

SUMMER 2017

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MINISTRY IN THE LAND OF THE REFORMATION

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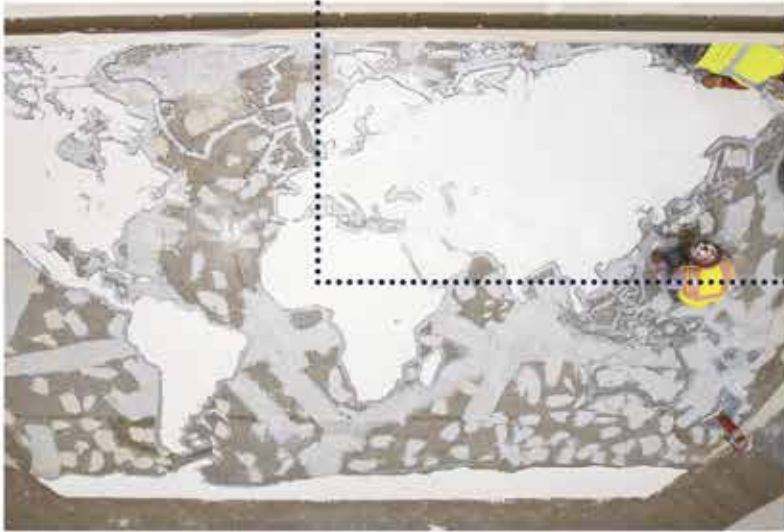
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MATHENA HALL

GRAND OPENING



Mathena Hall is the future home of the Roy Fish School of Evangelism and Missions and the L.R. Scarborough College at Southwestern Baptist Theological Seminary. The new 77,000-square-foot building is located on the immediate west side of Pecan Manor and contains up-to-date classroom facilities and a permanent Lottie Moon exhibit (including her house from P'ingtu, China). Lottie Moon was a Southern Baptist missionary who spent nearly 40 years teaching and evangelizing in China; the SBC's Lottie Moon Christmas Offering is named in her honor.

MATHENA HALL
DEDICATION CEREMONY
Wednesday, October 18, 2017
Southwestern Baptist Theological Seminary
Fort Worth, Texas

IN THIS ISSUE

MINISTRY IN THE LAND OF THE REFORMATION

FEATURES

10 REVIVING A POST-CHRISTIAN LAND

Europe, once synonymous with Christian culture, has departed significantly from its spiritual heritage. Comprising mostly post-Christian nations, the continent is in great need of revival, and an army of Christ-followers are actively working to meet that need, ministering in the land of the Reformation in order to awaken its people to the truth of the Gospel.

12 KINDLING THE FLAMES OF A NEW REFORMATION

Germany's post-Reformation history is plagued by theological liberalism, and few Germans today hold to a high view of Scripture. But through such institutions as Southwestern Seminary and Bibelseminar Bonn, students are being equipped to preach and teach God's inerrant Word, and the fruit of their ministries is on the verge of sparking a new reformation in Germany.

24 OVERCOMING SPIRITUAL APATHY: EQUIPPING EVERYDAY FOLLOWERS OF CHRIST TO REACH THE LOST IN SWEDEN

Present-day Sweden is characterized by postmodernism, individualistic philosophies, and a resistance to organized religion. Missionary David Moench labors in this context, and God graciously grants him opportunities to discuss faith as a personal relationship rather than an institutionalized church.

32 BRINGING CHRIST TO THE CZECH REPUBLIC, ONE PRAYER AT A TIME

Practices such as "statue-rubbing" in the Czech Republic betray the culture's supposed atheism. Missionaries Larry and Melissa Lewis strive to dig beneath the layers of false beliefs and inform Czechs of the reality of Jesus Christ.

42 ENCOURAGE, EQUIP, AND EMPOWER: TRAINING NATIONAL PARTNERS AS CROSS-CULTURAL MISSIONARIES

Mick Stockwell works as a strategy training associate for the International Mission Board in the Czech Republic, but he understands his ministry is not about him or what he can produce; rather, it is about what he can do to prepare national partners to fulfill the Great Commission on their own.

IN EVERY ISSUE

- 4 UPCOMING EVENTS
- 5 LETTER FROM THE PRESIDENT
- 6 FIRST LOOK
- 46 CAMPUS NEWS
- 63 AROUND THE WORLD
- 64 LAST WORD

HIGHLIGHTS

- 56 THEOLOGICAL MATTERS
- 57 EVERYDAY EVANGELISM
- 58 STUDENT LIFE
- 62 DISTINGUISHED ALUMNI



ON THE COVER

Commemorative doors at All Saints' Church in Wittenberg, Germany, featuring Martin Luther's 95 theses.

JULY

4	Independence Day	Offices closed/classes dismissed
5-23	Thailand Mission Trip	
10-26	Oxford Study Program	
July 31 - August 4	Pioneer Camp	For grades 1-6 swbts.edu/childrenscenter

AUGUST

11-12	Certification in Biblical Counseling: Levels 1-3	swbts.edu/bccertification
21	New Student Orientation	Houston campus
22	New Student Orientation	Fort Worth campus
24	Convocation – Fall Semester begins	Fort Worth campus
28	Convocation – Fall Semester begins	Houston campus, Darrington extension

SEPTEMBER

4	Labor Day	Offices closed/classes dismissed
29-30	Certification in Biblical Counseling: Levels 1 & 2	swbts.edu/bccertification

LOOKING AHEAD

September 29 - October 7	Student Reformation Study Tour	
October 18	Mathena Hall Dedication	
October 26	Experience Southwestern	swbts.edu/experience
October 26-28	National Women's Conference in Brazil	
November 2	Handel's Messiah	
December 8	Keyboards and Carols at Christmas	
December 15	Fall Graduation	

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SOUTHWESTERN
BAPTIST THEOLOGICAL SEMINARY

a letter from **THE PRESIDENT**

CRADLED IN YOUR HAND IS THE COPY OF SOUTHWESTERN NEWS FOR THE SUMMER OF 2017. OUR FORMER president Dr. Naylor used to say, “The sun never sets on Southwestern Baptist Theological Seminary.” By these words, of course, he meant that our graduates literally have gone to the ends of the earth. This is reflected in the Martyrs’ Walk that is part of our new Mathena Hall building. As one walks along to enter the building, he will see the names of all the martyrs that Southern Baptists have had through the years, some of them graduates from Southwestern Seminary.

However, even while we salute the martyrs, we also express our gratitude to God for the thousands of missionaries who have felt the call of God to go to the peoples of the world who do not know Him. In this issue particularly, you will see the story of Southwestern graduates who have felt the call of God to Europe and around the world. Just about every newscast is now reporting that Europe is in trouble. But the truth is that Europe has been in trouble for a long time; and, unfortunately, the United States seems determined to commit the same mistakes of Europe 25-50 years later. Consequently, Southwestern Seminary expresses its gratitude to those who have felt the call of God to go back to Europe and plant vital Christianity once again in the midst of precious peoples who wander without any idea of what it means to be saved.

This issue also tells the story of the magnificent accomplishments on the campus of Bibelseminar in Bonn, Germany, as well as what is transpiring in many other circumstances. What makes this all so important is that 500 years ago this year, Martin Luther nailed the 95 theses to the chapel church door in Wittenberg.

The event of the nailing of the theses to the chapel church door is often referred to as the beginning of the Reformation. The truth is that the Reformation was already afoot, but this became a matter of stellar note as the Gospel began to penetrate the darkness of Europe 500 years ago. So in this year in which we remember that event, join us also in celebrating what I believe to be a coming revival in Europe. I believe that God is going to use our Southwestern alumni, as well as those from many other places, to bring a great renewal to Europe and the entire globe. Please join me in praying to that effect.



Until He Comes,

A handwritten signature in black ink, reading "Paige Patterson". The signature is written in a cursive style with a long, sweeping underline.

Paige Patterson





COLOGNE, GERMANY

This chalk drawing of Jesus sits in front of the Cologne Cathedral, the most visited landmark in Germany with some 20,000 visitors per day. A testament to the country's Christian heritage, the site contrasts with the present-day secularism among the German people, thus emphasizing the need for Bible-believing followers of Christ to preach the Gospel in this land.

STOCKHOLM, SWEDEN

This Swedish skyline features such buildings as the Swedish House of Nobility, The German Church, and the Riksdag Building, known as "The Old House of Parliament." Such feats of architecture are a common sight throughout Europe. Although missionary David Moench faces skepticism from those who reside in one of the least religious countries in Western Europe, he has witnessed growth in the body of Christ as people respond to the Gospel message in genuine faith.





