miracles: Blueprints for 30 Messages Built upon God's Word*. He has also served as chief parliamentarian for the Southern Baptist Convention for nearly three decades.



IN HOW MANY STATES HAVE YOU PREACHED?  
HOW MANY COUNTRIES?

**36 STATES, 6 COUNTRIES**

WHAT IS YOUR NO. 1 MUST-HAVE  
PREACHING RESOURCE OTHER THAN  
THE BIBLE? **LOGOS BIBLE SOFTWARE**

WHAT IS THE BEST  
COMPLIMENT YOU'VE EVER  
RECEIVED ON A SERMON?  
**"THANK YOU FOR  
SHOWING US JESUS."**

IN YOUR OPINION, WHAT IS THE  
BEST BOOK ON THE SUBJECT OF  
PREACHING? **POWER IN THE PULPIT  
BY JERRY VINES AND JIM SHADDIX**

WHICH DO YOU PREFER: PULPIT,  
LECTERN, MUSIC STAND, NOTHING,  
ETC.? **PULPIT (DEFINITELY NOT A  
STOOL OR A FOG MACHINE)**

WHEN/WHERE WAS YOUR FIRST  
PREACHING EXPERIENCE? HOW  
OLD WERE YOU?

**MOUNT OLIVE CHRISTIAN CHURCH,  
ATLANTA, GA.**

**1968 (AGE 17)**

FIRST TEXT YOU PREACHED?  
**I DON'T REMEMBER.**

ON AVERAGE, HOW  
MUCH TIME DO YOU  
SPEND ON SERMON  
PREPARATION?  
**20-30 HOURS**

FOR HOW MANY YEARS  
HAVE YOU BEEN PREACHING?

**48 YEARS**

WHAT IS THE MOST INSULTING (OR  
FUNNIEST) COMMENT YOU'VE EVER  
RECEIVED ON A SERMON?  
**"WE NO LONGER THINK THAT THIS IS A  
GOOD FIT." (THIS WAS ACCOMPANIED  
BY A REQUEST FOR MY RESIGNATION.)**

WHO IS YOUR NO. 1 PREACHING  
ROLE MODEL? **MICHAEL CATT**

# MATTHEW McKELLAR

serves as associate professor of preaching. His current research interests include preaching Old Testament narrative texts, exposition of the parables of Jesus, and the impact of believers' status as "aliens and strangers" on preaching.

WHEN/WHERE WAS YOUR FIRST PREACHING EXPERIENCE? HOW OLD WERE YOU?

**FBC MT. PLEASANT, TEXAS  
1977 (AGE 16)**

WHICH DO YOU PREFER: PULPIT, LECTERN, MUSIC STAND, NOTHING, ETC.?  
**PULPIT**

IN HOW MANY STATES HAVE YOU PREACHED? HOW MANY COUNTRIES?

**17 STATES, 3 COUNTRIES**

IN YOUR OPINION, WHAT IS THE BEST BOOK ON THE SUBJECT OF PREACHING?

**TIE: *RECAPTURING THE VOICE OF GOD* BY STEVEN SMITH, AND *BETWEEN TWO WORLDS* BY JOHN STOTT**



WHAT IS THE MOST INSULTING (OR FUNNIEST) COMMENT YOU'VE EVER RECEIVED ON A SERMON? **"HAVE YOU BEEN READING MY MAIL OR HAVE YOU HAD SOMEBODY FOLLOWING ME? I FELT LIKE I WAS THE ONLY PERSON IN THE ROOM AND YOU WERE TALKING DIRECTLY TO ME."**

WHAT IS THE BEST COMPLIMENT YOU'VE EVER RECEIVED ON A SERMON? **"YOU HELPED ME THINK ABOUT HOW GREAT GOD IS."**

WHAT IS YOUR NO. 1 MUST-HAVE PREACHING RESOURCE OTHER THAN THE BIBLE?  
**GREEK AND HEBREW LEXICONS**

WHO IS YOUR NO. 1 PREACHING ROLE MODEL? **TIE: DR. W.A. CRISWELL AND DR. DAVID ALLEN**

FOR HOW MANY YEARS HAVE YOU BEEN PREACHING?

**39**

FIRST TEXT YOU PREACHED?  
**1 TIMOTHY 4:12-16**

ON AVERAGE, HOW MUCH TIME DO YOU SPEND ON SERMON PREPARATION? **8-10 HOURS**

# STEVEN SMITH

serves as vice president for student services and professor of communication. He has authored such key preaching texts as *Dying to Preach: Embracing the Cross in the Pulpit* and *Recapturing the Voice of God: Shaping Sermons like Scripture*, which promotes genre-sensitive preaching.



WHEN/WHERE WAS YOUR FIRST PREACHING EXPERIENCE? HOW OLD WERE YOU?

**A SMALL CHURCH OUTSIDE LYNCHBURG, VA.  
1987 (AGE 18)**

FIRST TEXT YOU PREACHED?  
**A PASSAGE IN LUKE**

IN HOW MANY STATES HAVE YOU PREACHED? HOW MANY COUNTRIES?

**23 STATES, 22 COUNTRIES**

IN YOUR OPINION, WHAT IS THE BEST BOOK ON THE SUBJECT OF PREACHING?  
**FRANCOIS FENELON'S *DIALOGUES ON ELOQUENCE***

ON AVERAGE, HOW MUCH TIME DO YOU SPEND ON SERMON PREPARATION? **12 HOURS**

FOR HOW MANY YEARS HAVE YOU BEEN PREACHING?

**29**

WHO IS YOUR NO. 1 PREACHING ROLE MODEL?  
**MY FATHER, BAILEY SMITH**

WHAT IS YOUR NO. 1 MUST-HAVE PREACHING RESOURCE OTHER THAN THE BIBLE?  
**SEMANTIC AND STRUCTURAL ANALYSIS SERIES (PUBLISHED BY SIL INTERNATIONAL)**

WHAT IS THE MOST INSULTING (OR FUNNIEST) COMMENT YOU'VE EVER RECEIVED ON A SERMON? **"THAT SERMON WAS LIKE A BREATH OF FRESH WATER."**

WHAT IS THE BEST COMPLIMENT YOU'VE EVER RECEIVED ON A SERMON? **"NOW I KNOW WHAT THAT TEXT MEANS."**

WHICH DO YOU PREFER: PULPIT, LECTERN, MUSIC STAND, NOTHING, ETC.?  
**NOTHING**

# KYLE WALKER

serves as dean of students and assistant professor of homiletics. He preaches frequently for local churches, revivals, and student camps and is an avid outdoorsman who seeks to use the outdoors as a platform for evangelism.

WHEN/WHERE WAS YOUR FIRST PREACHING EXPERIENCE? HOW OLD WERE YOU?

**EAST END BAPTIST CHURCH, COLUMBUS, MISS.  
2005 (AGE 20)**

WHAT IS THE MOST INSULTING (OR FUNNIEST) COMMENT YOU'VE EVER RECEIVED ON A SERMON? **SILENCE. COMPLIMENTS ARE ENCOURAGING. CRITIQUE IS HUMBLING. SILENCE IS DEAFENING.**

WHAT IS YOUR NO. 1 MUST-HAVE PREACHING RESOURCE OTHER THAN THE BIBLE? **ACCORDANCE BIBLE SOFTWARE**

FOR HOW MANY YEARS HAVE YOU BEEN PREACHING?

**11**

FIRST TEXT YOU PREACHED?

**I DON'T REMEMBER—THAT TELLS YOU SOMETHING. LET'S JUST SAY IT WASN'T TEXT-DRIVEN.**

WHICH DO YOU PREFER: PULPIT, LECTERN, MUSIC STAND, NOTHING, ETC.? **PULPIT—THE ACRYLIC VARIETY IS MY FAVORITE.**

IN HOW MANY STATES HAVE YOU PREACHED? HOW MANY COUNTRIES?

**11 STATES, 1 COUNTRY**

ON AVERAGE, HOW MUCH TIME DO YOU SPEND ON SERMON PREPARATION? **20-25 HOURS**

WHAT IS THE BEST COMPLIMENT YOU'VE EVER RECEIVED ON A SERMON? **"IT WAS POWERFUL BUT SIMPLE—MY 5TH GRADE SON GOT IT!"**



IN YOUR OPINION, WHAT IS THE BEST BOOK ON THE SUBJECT OF PREACHING? **TEXT-DRIVEN PREACHING, EDITED BY DANIEL L. AKIN, DAVID L. ALLEN, AND NED MATHEWS**

WHO IS YOUR NO. 1 PREACHING ROLE MODEL?

**STEVEN SMITH AND DAVID ALLEN—THEY TAUGHT ME TO PREACH!**

FACULTY COMBINED YEARS OF EXPERIENCE: **234**

## *Announcing Southwestern's new* **SCHOOL OF PREACHING**

*Wherever you are called to #PreachTheWord,  
We are called to prepare you.*





## GALA CELEBRATES SOUTHWESTERN'S DISTINCTION AS 'ALL-STEINWAY SCHOOL'

By Katie Coleman

Now with 76 Steinway pianos, Southwestern Seminary has officially earned the rare designation of being an “All-Steinway School,” a title held by only 187 institutions worldwide. This achievement was celebrated during the seminary’s 13th annual Gala, April 5, which featured the Southwestern Master Chorale, Southwestern Singers, and Chapel Choir as they performed alongside the Southwestern International Children’s Choir and the Fort Worth Symphony Orchestra.

Ron Losby, president of Steinway & Sons, attended the Gala and applauded Southwestern’s School of Church Music for its devotion to musical excellence. “The power of music to me is the penultimate power in the world, and as we have just seen, it helps us to support the ultimate power in the world,” Losby said. “By committing to the number of instruments that are going to touch the lives of many students here for years to come, it shows that Southwestern believes that, in this life, excellence matters.”