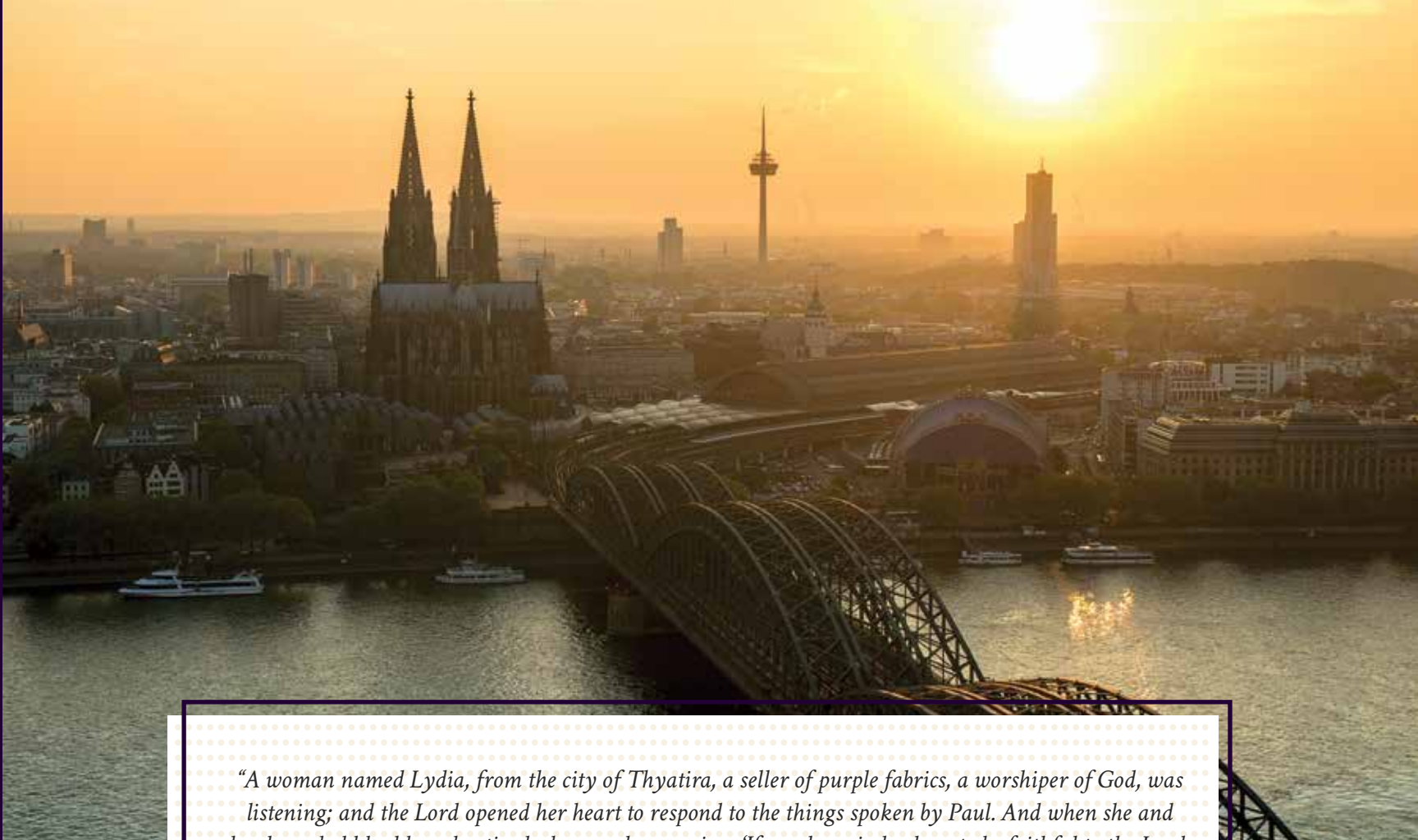
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Reviving a post-Christian Land

BY ALEX SIBLEY





“A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and stay.’ And she prevailed upon us.” (Acts 16:14-15)

Beginning with Lydia’s profession of faith in Christ—the first recorded profession in all of Europe—Christianity steadily became more and more significant to and widespread throughout the continent. Eventually, it became a cornerstone of European culture and the entire Western world.

Europe proved to be the seedbed for a significant development in the understanding and practice of Christianity in the 16th century. In 1517, Martin Luther, professor of moral theology at the University of Wittenberg, Germany, wrote *Disputation on the Power of Indulgences*—more popularly known as his 95 theses—which challenged both the authority and doctrine of the Catholic Church. This sparked the Protestant Reformation, whereby reformers protested what they believed to be unbiblical practices of the Roman Catholic Church, and promoted a return to sound biblical doctrine. This, in turn, led to the formation of such Christian denominations as Lutheranism, Presbyterianism, and Methodism. (Even Baptists must acknowledge appreciation for Luther’s convictions, such as *sola fide*—salvation by faith alone—which they honored more consistently than Luther himself.) The Reformation also initiated profound and lasting social and political change in nearly all of Europe.

Now, 500 years after the beginning of the Reformation and roughly 2,000 years after Lydia’s conversion, the land that was once nearly synonymous with Christian culture has become an increasingly secular continent. While Christianity remains the largest religion in the majority of Europe, a growing proportion of the region identifies as atheistic, agnostic, or simply irreligious. In Germany, for example, roughly 35 percent of the population identifies as “not religious,” with Eastern Germany—where the Reformation began—regarded as the least religious region in all of Europe.

Increased secularism is in contradiction to the rich spiritual legacy of Lydia, the reformers, and the countless other generations of believers over the last two millennia. Europe is unquestionably in need of revival; of being awoken to the truth it once knew—that Jesus Christ is Lord, and there is no other name under heaven by which man must be saved (Acts 4:12).

In this context, and for the purpose of meeting this exact need, Christians today are ministering in the name of Jesus Christ throughout the European continent. This issue of Southwestern News tells the story of a few of these laborers who are ministering in the land of the Reformation in order to revive its post-Christian nations. By the Lord’s blessing, ministers such as these are finding success, and little by little, the land is returning to its spiritual roots. May the Lord open more and more hearts to respond to the things these ministers speak.





Kindling the flames of a new Reformation

BY ALEX SIBLEY

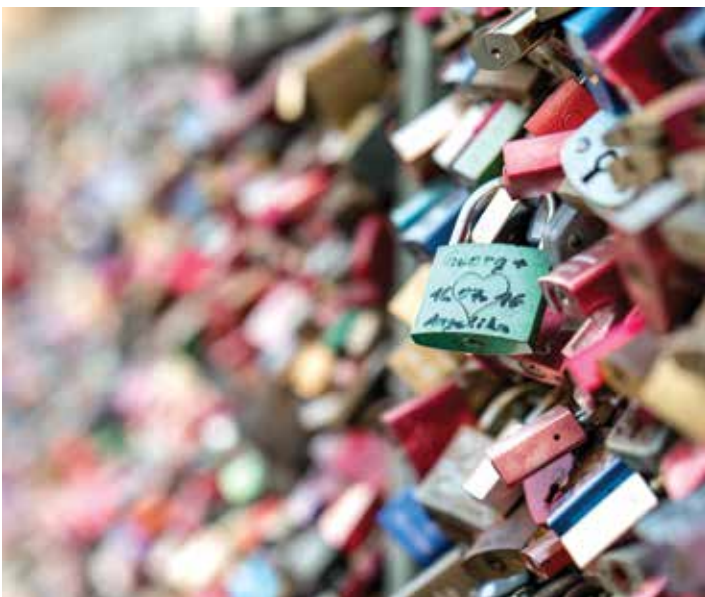
PHOTOS BY ADAM COVINGTON & MATT MILLER

André Töws counts it a great privilege to minister in Germany, which boasts a significant spiritual heritage as the birthplace of the Protestant Reformation.

Unfortunately, this is not Germany's only legacy with regard to Christianity. German theologians such as Friedrich Schleiermacher and Rudolf Bultmann guided Christian

academic thought toward liberal theology and textual criticism of the Bible, causing people to question the accuracy and trustworthiness of God's Word.

"Because of the Reformation, there is a church in almost every little town. In every church, there is a pulpit. Every Sunday, there is preaching from the pulpit. But sadly, in most places, the Bible is not preached anymore," Töws says in regard to the influence of liberal theologians.



As pastor of a Baptist church in Cologne, Germany, Töws combats people's low view of Scripture by preaching the Bible as God's inerrant Word, relevant to every aspect of life, and containing God's saving truth. He is one of a growing number of German Christians who affirm such a view and strive to see fellow Germans return to this perspective. In a sense, then, these Christians are striving to kindle a new reformation, destroying the secularism that has plagued the country and seeing the masses worship Jesus Christ as Lord.

"I truly believe that in the 500th anniversary of the Reformation, the Lutheran Church is farther away from Luther's faith than ever before," Töws says. "With his translation [of the Bible into German], Luther brought the Bible back to the people. Five-hundred years after the Reformation, we need to bring the people back to the Bible."

Töws is a student of both Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Bibelseminar Bonn (BSB) in Bonn, Germany. These two institutions have partnered together to strengthen the next generation of pastors, leaders, and missionaries in character, academics, and their personal walks with the Lord. Andy Wiebe, student dean and lecturer at BSB, adds that they aim to help students "see that God's Word is the only solid ground to understand their purpose in life, and encourage them to live a life that glorifies and pleases God."

The increasing theological liberalism of the 19th and 20th centuries has rendered such theological education paramount. This is why, in 1993, Russian-German Baptists and Mennonites, who fled persecution in the former Soviet Union in preceding decades, founded BSB.