Losby also commended First Lady Dorothy Patterson for her efforts to make Southwestern an all-Steinway school. When the

announcement was officially made that Southwestern had earned this distinction, Patterson herself pressed the button to activate six double canons that launched gold, white, and black streamers across MacGorman Chapel in celebration.

This achievement was made possible by the generous gifts of numerous friends of Southwestern, and it will ensure that current and future students can practice and perform on the highest quality instruments. Dean of the School of Church Music Leo Day said, “For generations to come, thousands of students are going to be able to study under the finest faculty, at the finest school, and on the finest instruments. So let’s celebrate!”

The Gala concluded with 16 Southwestern student soloists joining in a special performance of “Amazing Grace.” Each student sang a portion of the song in his/her native language. A total of 12 countries were represented including India, Japan, Zimbabwe, and South Korea. President Paige Patterson said the performance was “easily the most moving moment [he had] been in in a long, long time.”

# STAND FIRM CONFERENCE EQUIPS BELIEVERS TO USE APOLOGETICS AS MINISTRY

By Alex Sibley

Though people leave the church—and Christianity as a whole—for a variety of reasons, J.P. Moreland, distinguished professor of philosophy at Talbot School of Theology, said two reasons are of particular significance. First, people feel as though they cannot ask questions, which leads them to believe there are not any answers; and second, when they ask questions, they are either dismissed or given inadequate answers, which again leads them to believe that Christianity has no answers.

“The main problem here is that the church has lost the value of reason and the importance of apologetics in the life of the church,” Moreland explained. “That’s why we’re losing, and that’s why we will lose this war in America.”

Moreland served as the keynote speaker at Southwestern Seminary’s “Stand Firm” Apologetics Conference, April 15-16. Speaking on the

need of, nature of, and basis for apologetics, Moreland began by defining the term.

“Apologetics is the ministry of caring for people by answering their objections to Christianity and giving them reasons for Christianity,” he said. “Unbelievers sometimes have questions, and apologetics is an attempt to help them. That’s all.”

Some of these questions were addressed in the conference’s breakout sessions, most of which were led by Southwestern faculty. Topics included moving from monotheism to Christianity, tactics for non-confrontational engagement, and how to defeat arguments for atheism. This lattermost topic was covered by Mark Lanier, founder of Lanier Law Firm and teacher of an 800-member Sunday morning Bible study at Champion Forest Baptist Church in Houston, Texas.



## TRUSTEES APPROVE ‘TEXT-DRIVEN’ MDiv, ELECT NEW DEAN

By Alex Sibley

Southwestern Seminary’s board of trustees approved a new “text-driven” curriculum for the Master of Divinity (M.Div.); approved changes to the college’s bachelor of arts and bachelor of science programs; elected a new dean of the School of Theology; passed a \$37 million budget; elected and promoted faculty members; and conducted other business at their annual spring meeting, April 13.

### Text-Driven M.Div.

Trustees approved a new “text-driven” curriculum for the M.Div. degree, extending it from 91 hours to 92. Among other changes, the revised curriculum will see an extra semester each of Old Testament, New Testament, and systematic theology. Trustees also approved the incorporation of these three elements into all of the seminary’s other master’s programs.

“This is an effort to prepare students to deal with the Word of God,” says Southwestern President Paige Patterson. “We understand that there will be some students who are more interested in a degree than they are in preparation, but the student who is interested in preparation for biblical studies is going to love what we have designed. ... [This new M.Div.] is a tougher degree than those most often available, but we make no apology for that; we are trying to prepare men to be preachers of the Word of God.”

### Changes in the College at Southwestern

Trustees approved the Bachelor of Arts in Humanities and Biblical Studies to replace the current Bachelor of Arts in Humanities and Bachelor of Science in Biblical Studies degrees. The new curriculum provides a strong humanities degree coupled with a sturdy biblical foundation. The degree prepares students to be great thinkers and students of the Bible.



### New Dean of the School of Theology

Jeffrey Bingham was elected the new dean of the School of Theology. He is succeeding David Allen, who will now serve as dean of the School of Preaching. Bingham formerly served as associate dean of biblical and theological studies as well as professor of theology at Wheaton College.

### Faculty Promotions

David Allen, professor of preaching, was promoted to distinguished professor of preaching.

Howard Aultman, professor of music theory, was promoted to distinguished professor of music theory.

Helmuth Pehlke, professor of Old Testament, was promoted to research professor of Old Testament.

Malcolm Yarnell, professor of systematic theology, was promoted to research professor of systematic theology.

### Faculty Elections

Justin Buchanan was elected assistant professor of student ministry in the Terry School of Church and Family Ministries.

Robert Oscar Lopez was elected professor of humanities in the College at Southwestern.

John Paul Lotz was elected professor of church history and historical theology in the School of Theology.

All faculty promotions and elections will be effective August 1.