“Over 700 churches have been planted in the past 40 years,” Wiebe says concerning the results of this influx of Russian-German believers. “The need for a conservative, Bible-believing seminary and training center for preachers, missionaries, and laypeople became apparent in a country of churches, seminaries, and mission organizations that embraced liberal theology and a secular lifestyle.”

Regarding not just liberalism but also the overall lostness of the nation and the resultant need to train church leaders, BSB President Heinrich Derksen says, “German churches are empty on Sundays. Less than 2 percent are evangelicals. In East Germany, we have more atheists than in any other country in the world. Yet, this is the place where Luther started his reformation. After 40 years of communism, people know nothing about Christianity. Some haven’t even heard the name of Jesus. This is where we start churches today.”

In 2005, a partnership with Southwestern Seminary expanded BSB’s program offerings to include a Master of Arts in Theology degree. Furthermore, two Southwestern professors, Friedhelm Jung and Helmuth Pehlke, teach exclusively at the BSB campus.

“[Our students] have to know the basic tenets of liberal theology and must be able to dissect their arguments and apologetically dispute their claims,” Derksen says. “Unfortunately, at the German universities, liberal theology is presented as the only academic option. This is why we are so thankful that we are able to partner with Southwestern to offer our students a biblically faithful theological perspective taught at a high academic level.”

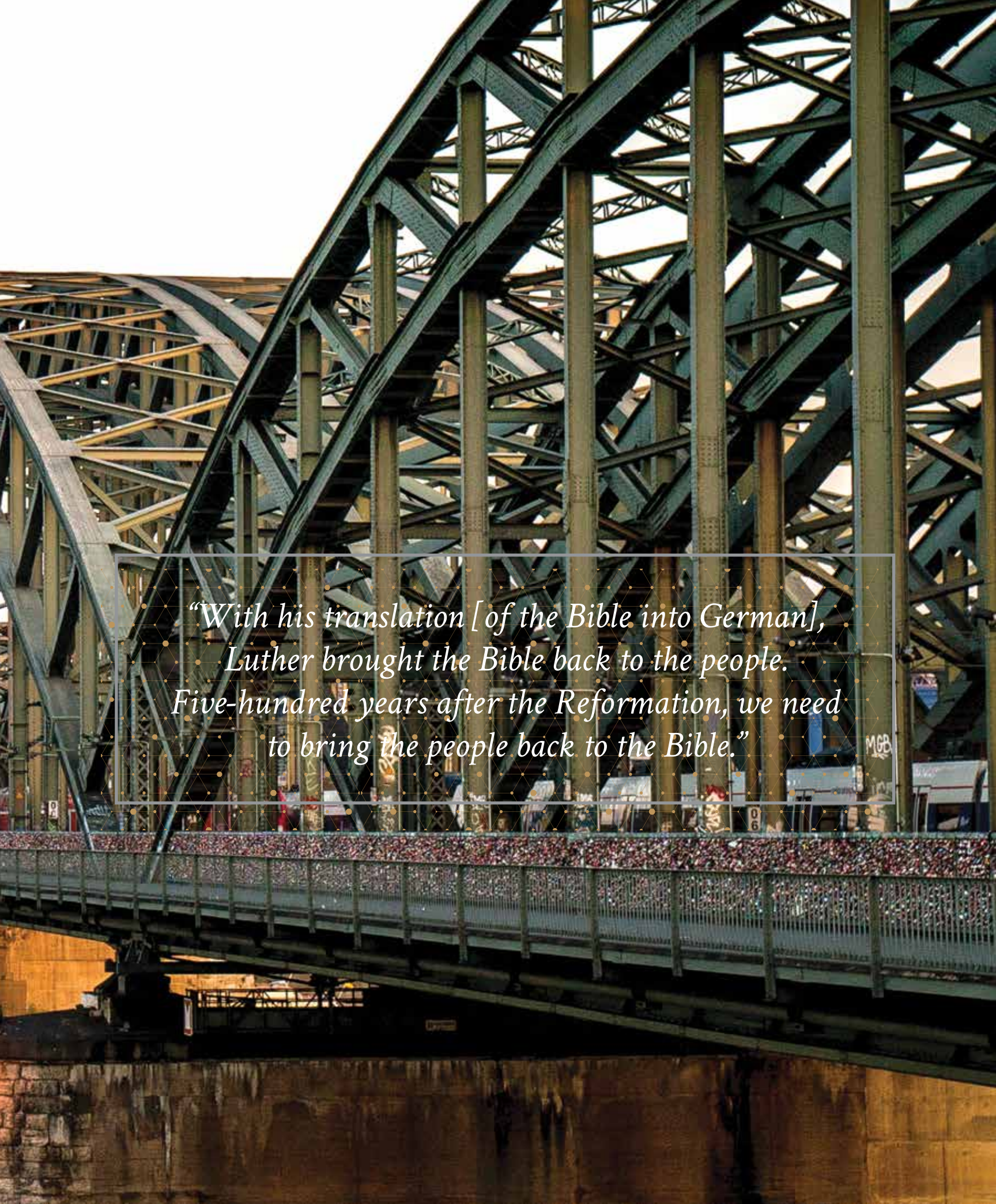
Töws began attending BSB’s undergraduate program in 2006. He already pastored a church at that time, but, he says, “there was a fire in my heart to study the Bible more deeply.” After three years, he wanted to deepen his studies even further, particularly with regard to biblical languages, so he enrolled in Southwestern’s M.A. program, studying in both Bonn and Fort Worth. He plans to complete the program later this year.

“When I started preaching at the age of 18, I had no theological training. So I really know the difference,” Töws says of the impact of his time at seminary. “Southwestern gave me a great passion for exegesis and expository preaching. But not only the passion. Southwestern sharpened my skills and gave me wonderful tools in order to study God’s inerrant Word more deeply and more faithfully.”

Töws is one of BSB’s many alumni who, having been adequately equipped to minister God’s Word, are now aiming to change the world with the Gospel. Töws preaches, teaches, counsels, and does missions through his church, all with the aim of equipping his people to be a Great Commission church. “I want every member to develop a Christlike mindset and to have a great passion to reach lost people,” he says.

One of his church’s specific ministries is reaching out to the numerous refugees who have come to Germany from the Middle East. The ministry began with Farsi-language small groups, but as these groups grew, the church decided to offer Farsi-language worship services led by an Iranian missionary. The church now welcomes more than 300 refugees to these services each week.





*“With his translation [of the Bible into German],
Luther brought the Bible back to the people.
Five-hundred years after the Reformation, we need
to bring the people back to the Bible.”*





In addition, the church has rented a café across the street from the church building where, twice a week, Farsi-speaking evangelists assist refugees with their various needs, including spiritual ones. “The harvest is ripe,” Töws says. “Every Sunday, people from Iran are receiving Christ as their personal Lord and Savior.”

The church baptized 88 refugees in one of their services last year. “It is so encouraging to see firsthand how the Lord is saving sinners and transforming them into saints who really want to be like Christ,” Töws says. “Being part of that is pretty rewarding.”

Other BSB students evangelize on the streets of Bonn and nearby Cologne; regularly drive to Turkey to distribute thousands of copies of the New Testament; minister to refugees, the homeless, and drug addicts in a nearby shelter; preach in local churches; and participate in church planting endeavors.

Reflecting on all the BSB students’ work, Wiebe says, “I have the honor to guide, inspire, and train many future preachers, missionaries, and laypeople in Germany who will reach people for Jesus Christ and will serve thousands of people in the church. It is humbling to hear from former students when they start new churches or new mission endeavors, because God shaped them through our ministry in the classroom and practical ministry training.”

Derksen, too, takes great pride in his students’ achievements as they seek to serve the Lord. “Over 90 percent of our graduates

are in ministry either in the church or on the mission field,” he says. “I love having the chance to attend ordination ceremonies for our graduates and to see how our students are on fire for the church. When I visit various mission fields, I always meet former students. They tell me how greatly their time at BSB has impacted their ministry.”

“I also enjoy having the chance to hear former students preach,” Derksen adds. “I am amazed that they often preach better than their homiletics professor, which is me.”

This spiritual fruit—the result of BSB and Southwestern Seminary’s collective efforts to combat the liberalism and godlessness of this post-Christian nation through theological education—proves that Germany is inching back toward its spiritual roots. And as people gradually return to a high view of God’s Word, perhaps a continent-wide revival—led by ministers like Pastor Töws—will be sparked.

“We see ourselves as a movement that was directed by God to Germany, the land of the reformation of Martin Luther, to remind the people of Germany of the power of God’s inerrant and life-giving Word,” Wiebe says. “It is a calling by God to use the spiritual legacy of Luther’s reformation to show through word and deed that faith in Jesus Christ is not a dead religion. We are ready for a new reformation that will bring the churches back to Jesus and God’s Word.”

A LOOK
AT THE

Land of Luther



1 WITTENBERG

The city in which the Reformation began. There, Luther lived and taught for 36 years. His 95 theses were nailed to the door of Schlosskirche (Castle Church) in Wittenberg. Today, this church contains the text of these theses, cast in bronze in 1855, as well as Luther's tomb.

2 LEIPZIG

Site of the Leipzig Debate, a theological disputation between Luther and Johann Eck in 1519. Initially a debate between Eck and Andreas Karlstadt on Luther's teachings concerning free will and grace, the debate expanded to include such matters as the existence of purgatory, the sale of indulgences, the need for and methods of penance, and the legitimacy of papal authority when Luther entered the discussion. The debate led Pope Leo X to censor Luther and threaten him with excommunication from the Catholic Church in 1520.

3 EISENACH

Between 1498 and 1501, the young Martin Luther attended the St. George's Latin school in Eisenach in preparation for his studies at the University of Erfurt. In 1521, while fleeing from the wrath of the emperor and pope, a fake kidnapping was staged by Luther's friend and protector, Frederick the Wise, in order to hide Luther in Wartburg Castle. Luther lived and worked there almost a year. Among other things, he translated, for the first time, the New Testament into the German language.

4 ERFURT

In his early years, Luther attended the University of Erfurt. Founded in 1379, this university ranks among the oldest universities in Germany. After Luther took a vow to become a monk, he entered the Augustinian Monastery and lived there for six years (1505- 1511).

5 WORMS

At the 1521 Diet of Worms, Luther was asked to appear before the emperor and recant his views. Luther's response has since become famous:

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen.

Following the assembly, Luther fled to Wartburg Castle, and Emperor Charles V issued the Edict of Worms, which declared Luther a heretic.

6 MAINZ

On October 31, 1517, Martin Luther sent a letter containing his 95 theses to the Archbishop of Mainz, Albert of Brandenburg, under whose authority indulgences were being sold. (This date is thus regarded as the beginning of the Protestant Reformation.) Though the theses were intended to facilitate discussion, Albert suspected Luther of heresy, and after conferring with advisers and theologians at the University of Mainz, he requested action from Rome. This ultimately led to Luther's excommunication from the Catholic Church.

7 EISLEBEN

Martin Luther was born in this West German town on November 10, 1483. He returned to Eisleben often throughout his life, and he died there on February 18, 1546. He was baptized in Eisleben's St. Peter and Paul Church, and he preached his final sermons at St. Andrews Church. Both of these churches still stand in Eisleben today.



Overcoming spiritual apathy:



EQUIPPING EVERYDAY FOLLOWERS OF
CHRIST TO REACH THE LOST IN SWEDEN

BY KATIE COLEMAN

PHOTOS BY MATT MILLER



In some cultures, if one person comes to Christ, that person's entire family, community, or village will likely follow soon thereafter. In Sweden, however, it is much more difficult to access groups of people with the Gospel message.

"In Sweden, if you win one, you win one. Others will not quickly follow suit," says missionary David Moench. In fact, he adds, new believers typically face skepticism from family and friends, or, at best, "just tolerance."

For the past five years, David and Laura Moench have ministered in Stockholm, Sweden, serving with a local church planting team, sharing their faith with the community, and training "everyday followers of Christ" to be better equipped to reach their communities with the Gospel. Moench says that Swedish culture prides itself on openness and tolerance, so spiritual conversations in the broadest sense are acceptable. However, he continues, identifying as a Christian might as well be a confession of one's belief in the Easter Bunny or some other fairy tale.





But the good news of the Gospel is not a fairy tale, Moench says. The Gospel is a real and life-changing message people need but are not always willing to hear. Sweden is one of the least religious countries in the Western world, and there is no perceived need for God. So for Moench and other workers in the region, patience and diligence are essential as they reach the lost and prayerfully wait to see the fruit of their labor.

Moench grew up in Nashville, Tenn., and was saved prior to his senior year of high school. Later responding to the call to minister to youth, Moench worked with Young Life and taught Sunday School during his college studies at Baylor University.

His plans to be a teacher and coach changed, however, the summer after his graduation. Working at a summer camp with seminary students from across the country, Moench realized God was calling him to be equipped and prepared for ministry.

Although uncertain of what seminary he was supposed to attend, God eventually led him to Southwestern Seminary, where he graduated with his Master of Arts in Religious Education in 1983. He says his time at Southwestern gave him foundational tools and values for any ministry context. "The passion of my professors in youth education helped me love those I was called to serve," Moench says.

Following his graduation from Southwestern, Moench served as a youth and recreation minister in Tennessee for six years before responding to God's call to serve internationally. Initially appointed

to serve in Scotland, he and his wife Laura were later transferred to Germany and then Sweden. They have now served in Western Europe for nearly 30 years.

In 2012, the Moenches moved to Stockholm, where they now serve as "cluster leaders" for the Nordic region (Sweden, Norway, Denmark, Iceland, Finland, Latvia, Lithuania, and Estonia). Because they oversee 150 workers and seven team leaders, in addition to their primary work in Sweden, the Moenches spend a fair amount of time traveling to other countries to train missionaries.

Much like in the other Western European countries in which they served, Moench says it is easy to start conversations with people in the secular society of Sweden, but Christian beliefs are often welcomed with indifference. "Coming to one of the most secular and post-Christian of the European countries, we have found that there are few stereotypes or prejudices now in young people," Moench explains. "It is easy to start spiritual conversations, but it is hard to see them bear the fruit of salvation."

Moench warns that believers must not see the number of churches in Europe, the spiritual heritage of the Reformation, or any moral goodness in the culture and confuse that for genuine faith or genuine conversion. As the effects of the Protestant Reformation spread throughout Scandinavia in the 16th century, the Swedish monarch Gustav Vasa adopted Lutheranism and declared Sweden a Lutheran nation in 1544. Thus, from the time of the Reformation until 2000, the Lutheran church was the official state church of



Sweden. Presently, about 60 percent of Swedes are members of the Church of Sweden, but only 29 percent of the population claim to be religious, and only about 2 percent identify as evangelical.

“Never confuse spiritual heritage with living faith,” Moench explains. Although the words and deeds of Christ may be reflected in the Swedish culture through the country’s generosity, peaceful living (Sweden recently celebrated 200 years of neutrality), and tolerance, Swedes have also seen the negative effects of an established religion. “They have seen the corruption of their national church through humanistic beliefs and forums for acceptance of all people and behaviors,” Moench says.

One example is the Lutheran church’s opposition to a piety movement in the 18th century, which led to the passing of laws that prohibited the study of Scripture in one’s home without the presence of a Lutheran priest. Moench says that although the current culture reflects the movement that prompted the overturn of such laws, there is an absence of genuine faith.

“The freedoms in society have their roots in that movement, but not the genuine faith that it sparked,” Moench says. “We need to show genuine conversion, not just liturgy or good social actions.”

Present-day Sweden is characterized by postmodernism and individualistic philosophies. Swedes seek to extend tolerance to other people and cultures, but Christianity is widely viewed as an unacceptable option for the modern life. Many believe religion has no benefit on society. Rather, Moench says, they view it as a crutch for the weak or marginal and as the source of conflict in the world.

Although oftentimes difficult, Moench says God has equipped him and his fellow missionaries to connect with post-moderns, and He has given them numerous opportunities to discuss faith as a personal relationship rather than an institutionalized church. “We try to begin with the brokenness that is in personal relationships, life, and society as a result of people making choices to satisfy themselves,” Moench says. “It is a slow process and a journey for most.”







Moench says Swedes are a generally charitable people and have a desired social welfare, but there is still a high degree of loneliness. The individualistic nature of most people ultimately proves faulty, as many express a true desire for community and connection.

“Post-moderns love community and experience, which are some of the best parts of a healthy church,” Moench says. “If we can show these traits, they will listen.”

Since they moved to Stockholm in 2012, Moench has been part of a local church planting team that started *Fridhemskyrkan* (Peace Home Church). In four years, the church has seen God use their time and outreach to bring new members to the church, growing it to 50 adults and children who regularly attend each Sunday.

Moench and his team went out twice a month to distribute coffee and share about their love for the city of Stockholm in the early days of the church plant. Simple acts like this have opened many doors for Moench and other believers to share their faith and have spiritual conversations with people in the local neighborhoods.

One such person was a young actress they met while handing out free coffee. She began to attend the church’s gatherings, although infrequently. She continued to return to this community of believers, who welcomed her despite her unbelief and shared their own testimonies of faith. Finally, after many church gatherings and meals with church members, she responded to the message of the

Gospel with faith and confessed her sin and need for forgiveness.

In addition to serving with this church plant, Moench is also connected to a “simple church” movement in Sweden, which focuses on small group meetings in homes or cafés throughout the country. Although they do not use the typical liturgies and structures of a traditional church gathering, these churches seek to facilitate relationships and multiplication by sharing the truth found in God’s Word. “For a country where reading the Bible in your home was illegal 150 years ago and the state church was only disassociated from the government in 2000, this is fairly radical,” Moench says.

Moench is encouraged by the growth of the church in its various forms, and he has seen many new workers called to serve in the “fields ripe for harvest.” As he and other workers reach the lost in Sweden, Moench is prayerful that God will send more ministry partners to Europe. “The hope is to equip everyday followers of Christ to be bold about their faith and that groups will form from new believers,” Moench says.