## LOST TURN TO CHRIST ACROSS THE NATION THROUGH RTN PREACHING

By Eunsun Han

Every year during spring break, Southwestern Seminary sends students and professors across the nation to preach the Word of God and reap a harvest for Christ. The program is called Revive This Nation (RTN), and from March 13-16 this year, 106 Southwestern preachers proclaimed the Good News in 104 cities in 34 states around the country. The effort resulted in 58 professions of faith, 15 baptisms, and 206 other commitments to Christ.

“We are deliberately going to very small churches all over the country that could not afford to have a revival,” says Paige Patterson, president of Southwestern Seminary. “To have that many people come to know the Lord is really quite remarkable, and we rejoice with every one of these. We want to give thanks to God today for each of them who has been saved.”





## YML EQUIPS LEADERS FOR CHRIST-CENTERED YOUTH MINISTRY IN A CHANGING CULTURE

By Katie Coleman

Following the 48th annual Youth Ministry Lab (YML), Professor of Student Ministry Richard Ross said youth ministers left refreshed and encouraged by the worship and teaching of conference leaders. He continued, “[YML] uniquely keeps a laser focus on the enthroned majesty of King Jesus, on impacting parents and families, on comprehensive discipleship, and on mobilizing a young generation for evangelism locally and globally.”

More than 700 youth ministers, workers, and teenagers from across the country attended YML, April 1-2. During the adult leadership conference, attendees heard from main stage speaker Mark Hall, student minister of Eagle’s Landing First Baptist Church, and worship was led by the Sixteen Cities band. In addition to main sessions, breakout tracks provided further training for ministers, volunteers, and women in areas of student ministry; girls ministry; and Korean, Hispanic, and multi-ethnic youth ministry. While the adult conference met, teenagers gathered in Truett Auditorium for the student conference to hear from speaker Nathan Lino, lead pastor of Northeast Houston Baptist Church, and worship from the David Gentiles Band.



## CONFERENCE PROMOTES ASIAN-AMERICAN LEADERSHIP NETWORKS

By Eunsun Han

The first official A2CP2 (Asian-American Church Planting & Cooperative Program) Conference, seeking to build nationwide networks among Asian-American church leadership in the Southern Baptist Convention, launched on April 9 at Southwestern Seminary. Featuring several prominent speakers, the conference highlighted the importance of evangelism, discipleship, and unity for the advancement of God’s Kingdom in the United States and abroad.

Paul Kim, Asian-American relations consultant for the Executive Committee of the SBC, and also a Southwestern trustee, served as one of the conference’s speakers. He appealed for cooperation among Asian-American churches, explaining that together they can support larger ministries that cannot be sustained by individual churches.



“Although many of our Southern Baptist churches are small, if we work together cooperatively, we can do greater things for the Kingdom of God,” Kim explained. “I want us to think together and work together as a denomination.”

## LOYALTY TO GOD ENCOURAGED AT SPRING COMMENCEMENT

By Eunsun Han

In his commission to the graduating class of 2016 at Southwestern Seminary's Fort Worth campus, May 6, Southwestern President Paige Patterson challenged the 208 college, master's, and doctoral graduates to live a life of loyal commitment to God in an age where people "have lost their moral compass." Preaching from 2 Chronicles 16:7-10, Patterson charged those stepping out into the world not to be swayed by cultural and political circumstances but to fix their eyes on the Creator God and live a life worthy of the Gospel of Christ.

Patterson noted that difficulty, sorrow, misrepresentation, abuse, and perhaps even imprisonment and death await those who enter the ministry. Quoting 2 Chronicles 16:9, he said, "But I can promise you that in the midst of all that, the eyes of the Lord run to and fro throughout the earth looking for that man, that woman, who is loyal to God. I want to challenge you today: be that man; be that woman."



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



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with Dorothy Patterson & Candi Finch

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## TRUSTEE JOHN BRUNSON DIES AT 82

By Alex Sibley

John Soles Brunson, a member of Southwestern Seminary's board of trustees, died April 8. He was 82.

Born in Houston, Texas, Brunson completed his undergraduate work at Baylor University in 1956 and later received a Doctor of Jurisprudence from Baylor College of Law in 1958. He practiced law professionally for more than 30 years, and in later years, he continued to provide legal wisdom and guidance to countless individuals and organizations.

Brunson was a member of Houston's First Baptist Church (HFBC) for more than 75 years. It was here that he met his wife, Joan. At HFBC, Brunson served as chairman of deacons, sang in the choir, chaperoned on youth trips, and served in countless other leadership roles. He taught Sunday School for roughly 60 years in the college and newlywed departments and, most recently, in the Cornerstone Class. In addition, he was called upon regularly to provide wisdom and discernment in difficult situations or whenever a need arose.

Dedicating much of his time and energy to Christian education and missional efforts, Brunson was a member of the board of trustees at Southwestern Seminary for the past eight years. In addition, he was a trustee of Houston Christian High School for 12 years and remained trustee emeritus until his death.

The beloved patriarch of his family, Brunson shared his love of the Lord and Scripture with his children, grandchildren, and anyone else who would listen. Sunday lunches were filled with his stories of family, history, and theology.

Brunson is survived by his wife of 62 years, Joan; two children; four grandchildren; and two great-grandchildren. His family says Brunson will be most remembered for his gift of wisdom, brilliant mind, sense of humor, and hearty laugh.

## ALUMNUS, MISSIONARY CHARLES TOPE DIES

By Alex Sibley

Charles Alvin Tope, Sr., who earned his Bachelor of Divinity from Southwestern Seminary in 1957, died on Dec. 13, 2015. He was 89.

A World War II Navy veteran, Tope was a humble servant of the Lord Jesus Christ, wanting Him to be glorified in his life and in his death. Tope had much of the Bible memorized and loved to share it with others. His life verse was Psalm 84:11, which says, "For the Lord God is a sun and shield; the Lord gives grace and glory; no good thing does He withhold from those who walk uprightly."

Alongside his wife, Laverne, Tope served as a career missionary with the International Mission Board for nearly 30 years in East Africa. He also pastored churches in Texas, Arkansas, Mississippi, Oklahoma, and Kenya. He later served for almost 15 years on the staff of the Billy Graham Evangelistic Association.

Tope's family describes him as an intelligent, funny, wise, and wonderful man who loved to travel, hunt, fish, swim, and read. He invested his life in people and wanted everyone to have a personal relationship with the Savior he served.

Southwestern President Paige Patterson says Tope was "a fabulous missionary and quite a hunter in Africa." He concludes, "Charles Tope was a consistent missionary of Christ, and we will all miss him."

Tope was preceded in death by his sons, Chuck and Howard; his sisters, Emma Katherine and Mary Lee; and his parents, as well as a multitude of other family members, missionary and church colleagues, and friends from all over the world. He is survived by his wife of more than 66 years; two daughters; three grandchildren; and two great-grandchildren.

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## RELIGIOUS LIBERTY FOCUS OF GRINDSTONE DISCUSSION

By Alex Sibley

The politics of religious liberty served as the focus of Southwestern’s Grindstone, April 4. The panel comprised Texas Senator Konni Burton and Barrett Duke, vice president for public policy and research for the Ethics and Religious Liberty Commission (ERLC). Assistant Professor of Ethics Evan Lenow moderated the discussion.

Burton said that while the Texas legislature is currently between sessions (they meet during odd-numbered years), legislators are nevertheless hard at work preparing pieces of legislation for the next session to affirm first amendment religious liberty protections. It is during this interim period that bills undergo a vetting process whereby people may voice their concerns regarding specific pieces of legislation, information about which is available online. Burton encouraged students to be involved with this process so that their voices can be heard.

“Make sure that you engage at every level and get good, pro-constitution people in every level, and we will continue to fight,” Burton said. “The good news is we are doing what it takes, and we’re not going to quit.”

## ‘BOOT OFFERING’ COLLECTED FOR CHILD OF SEMINARY COUPLE

By Eunsun Han

For many students at Southwestern Seminary, spring break was a welcome relief from work and study. For one student couple, however, the week entailed a heartbreaking series of events. Their son developed a numbness in the left side of his body, and when they took him to the hospital, the doctors discovered that there was tremendous pressure on his spine. To relieve the pressure, they said, the child would need to undergo a very delicate surgical procedure.

The parents, however, did not have enough money to pay for the medical bills. “This family cannot have the medical procedure done, although it’s critically important to the future of their child,” explained Paige Patterson, president of Southwestern Seminary. “They have to have \$6,000, and they don’t have that.”

During chapel on Wednesday, March 23, Patterson called upon Southwestern students and faculty to aid the family in their difficult situation. “We don’t do [collections] regularly because we recognize your poverty,” he told the chapel congregation. “But once in a while, we do that so we can help each other out and, in this case, get this couple on down the line to getting this very delicate surgery done.”

The president proposed taking up a “boot offering.” Several men responded by taking off their cowboy boots and passing them down the aisles in lieu of collection plates. Although the offering was impromptu and the congregation was unprepared, students and faculty gave generously to support the couple and the child. A total of \$3,162.08 were collected, and afterward, a donor came forward and pledged to match that amount.

When the collection was poured out before the pulpit, Patterson knelt in supplication to the Lord, asking for His hand of blessing



on the little boy and his parents. “Some here gave their lunch money,” he continued, “others have given sacrificially. You promised that you love such as these, and I pray that you would make that love known to each of these who have given this morning.”

## THEOLOGICAL

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MATTERS

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

### Why go to Bible college or seminary?

By Paige Patterson | President

Young man, you have been called to do the most delicate, life-saving surgery in the entire world. You must deal every day with the souls of men, which will never die. They will become consummate evil in hell or perpetual good as a result of Christ's work. You must take strongholds and attack them, often alone. You have to understand all that can be known about this and how Jesus provides a solution. May I offer you 10 reasons why you SHOULD attend Bible college and/or seminary? People who propose the opposite either did not attend an intensely missionary, soul-winning seminary or else paid little attention while they were there. So consider my suggestions before God. Read more at [swbts.us/1SrSJ4e](http://swbts.us/1SrSJ4e).