When training and equipping these Christ-followers, Moench says modeling a life of genuine faith is key. “It is about discipling them and incorporating them into a healthy church. This is encouraging in a place where people are seen as introverted and religion is a personal area of life that is rarely discussed.”





Bringing Christ to the Czech Republic, one prayer at a time

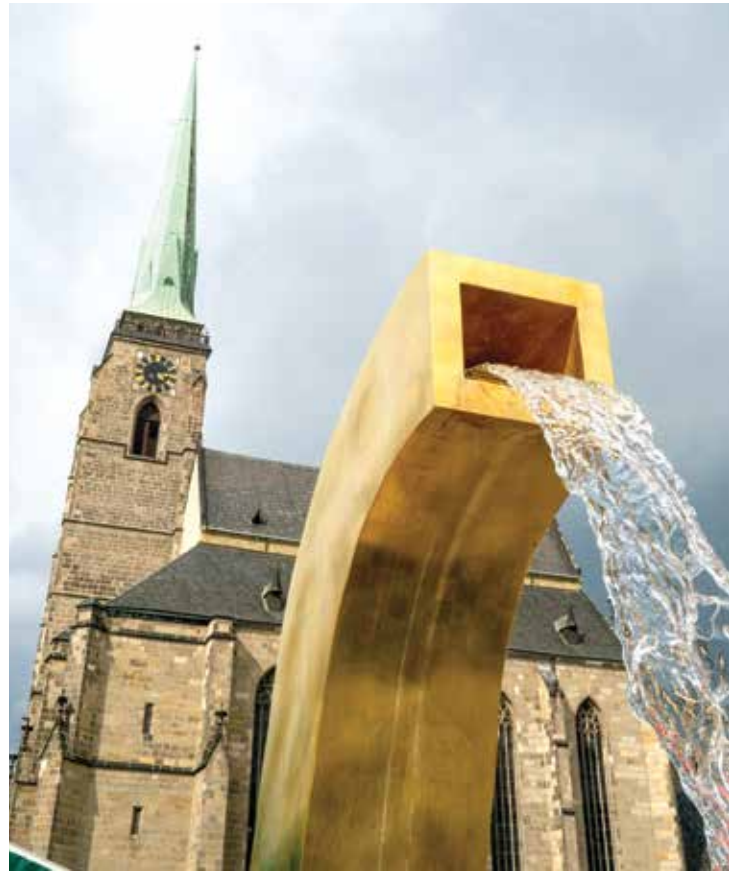
BY JULIE OWENS

PHOTOS BY ADAM COVINGTON & MATT MILLER

On the square in Pilsen, the fourth-largest city in the Czech Republic, an endless stream of people stops to touch a worn angel on an iron gate of a church, then makes a wish or says a prayer. Legend has it that in 1500 the town's executioner was not allowed into the church, but he could stand in the front and pray. He came and knelt by the fence each Sunday.

When he finished praying, the executioner pulled himself up by grabbing the angel knob. Because of that gesture, whatever he touched was considered lucky. Citizens of the town began to come to touch the angel and make a wish. Now the angel has no face, worn down from years of being touched.

Statue-rubbing is prevalent throughout Eastern Europe, a sign that people there are perhaps more open to spiritual things than most people think. Even in Prague, the nation's



capital and one of the cultural centers of Europe, a constant line of people waits on the Charles Bridge to touch the statue of St. John of Nepomuk.

Missionaries Larry and Melissa Lewis say statue-rubbing indicates that many people are searching, praying to someone or something, for luck or happiness or salvation. Czechs are guarded with their emotions, reluctant to discuss their beliefs, and the Lewises attribute this behavior to the country's history filled with religious persecution, war, and communism. Looking for a savior, Czechs instead fall back on superstition.

The Lewis family works with existing Baptist congregations in the Czech Republic to help plant new churches, striving to dig beneath the levels of false belief and tell the Czechs that Jesus is the way, the truth, and the life. Since the Lewises and their three children arrived in Pilsen in 2009, Czechs have responded and come to faith in Christ because of the family's witness. The Czechs ask for prayer, and the Lewises seek to imprint the story of Jesus on their hearts.

A LONG ROAD BACK TO 'WHERE WE STARTED'

Lewis and his wife were called to the Czech Republic during a mission trip to Rome. Lewis was confronted with sprawling, opulent churches covered with gold and filled with statues. But despite their lavishness, the churches were empty. God began to impress on Lewis the need to pursue an international mission.

For Lewis, who accepted Christ at the age of 5, the call to ministry was gradual. After graduating from Texas A&M University with a degree in wildlife ecology, he had the opportunity to work as a youth pastor. He also enrolled at Houston Baptist Institute and Theological Seminary.



“It is extremely rewarding to see people come to Christ, be baptized, and become part of a new church. We get to see God do something in the lives of people that many think is almost impossible and certainly unlikely.”









“There, we saw the need and felt God calling us to church planting,” he says. The Lewises moved to Fort Worth, where Lewis completed his studies at Southwestern Seminary, earning a Master of Arts in Christian Education in 2000.

Perhaps the biggest impact of Southwestern Seminary on Lewis’ ministry was the passion it ignited in him for church planting. “I was part of the Nehemiah Project with Dr. [David] Wheeler, which was a partnership between the seminary and the North American Mission Board to train and support church planters. We were involved in helping a local church plant, and received teaching and advice from professors who had first-hand experience planting churches.

“Being a part of this project had a big impact on us, resulting in us planting a church in Northwest Pennsylvania. My church planting training continues to have an impact as I plant churches in the Czech Republic, and I am able to pass on what I learned to Czechs who are planting churches.”

The Pennsylvania state convention partnered with the International Mission Board (IMB) to send missionaries to Rome, and Lewis was part of two mission trips to work with refugees from the Middle East, North Africa, and Eastern Europe. “God began to show me through those trips that I could serve overseas, and that He wanted me to,” Lewis says.

Because they were in the middle of planting a church at the time, the Lewises were unable to leave, but they kept the idea in the back of their minds. “[But] one day, I was listening to a sermon from the book of Jonah,” Lewis says. “One of the points was that obedience isn’t obedience if it’s not immediate. I was convicted by that and immediately contacted the IMB and started the process.”

The IMB assigned the Lewises to plant new churches in the Western Czech Republic. “For our family, this was an exciting possibility, because my family is Czech,” Lewis says. “It was an adventure to come back to where we ‘started.’”

BELIEF IN ‘SOMETHING BIGGER THAN US’

The Czech Republic is a land rich in the history of the Reformation. Pilsen was established as a city in 976 in the Kingdom of Bohemia (modern-day Czech Republic). The Bohemian Reformation, a Christian movement in the 14th century that strived for a reform of the Roman Catholic Church, preceded the Protestant Reformation of the 16th century. For more than 200 years, the Bohemian Reformation had a significant impact on the historical development of Central Europe and is considered one of the most important religious, social, intellectual, and political movements of the early modern period.

The Bohemian Reformation produced many firsts: the first national church separate from Roman authority, the first apocalyptic religious movements of the early modern period, and the first pacifist Protestant church. During the Protestant Reformation, Bohemia was the site of fierce conflicts between reformers and the Jesuits.

Religion in the Czech Republic continued to be dominated by Christianity until the first half of the 20th century, but since then, its prevalence has steadily declined, and today the Czech Republic has one of the least religious populations in the world. In a 2010 European poll, only 16 percent of Czech citizens responded that “they believe there is a God”—the lowest rate among the



countries of the European Union—and 37 percent said that “they do not believe there is any sort of spirit, God, or life force.” Yet, in a 2015 Pew Research Center poll of Czech citizens, 44 percent said they believe in the existence of the soul.

Until the Lewises’ arrival, Pilsen was the largest city in the Czech Republic without a Baptist church. Lewis knows that his ministry is crucial, and he brims with enthusiasm for the task. “Our church is called *Mozaika* (mosaic) because we are all different people from different walks of life, different backgrounds, even different nationalities, and together, we make up something beautiful.”

The church’s task is to peel away decades of misinformation about God and spirituality, Lewis says. “I think that Czechs actually are not atheists but were taught for decades to say that they are atheists, so people still use that term. Czechs are more likely to be agnostics.

“I would say that Czechs don’t trust organized religion, which stems from influences and effects throughout history. We have found that Czechs typically believe there is something bigger than us. We have met many Czechs who believe in the God of the Bible, but they have never spoken about it with others.”

To speak directly to Czechs’ longtime reluctance to accept Christ and lead them toward God’s Word, the Lewises have involved themselves in the community of Pilsen. Lewis is the trainer for the local football team, the Pilsen Patriots, who have been playing American football for 22 years and are currently part of the Czech Junior League of American Football. This league welcomes players of all ages and has male, female, junior, and senior teams.

“This has been a great way to meet Czechs and share Christ with them,” says Lewis. “It is extremely rewarding to see people come to Christ, be baptized, and become part of a new church. We get to see God do something in the lives of people that many think is almost impossible and certainly unlikely.”

Melissa Lewis, meanwhile, is a high school English teacher and conducts an annual summer course for all ages and all levels of the language, from beginner to advanced. “Last summer, we held our eighth annual English camp along with a mission team of 30 from Forney, Texas,” Melissa says. “More than 200 Czechs attended and heard the Gospel. English camp has been a big part of our ministry.”