### Three ways to teach your kids apologetics (without them realizing it)

By Paul Gould | Assistant Professor of Philosophy and Christian Apologetics

I teach apologetics at a seminary partly because of my kids. I want them to grow up in a world where belief in God is viewed as plausible and desirable. Unfortunately, there are loud voices—Internet atheists, new atheists, new new atheists—who think belief in God is on the same level as belief in fairies, leprechauns,



and flying spaghetti monsters. And there are other voices—fideists, anti-intellectualists, naïve believers—who think evidence for God exists as much as evidence exists for a pot of gold at the end of the rainbow. Both views are extremes, and both are mistaken.

Faith in God is a reasonable faith. I want my kids to see that Christianity is true to the way things are—that it corresponds to reality. I want them to see Christianity as good and beautiful too—that Jesus and the Gospel satisfy their longings in a way that nothing else can. I want them to know what they believe and why they believe it. I want them to love the right things in the right way. In short, I want to teach my kids apologetics. In this post, I share three ways my wife and I taught our kids apologetics without them knowing it. Read more at [swbts.us/1SjJTv0](http://swbts.us/1SjJTv0).

### Letting kids learn the lessons of losing

Evan Lenow | Assistant Professor of Ethics

Spring is in the air, and fields are filling up with children playing sports. My oldest daughter just started playing soccer after a hiatus of a couple of years. Her team has lots of wonderful girls and a great coach with loads of experience. However, they have yet to win a game. The season is still young, and things could change any given weekend, but the girls are having to deal with the agony of defeat rather than reveling in the thrill of victory. It's tough to watch the girls come off the field deflated after



each loss, but it is also important for us as parents to let them learn the lessons of losing. Read more at [swbts.us/21ZAJVD](http://swbts.us/21ZAJVD).

### Are you DSL error code 631?

Charles Patrick | Vice President for Strategic Initiatives and Communications

Recently my DSL modem died. Two hours of on-the-phone tech support with “Margie” could not revive it. Interestingly, the DSL error code for a nonfunctioning modem is 666. The house was disconnected from the world for three days until a new modem arrived. No Internet connection for three days meant no email, no Amazon Prime, no Facebook, no in-the-house Wi-Fi communication and printing, no voice-over-Internet phone, and no Netflix and Apple TV. It was three days of sheer ... bliss. Read more at [swbts.us/1Pe3Xxn](http://swbts.us/1Pe3Xxn).



### “Yeah, I’ll pray for you later” – How to avoid the lie

Tommy Kiker | Associate Professor of Pastoral Theology

A friend, co-worker, or fellow church member shares with you by conversation, email, phone call, or even social media a sincere prayer concern and asks if you will join him in prayer over the matter. How do you respond? Read more at [swbts.us/1SvtPFK](http://swbts.us/1SvtPFK).



Continue reading these articles and many more at: [TheologicalMatters.com](http://TheologicalMatters.com)



## STUDENTS WIN BRAGGING RIGHTS IN FACULTY-STUDENT SOFTBALL GAME

By Katie Coleman

During Southwestern Seminary's first-ever Softball Showdown, hundreds of spectators cheered on 15 faculty members and 26 students as they went head-to-head in a friendly matchup, April 14. The faculty team had some big hitters, but the students ultimately came out victorious with a 12-8 win.

Students enjoyed the thrill of tagging their professors before reaching home plate, and professors had the opportunity to show off that they are not only skilled theologians, but also skilled ball players. Even Southwestern President Paige Patterson, the faculty team's designated hitter, made a surprise appearance in the fifth inning, a highlight of the game for everyone.

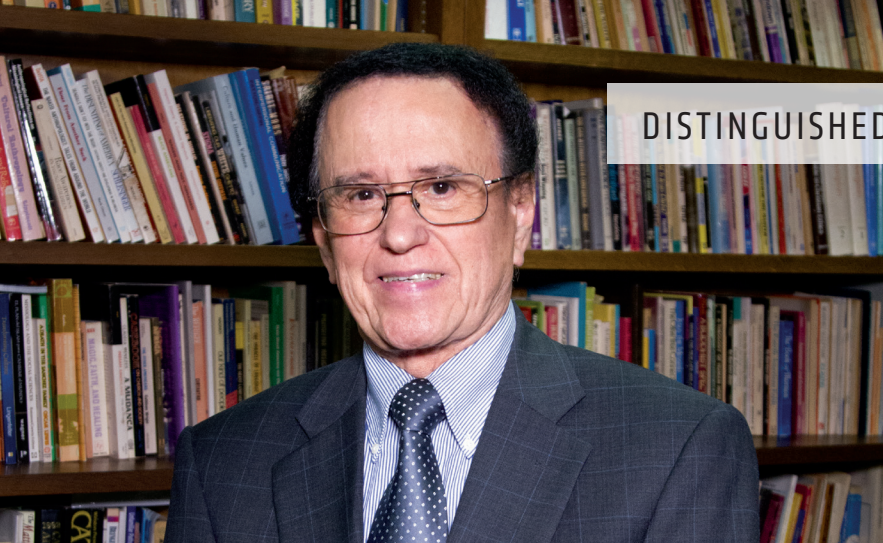
Prior to the softball game, about 650 students, faculty, and their families feasted on hot dogs and hamburgers as well as 400 pounds of crawfish brought in from Mamou, La. For everyone, the night was a win as they enjoyed camaraderie outside the classroom with their fellow Southwesterners.





To see additional photos as well as videos from Student Life and other campus activities, visit [Facebook.com/swbts](https://www.facebook.com/swbts)





## DANIEL SANCHEZ

*By Eunsun Han*

Daniel Sanchez was serving as a student missionary in Guatemala when he realized that God was calling him to a life of missions. When he returned to the United States, he gave God a “blank check” to use him in whatever way He wanted for His Great Commission. In the following decades, God led Sanchez to serve in more than 50 countries for the cause of evangelism and missions.

Born in San Antonio, Texas, Sanchez graduated from Howard Payne University in 1962. He then entered Southwestern Seminary and graduated with a Master of Divinity degree in 1966. He received a Doctor of Ministry from Fuller Theological Seminary in 1979 and a Doctor of Philosophy from the Oxford Centre for Mission Studies in 1991.

While a student at Southwestern, Sanchez found great encouragement in the seminary’s emphasis on missions. It was at Southwestern that he imbibed the key principle he would personify in the years to come—to build a vibrant ministry based on relationships around the world.

After graduating from Southwestern, Sanchez and his wife, Carmen, were appointed as missionaries to Panama by the Foreign Mission Board (now International Mission Board). They served there from 1967 to 1971. During that time, Sanchez held the position of academic dean at Panama Baptist Theological Seminary, where he developed curricula, hired and equipped professors, and determined courses to be taught each semester.

Upon returning to the United States at the end of his term, Sanchez accepted the position of assistant director for the Home Mission Board (now North American Mission Board) in Atlanta, Ga. He later became the evangelism director and the state missions director of the Baptist Convention of New York, where he led state missionaries and pastors in evangelism and church planting.

In 1983, Sanchez accepted the invitation to become a missions professor at Southwestern, and he has been there ever since. Currently, he is also associate dean of the Roy Fish School of Evangelism and Missions and director of the Scarborough Institute for Church Growth.

Recently, Sanchez played a crucial role in the launch of Southwestern’s Global Theological Innovation (GTI). Today, he continues to minister through this program, helping to strengthen seminaries worldwide. He says fostering relationships for this work has become a clear goal in his life.



## TED TRAYLOR

*By Eunsun Han*

Known for his staunch defense of the Christian faith, Ted Traylor is dedicated to preaching the Gospel and training his flock to be fully devoted followers of Jesus. In addition to pastoring Olive Baptist Church in Pensacola, Fla., since 1990, Traylor operates a weekly radio and television ministry, “At the Heart of Things,” reaching thousands of homes along the Gulf Coast with the Word of God.

Born in Detroit, Mich., in 1953, Traylor surrendered his life to Christ when he was 10 years old. During his college years at Samford University in Birmingham, Ala., Traylor pastored the New Lebanon Baptist Church in Odenville, Ala. He met his wife, Elizabeth, at Samford, and they were married in 1976. After graduating from college in 1977, Traylor entered Southwestern Seminary, where he earned his Master of Divinity (1981) and Doctor of Ministry (1986).

“There is no doubt that my years at Southwestern were the most formative years of my ministry from an educational standpoint,” Traylor says. “They were great years not just for myself, but for Elizabeth and for our marriage.”

In addition to his ministry at Olive Baptist, Traylor has served the Southern Baptist Convention (SBC) in various capacities. He served as president of the Florida Baptist Convention in 1995, first vice-president of the SBC in 2000, and president of the 2004 SBC Pastors’ Conference. He also served as a moderator in the 2010 Pensacola Bay Baptist Association and was part of the 2010 Great Commission Resurgence task force.

At Olive Baptist, Traylor tries to integrate social works as part of their efforts to spread the Gospel. He says the wake-up call came 11 years ago when a hurricane passed through the area and his church began aiding the affected with food, clothing, and medical service.

“I was always just a preacher of the Gospel, but there was a really big change in my life when we applied the Gospel to everyday living,” Traylor says. “We need to have that kind of outreach in order to reach the people with the Gospel.”

Traylor’s advice to the future preachers at Southwestern highlights the importance of preparing for ministry. “Sharpen your axe,” he says. “Prepare your life to do the good work that God has called you to do.”