REIGNITING THE PASSION OF THE REFORMATION

The Reformation holds a valuable lesson for Czechs today. They, too, grapple with confusion about God’s Word. Historically, the people of this region have suffered for their faith, and much blood has been shed in fighting for religion. Now, events have taken their toll on that faith, and breaking away from centuries-old rituals like statue-rubbing is difficult.

With that skepticism pervading Czech culture, reigniting the passion of the Reformation in the Czech Republic—and with it the passion to reach the lost—is a tall order. Still, Lewis is unwavering in his goal for his ministry. Despite the challenges of customs and language, he says, “We want every Czech to have real access to the Gospel and an evangelical congregation in every community.”







Encourage, equip, and empower:

TRAINING NATIONAL PARTNERS AS
CROSS-CULTURAL MISSIONARIES

BY ALEX SIBLEY

PHOTOS BY ADAM COVINGTON & MATT MILLER



Mick Stockwell works as a strategy training associate for the International Mission Board (IMB) within a mile of the Jan Hus memorial in Prague, Czech Republic. Such close proximity to the memorial of one of the earliest church reformers reminds Stockwell “of how God calls and uses people, and you never know how God is going to use what you do.”

Stockwell is part of the European Affinity Global Leadership Team tasked with training IMB personnel; connecting and partnering with churches, conventions, associations, and seminaries; and working with national partners in their efforts to fulfill the Great Commission. This lattermost responsibility is Stockwell’s personal favorite.

“When we look at the Great Commission,” he says, “we’re supposed to train [our disciples] to obey everything that Jesus commanded. But for a long time in missions, generally speaking, we didn’t train our disciples to go cross-culturally as missionaries. But over the last several years, we have really decided to disciple the nations and disciple national leaders in sending missionaries cross-culturally and going to all the nations.”

Stockwell learned this passion for equipping the saints—as well as how to be an effective missionary—at Southwestern Seminary. “Through the missions classes particularly, I learned about contextualization, cross-cultural ministry, the importance of learning the language, the importance of being a learner as a missionary, and the need for humility,” he says. “God really

changed my heart and helped me understand how ministry, instead of being about me or what I produce, is about what I can do to encourage and equip and empower national partners to do so much more than I could do.”

“Frankly,” he says, “I would have been a disaster on the mission field if I had not learned what I learned at Southwestern.” Stockwell completed his Master of Arts in Religious Education and Ph.D.—both with concentrations in missions—in 1994 and 2013, respectively.

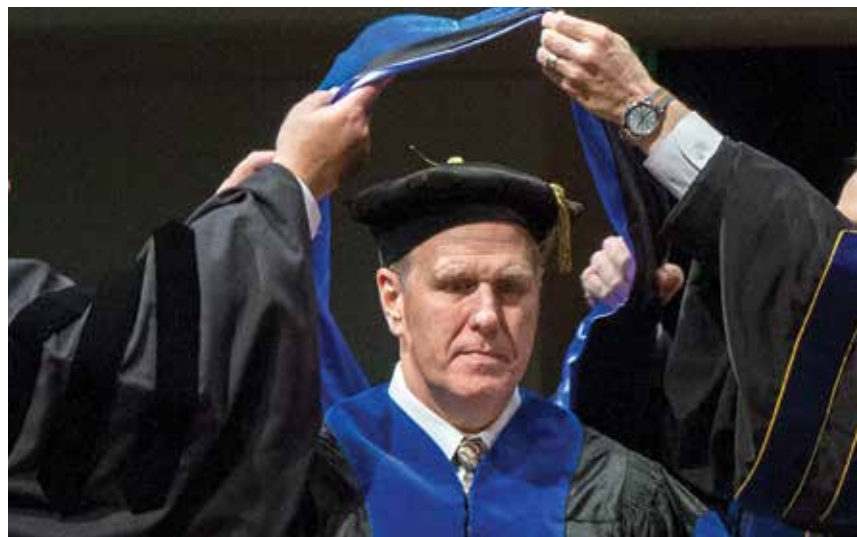
After 20 years on the field and serving in various ministry roles, Stockwell says perhaps the best example of what he personally strives to see in his ministry is Sergei. Sergei grew up in northeastern Ukraine with “a Baptist pedigree.” His grandfathers and great uncles were executed in the former Soviet Union because of their Christian faith, and for the same reason, he and his siblings were mocked, shamed, and even beaten by their teachers in school.

Despite the persecution, Sergei’s faith continued into adulthood, but his understanding of Christianity—perhaps in light of his family’s experience—lacked one crucial element: namely, the need for Christians to mobilize and spread the Gospel.

Sergei’s perspectives on evangelism and church multiplication were challenged when Stockwell moved to the area. The two connected through their children playing hockey together atop a frozen pond near Sergei’s house during the winter. Following these daylong sports outings, Sergei and Stockwell sat together, drank hot tea, and talked.

Citing many of the same issues with the Roman Catholic Church as Martin Luther and other Protestant reformers later would, Jan Hus, a preacher at Bethlehem Chapel in Prague, appealed to Jesus Christ as the supreme judge—as opposed to the pope and other authority figures in the medieval church—roughly a century before Luther wrote his 95 theses. These and other views—such as the belief that laypersons should be allowed to consume both bread and wine during communion—led to Hus being burned at the stake in 1415. This radicalized his followers (known as “Hussites”), leading to multiple violent conflicts. The Hussites ultimately prevailed over their Catholic rulers, and within 100 years, roughly 90 percent of Czechs were Hussites.





Knowing that Stockwell came from Texas to serve as a missionary in Ukraine, Sergei often asked him, “What are you doing here? All of our people are trying to emigrate to America.”

“What does a missionary do?” he continued. “We have churches—why do you need to be here?” Stockwell answered by explaining the importance God places on evangelism, planting new churches, and simply reaching the lost with the Gospel—all things Stockwell was trying to do.

Through his church, Sergei later participated in a small group study of Henry Blackaby’s *Experiencing God*. Many of these sessions took place at Stockwell’s house, which allowed him to continue ministering to Sergei.

By the end of the study, after being repeatedly confronted with what the Bible says about joining the mission of God, Sergei finally surrendered to the leading of the Holy Spirit. He declared to Stockwell, “God’s calling me to plant a church.”

Sergei proceeded to plant a church in Kharkov, the second largest city in Ukraine, with assistance from Stockwell and his family. Under Sergei’s lead, the church eventually started planting other churches, funding missionaries, and working with house church pastors in Central Asia; and Sergei himself became president of a local association of churches. More recently, he and

his wife have sensed the call to minister to the significant Ukrainian population in Brazil, meaning that Sergei is also on the verge of becoming an overseas missionary.

“He loved the Lord and grew up in church, but he didn’t have a passion for evangelism or discipleship or church planting,” Stockwell says of Sergei when they first met. “[But then] he planted a church, he became a leader of pastors, he became a missions leader, and now he himself is probably going to be a cross-cultural missionary in another country.”

Because of this Spirit-led transformation, Stockwell says Sergei epitomizes what he aims to do as a minister, and he hopes to find more success stories like this so that the spiritual darkness that has blotted out the light of the Reformation may be supplanted. Alluding again to the Jan Hus memorial near his office, Stockwell says in regard to Europe’s increasing godlessness, “It’s a reminder that if we don’t train leaders properly in their theology and their passion and heart for God, and if we don’t help the next generation, it doesn’t take long before the light of the spreading of the Gospel gets really dim.”

Ministry training, then, will continue to be a priority for Stockwell. While reaching the lost remains of utmost importance, sometimes this is accomplished through reaching the “Sergei’s” first.



COLLEGE RENAMING, GTI CENTER ANNOUNCED AT SPRING TRUSTEE MEETING

By Alex Sibley

Trustees received reports on the renaming of the College at Southwestern and the establishment of the Patterson Center for Global Theological Innovation (GTI); elected officers; promoted and elected faculty; approved students for spring and summer graduation; approved a budget of \$36,833,962 for the 2017-18 fiscal year; and conducted other business at their spring meeting, April 11-12.



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Trustees received a report from the meeting of the executive committee earlier this spring, where the committee voted to rename the College at Southwestern “the L.R. Scarborough College at Southwestern Baptist Theological Seminary” in honor of the seminary’s second president, Lee Rutland Scarborough. Scarborough College will continue the school’s original vision from its initial launch in 2005, aiming to lay a foundation on which God-called men and women can build a lifetime of ministry by equipping them to think biblically, reason truthfully, and share God’s Word effectively. In addition to its new name, Scarborough College also boasts a new mascot—the lions—and a new logo—a gold “S” over a blue background. To learn more, visit scarboroughcollege.com.

PATTERSON CENTER FOR GTI

The second item from the executive committee report, Southwestern’s GTI will now be based in the Patterson Center for GTI. GTI is a program of the seminary that aims to strengthen theological education around the world by forming strategic partnerships with seminaries and Baptist conventions overseas. Since its beginning in 2012, Southwestern has formed 67 GTI partnerships in 51 nations over five continents, reaching such diverse locations as Brazil, Cuba, Portugal, Lebanon, and the Philippines. Because Southwestern President Paige Patterson was one of the architects of this initiative, trustees voted to name the new GTI center in his honor.

OFFICER ELECTIONS

Trustees elected three new officers for the board of trustees. Kevin Ueckert, lead pastor of the First Baptist Church of Georgetown, Texas, was elected chairman; David Maron, who works as an attorney in Jackson, Miss., was elected vice chairman; and Ronny Cooksey, pastor of Valley Baptist Church in McMinnville, Ore., was elected secretary.

FACULTY PROMOTIONS

Scott Aniol, assistant professor of church music, was promoted to associate professor of church music.

Dongsun Cho, assistant professor of systematic and historical theology, was promoted to associate professor of systematic and historical theology.

Paul Gould, assistant professor of philosophy and Christian apologetics, was promoted to associate professor of philosophy

and Christian apologetics.

Madison Grace, assistant professor of Baptist history and theology, was promoted to associate professor of Baptist history and theology.

John Laing, associate professor of systematic theology and philosophy, was promoted to professor of systematic theology and philosophy.

Dean Sieberhagen, assistant professor of missions and Islamic studies, was promoted to associate professor of Islamic studies.

Tom Keumsup Song, associate professor of church music, was promoted to professor of church music.

Douglas A. Wood, associate professor of education and worship, was promoted to professor of education and worship.

FACULTY ELECTIONS

Matthew Harrison was elected assistant professor of foundations of education in the Terry School of Church and Family Ministries.

Brad Heller was elected assistant professor of English in the J. Dalton Harvard School for Theological Studies in Houston.

Justin Hiester was elected assistant professor of missions in Scarborough College.

Nathan Holsteen was elected professor of systematic theology in the School of Theology.

Ethan Jones was elected assistant professor of Old Testament in Scarborough College.

Brandon Kiesling was elected assistant professor of evangelism in the Roy Fish School of Evangelism and Missions.

Andrew Streett was elected associate professor of biblical studies in the School of Theology.

Holsteen’s election is effective July 1. All other promotions and elections are effective August 1.



ANNUAL YOUTH MINISTRY LAB EMPHASIZES INTENTIONAL DISCIPLESHIP OF TEENAGERS

By Katie Coleman

“How different would your ministries be if we as believers, leaders, and parents got serious about discipling our students?”

Robby Gallaty, senior pastor of Long Hollow Baptist Church in Hendersonville, Tenn., extended this challenge to attendees of Southwestern Seminary’s annual Youth Ministry Lab (YML), April 7-8, inviting youth ministry leaders to take seriously the role of preparing the next generation to be disciples of Jesus and empower teenagers to learn how to defend and share their faith. Gallaty was this year’s main speaker, with worship from the David Gentiles Band. In addition to main sessions, breakout conferences provided further training for ministers, volunteers, and students in the areas of student ministry, girls ministry, and multi-ethnic student ministry.

In April 2018, YML will celebrate its 50th anniversary. Join next year’s YML by visiting youthministrylab.com.



WOMEN'S AUXILIARY LUNCHEON FEATURES DRESSED FOR SERVICE RECIPIENTS AND MINISTRY PARTNERS

By Katie Coleman

Since 2005, Southwestern's Dressed for Service ministry has provided more than 800 women, both graduating female students and wives of graduating students, with a new outfit appropriate for interviews, church services, and other special events. For all the recipients, the ministry is a blessing for their next steps in ministry, and it also connects them to a network of women who care for and support them through prayer and godly wisdom.

This spring, 46 women from Fort Worth and seven women from Southwestern's Havard campus in Houston participated in Dressed for Service. After their designated shopping days, each woman left with

a new outfit made possible by the generous donations of Women's Auxiliary partners.

During the annual Women's Auxiliary Luncheon, April 12, eight of these women participated in a style show that highlighted each of their new outfits. For the luncheon, Southwestern welcomed more than 300 women to campus to witness the show and to fellowship over tea, sandwiches, and scones. They also enjoyed a special musical performance from T. Bob Davis on piano and received a word of encouragement from special guest Rose-Mary Rumbley, author and former professor at Dallas Baptist University.



STORIES OF REVIVAL REFLECT GOD’S WORK THROUGH RTN PREACHERS

By Katie Coleman

During spring break each year, Southwestern Seminary sends students and faculty across the United States to preach the Word and reach local communities with the Gospel through Revive This Nation (RTN). From March 12-15, dozens of daily tweets with the hashtag #RTN17 each told a different story of how God was working through this year’s RTN preachers.

Following his first sermon for the week, Phillip Koo reported on Twitter that there were seven decisions from members to “rekindle their joy and passion for Jesus.” Later that week, another student, Nirintsoa Mamitiana, praised God for the way He had moved in the lives of the members of Summit Church in Orlando, Fla. “Glory to God for all great things He has done here,” Mamitiana wrote. “This church will never be the same again.”

This year, 89 preachers participated in RTN and were deployed to 36 different states. Their collective efforts resulted in 130 professions of faith, 255 other commitments, and 15 baptisms.



NEW WEBSITE HELPS STUDENTS RETURN TO SEMINARY, FINISH DEGREES

By Alex Sibley

FinishSeminary.Today, a new website launched by Southwestern Baptist Theological Seminary, will help students “finish what they started.” That is, it will guide them through the process of returning to the seminary in order to finish degree programs that they started but, for one reason or another, never finished.

The simple, user-friendly website asks a few basic questions of those desiring to return to Southwestern, including what degree they were previously seeking and why they had to leave the seminary. Once the form is completed, an adviser will contact the hopeful returnee to determine how he may continue studies at Southwestern and plan a path to graduation.

Scholarships are available for this initiative, and online classes enable students to continue their education from a distance, if necessary. Visit finishseminary.today to take advantage of this exciting opportunity.

AVOID VOCATIONS THAT CONFLICT WITH CHRISTIANITY, SAYS LAND CENTER LUNCHEON SPEAKER

By Julie Owens

The way that people spend their time, as well as the work they choose to do, can be a way of giving praise to God—yet Christians must examine whether their vocation glorifies God or conflicts with Christ’s teaching, Stephen Presley reminded attendants at Southwestern Seminary’s Land Center luncheon, April 5. The luncheon was a shared event between the Land Center and the Southwestern Center for Early Christian Studies, of which Presley serves as director.

“The call to Christ is a call to morality,” said Presley, who also serves as associate professor of church history. “What you do for a living matters.”



STUDENTS URGED TO RESPOND TO GIFT OF FORGIVENESS

By Katie Coleman

In chapel, April 26, student preacher Kyle Scott preached from Luke 7, pointing to a central question: “Who is Jesus?” Scott, a Master of Divinity student, challenged students to consider how they will respond to this Jesus who has forgiven them of their sins.

“Are you making light of your sin and continuing in willing ignorance of it?” Scott asked. “Or will you turn and count your sins as much and realize that Christ saw how great your sin was, that He went to the cross for you, and He is offering forgiveness for you? Respond rightly.”



TRUSTEES TOUR NEW CAMPUS SPACES

By Staff

Following their general session, April 12, Southwestern’s board of trustees were afforded a tour of Mathena Hall, the future home of the Roy Fish School of Evangelism and Missions and Scarborough College, and the new Welcome Center, named “The 1908 Building” in honor of the date of the seminary’s founding. The tour of the former showcased the building’s classrooms, office spaces, and future Lottie Moon exhibit. The latter, meanwhile, allowed trustees to see the new home of Admissions and Institutional Advancement as well as a timeline of the seminary’s history, from B.H. Carroll’s train-ride vision for the seminary in 1905 to the forthcoming ribbon-cutting ceremony for Mathena Hall, scheduled for October 18, 2017.





GRADUATES URGED TO MAKE ETERNAL INVESTMENTS

By Katie Coleman



During Southwestern’s spring commencement ceremony for its Fort Worth campus, May 5, Southwestern President Paige Patterson commended the 220 college, master’s, and doctoral graduates for their diligence and zeal in their studies in order to be equipped to “go to the ends of the earth” with the Gospel message. “Even if the ‘ends of the earth’ works out to be just down the street from the seminary, you are going to minister in a tough day and a tough time,” Patterson said. “We are grateful for all of the students who leave here today. We pray for each of you as you go.”

The day following the Fort Worth graduation, the J. Dalton Harvard School for Theological Studies in Houston held its commencement ceremony. The Houston campus saw two students graduate with a bachelor’s in biblical studies and 17 students graduate with master’s degrees.





DARRINGTON GRADUATES BEGIN NEW CHAPTER IN LIFE

By Julie Owens

Thirty-four new graduates of Southwestern Seminary's undergraduate program at the Darrington Unit of the Texas Department of Criminal Justice received more than bachelor's degrees on Monday, May 8. They earned the opportunity to improve the lives of others in return.

The inmates earned a Bachelor of Science in Biblical Studies upon completing the 125-credit-hour program. TDCJ Executive Director Bryan Collier, speaking to inmates' families and friends assembled at the commencement ceremony, had encouraging words for the graduates.