## Alumni Updates

### 1980

David L. Drake (MDIV 1981) to Truett-McConnell College, Cleveland, Ga., as director of church relations, with wife, Marilyn J. Drake, nee McAbee.

Ben D. Craver (MDIV 1986, PHD 1994) to Wayland Baptist University San Antonio Campus, San Antonio, Texas, as professor of religion and philosophy. Also, wing chaplain for the 5th Air Wing, Texas State Guard, supporting the 149th Fighter Wing of the Texas Air National Guard.

## Retirement

Lee M. Thompson (MDIV 1976) retired with wife, Mali Thompson, nee Kilen, living in Castle Rock, Colo.

Darrell W. "Danny" Mitchell (MDIV 1980) retired with wife, Eunice E. Mitchell, nee Eudy.

Ronald C. Winsman (MDIVBL 1990) retired with wife, Cynthia "Dee" Winsman, living in Mapanza, Zambia.

## Anniversaries

L.D. Patrick (DipTH 1963) and Mickey Ruth Patrick, nee Williams (AscRE 1963), 70th wedding anniversary (April)

## Memorials

John S. Brunson

Nancy Burke

Udean Burke

Myron M. Crawford

Douglas R. Dehnel

James Fletcher

Paul R. Kiehn

Andrew W. King, Sr.

Holli F. Lancaster

Sandra Mayo, nee Snipes

Jean Shamburger

June Tise

### 1940

Frances O. Osborne (MRE 1942)

### 1950

Joseph L. Emery (BDIV 1950)

Gordon D. Dorian (BDIV 1954)

Helen S. Whitesitt (MRE 1955)

Lowell C. Schochler (BDIV 1956)

Helen Stuart (MRE 1956)

Stanley O. White (BDIV 1956, THD 1965)

Charles Alvin Tope, Sr. (BDIV 1957)

### 1960

Gerald L. Stow (MRE 1964)

Roberta D. Holiday (MRE 1967)

Bobby R. Norris (BDIV 1967)

Eldred L. Hill (DipTH 1968)

### 1970

William L. Jones (MDIV 1973)

David M. Wilson (MM 1979)

### 2000

Michael D. Menasco (MACE 2000)

## 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:

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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

# HELPING PEOPLE READ THEIR BIBLES BETTER

By Barry McCarty

In the time of Nehemiah, the Jews who returned from exile in Babylon to rebuild Jerusalem experienced a great revival. After the Persians conquered the Babylonians, King Cyrus allowed a remnant of the Jews to return to Jerusalem and rebuild the temple. Over the space of about 100 years, three waves of exiles resettled Jerusalem. The first wave, led by Zerubbabel, rebuilt the temple during the time of the prophets Haggai and Zechariah. Ezra led a second wave, and then Nehemiah came and rebuilt the walls around the city.

Ezra was a teacher and priest whose primary purpose was teaching God's law to a generation of Jews who had forgotten it. When Ezra first arrived in Jerusalem, the moral and spiritual condition of the people was deplorable. But as he taught them God's Word, they began to respond with loving obedience to God. Things continued to improve when Nehemiah arrived to serve as the governor of Jerusalem, challenged the people to trust God, and helped them rebuild the walls.

After the walls were completed, there was a great spiritual hunger among the Jews to know more of the Word of God. Nehemiah 8 describes a remarkable gathering of the whole

nation—almost 50,000 people at that point—wherein Ezra read the Law of God and the other priests moved among the people to explain what Ezra was reading. It is a powerful scene. People wept as they heard the law. They lifted their hands toward heaven and shouted, "Amen! Amen!" Then they fell on their knees and bowed down in worship to the Lord. Most importantly, the Bible says that they began to obey God's Word. When Ezra preached the Word of the Lord, people got right with God.

Nehemiah 8:8 sums up the key action that made this great revival possible:

"They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading."

That compact verse describes the essence of what the Southwestern School of Preaching calls *text-driven preaching*. It is expository preaching that is not satisfied with sermons that are *about* a text or draw a few interesting points *from* a text, but seeks to capture, as closely as possible, the *substance, structure, and spirit* of the biblical text itself. It envisions preaching that helps people hear exactly what the Bible teaches in the way the Bible teaches it.



The aim of our text-driven preachers is the same as Ezra: to help people hear the Word of God clearly and understand what they are hearing. As our president, Paige Patterson, has put it, "A sermon should help people read their Bibles better." Our faculty is committed to raising up a new generation of Ezras who will help people understand the Word of God and experience the true revival and spiritual awakening that always follow anointed biblical preaching.

**BARRY MCCARTY** is professor of preaching and rhetoric in Southwestern Seminary's School of Preaching. He came to Southwestern after 22 years as a senior pastor, following 18 years in higher education. McCarty earned his Ph.D. in rhetoric and argumentation from the University of Pittsburgh in 1980.

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A man in a dark blue suit, white shirt, and red patterned tie stands behind a wooden podium. He is holding an open Bible high in his right hand. A microphone is positioned in front of him. The background is dark.

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