"Your life experiences combined with your faith and education have prepared you for a unique mission field. We're excited to see the changes that happen in your life and in others," said Collier. "Graduation is not the end, but just the beginning."



SOUTHWESTERN HOSTS ETS ANNUAL MEETING

By Alex Sibley

Southwestern Seminary hosted the annual meeting of the Southwest Region of the Evangelical Theological Society, March 31-April 1. The meeting's primary feature was a discussion of progressive dispensationalism and progressive covenantalism. The plenary speakers were Craig Blasing, executive vice president and provost at Southwestern, and Stephen Wellum, professor of Christian theology at Southern Seminary and editor of *The Southern Baptist Journal of Theology*.

Each had the opportunity to present a lecture on his respective theological viewpoint and then participate in a Q&A panel discussion with those attending the meeting. Both speakers affirmed that there is much agreement between them on major doctrinal issues, despite holding to different "theological systems."



"We're fellow Christians, believers in Christ—those who hold to a high view of Scripture," Wellum said. "That's what we unite on and work hard toward. We want to see the Gospel go to the ends of the earth."



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SOUTHWESTERN LAUNCHES CENTER FOR EARLY CHRISTIAN STUDIES

By Alex Sibley

Southwestern Baptist Theological Seminary has launched a new center dedicated to the study of the ancient church called the Southwestern Center for Early Christian Studies (SCECS). The seminary has a long history of research and publications in early Christianity, but now it meets with a heightened focus. A new website (earlychristianstudies.org), special lectures, patristic reading groups, regular graduate and postgraduate seminars, and a group of faculty and students dedicated to researching the early church will all be features of this new initiative.

“In recent years, Evangelicalism and early Christianity have been intersecting in new and exciting ways,” says Stephen Presley, director of the SCECS and associate professor of church history at Southwestern. “Every month, it seems there are conferences surveying the life and thought of the early church, seminars retrieving early Christian



thought, or new publications engaging the early Christian world. As an institution, Southwestern Baptist Theological Seminary is uniquely positioned to have an important voice in these conversations.”

MISSIONARY, ALUMNUS DON JONES DIES AT 88

By Alex Sibley



Don Cleo Jones, three-time Southwestern alumnus and career missionary to Korea, died April 9 following a head injury two days earlier. He was 88.

Born in Galveston, Texas, Jones grew up in a Christian home, surrendered his life to Christ at an early age, and later said “yes” to God’s call to missions in Korea, where he served for 36 years along with his wife, Nita. The Joneses studied Bible and music at Howard Payne University in Brownwood, Texas, and then graduated in 1956 from Southwestern Baptist Theological Seminary in Fort Worth with Bachelor of Divinity degrees, which were converted to Master of Divinity degrees in 1969. Jones also earned a Master of Arts in Religious Education in 1969 and a Doctor of Ministry in 1979, both from Southwestern.

Appointed as missionaries in 1956, the Joneses studied the Korean language stateside

and then deployed overseas in 1957. Jones taught at the seminary; served as mission treasurer; led religious education promotion work; and worked as a mission planner, mission administrator, and evangelism coordinator. After 36 years of service, the couple retired to Grand Prairie, Texas.

In his later years, Jones taught Sunday School at Inglewood Baptist Church in Grand Prairie, where he also served as a deacon and choir member. The church named their mission house in honor of Don and Nita Jones.

Don was preceded in death by his wife, who died in 2004. He is survived by his two children, Libba and Preston, and their families.

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



THEOLOGICAL



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 will 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.



Evangelism is not a Spiritual Gift

By Matt Queen | Associate Professor of Evangelism

The Bible never mentions “a gift of evangelism.” Paul does identify grace-gifted “evangelists” (Ephesians 4:11) whom he explains equip all saints for ministry along with the grace-gifted apostles, prophets, pastors, and teachers (Ephesians 4:12-13). In the contemporary era, Christ continues to equip believers for ministry through evangelists, pastors, and teachers. As such, all believers are responsible to be equipped for ministry, which includes being equipped by grace-gifted evangelists to evangelize. Rather than describe a spiritual “gift of evangelism” bestowed upon a select few, Scripture presents evangelism as a spiritual discipline to be practiced by all believers intentionally and consistently.



Retreat: Not an Option

By John David Massey | Associate Professor of Missions

In our time, we must return to the well of Scripture to refresh our understanding of the identity and role of the church. We are salt and light, a city set on a hill, and a holy priesthood tasked with the joy of proclaiming the excellencies of Him who has called us out of darkness into light. We are not called upon to preserve a mythic Christian civilization but to bear witness to the coming Kingdom of God through our individual and corporate lives together as the people of God. Such Kingdom witness calls upon believers to engage culture at all levels, not retreat from it.



The Peril of Entertaining Our Youth

By Paul Gould | Assistant Professor of Philosophy and Christian Apologetics

The Gospel story is the best story ever told. It is the only story that truly satisfies, and it beckons us—and our kids—to find our meaning and purpose in loving and following Jesus. As we structure our youth ministry around the Gospel story instead of mindless entertainment, our kids will become lovers of all that is good, true, and beautiful.



The Forgotten Value of Time with Our Children

By Evan Lenow | Associate Professor of Ethics

At least 11 times in the opening eight chapters of Proverbs, Solomon stops to remind his son to listen to his instructions. In our fast-paced world, we lose sight of the fact that we need to slow down to teach our children. We need to put our cellphones away (in this, I am, as Paul says, “the chief” of sinners), turn off the television, and invest time in our children’s lives. One of these days, they will no longer be in our homes and that valuable time will be gone. Let us not waste it.



Apologetics in Service of the Gospel

By Travis Dickinson | Associate Professor of Philosophy and Christian Apologetics

It is not our job to argue someone right up to the steps of the Kingdom before we ever share the Gospel. We should be agile enough to move into an apologetics discussion, and as we are able to address someone’s questions, we should move into an evangelistic mode. But perhaps one hits upon another question that seems to stand in front of faith. As we address this question, then we look once again to share the Gospel. And remember, in all of this, it is all about being faithful to Christ.

Continue reading these articles and many more at: TheologicalMatters.com

Everyday Evangelism Stories

Southwestern Seminary students and faculty strive to “Preach the Word, Reach the World,” and this often manifests through everyday evangelism encounters. Below are excerpts from articles about some of these encounters, detailing Southwesterners’ heart for evangelism and God’s sovereign grace in saving sinners.

Students partner with local churches to promote evangelism, discipleship

By Alex Sibley

“We, as a group, partner with the local churches because we have a burden for the lost,” explains Master of Divinity student Joy Arulogun. “And we believe that partnering with churches by training church members in intentional personal evangelism is a great way for us and the churches to fulfill the Great Commission as we work together reaching the lost in the neighborhood for Christ.”

... The group rejoiced when a member of Stadium Drive Baptist Church had a conversation—in Spanish—with a neighbor, Ava, that resulted in Ava accepting Christ as her Lord and Savior. “That’s what we want to see: the church taking ownership and evangelizing, because we’re not always going to be there,” says M.Div. student Emmanuel Escareno. “We want them to take ownership and say, ‘This is our community; we want to share the Gospel.’ Because the power is in the Gospel, and so that’s how we want to encourage the church: to reach their community with the powerful message of Jesus Christ.”



God’s blessing continues on post-Easter Sunday

By Alex Sibley

The Sunday following Easter, before church, Matt Henslee went for a run. Pastor of Mayhill Baptist Church in Mayhill, N.M., Henslee pondered the fact that church attendance typically decreases significantly between Easter Sunday and the Sunday following. Nevertheless, he called to mind some sagely advice he had seen from a meme earlier that week: “Preach the Word, regardless of attendance.”



... Henslee prayed on his run that he would simply be faithful to preach the Word, and he asked God to draw men and women to Himself to the praise of His great name. Later that morning, despite it being the Sunday after Easter, Henslee rejoiced as God answered his prayer.

On youth soccer team, sharing Gospel is the goal

By Julie Owens

Peterman knows that the camaraderie formed in sports is key to building a bond that can open a window to a child accepting Christ, and that every contact with a child is a chance to share God’s Word. While coaching the children, Peterman shares the Gospel with the young athletes each week in practice and provides them with a chance to respond.

At an April 28 youth sports awards program, two of the eight children whom Peterman coaches decided to accept Christ. “Out of the eight, there are three who I was unsure about their salvation, and this was two of them,” Peterman says. “Needless to say, we are pumped.”



Brief evangelism encounter leads to salvation

By Katie Coleman

Amazed that a seemingly small and simple interaction had resulted in the salvation of Demetrius, Barry McCarty, professor of preaching and rhetoric, says he was yet again reminded of the value in making the most of even small moments. “You may only have a few seconds with somebody in a fast-food drive-through, and you know it’s not your persuasive ability or because you are a great evangelist,” McCarty explains. “It is just that you put the Gospel in their hands and the Gospel did its work and won them to Christ.”



Continue reading these articles and many more at: swbts.edu/news/everyday-evangelism



FACULTY SEIZES 28-4 WIN IN SECOND ANNUAL SOFTBALL GAME

By Julie Owens

Power hitting and adept running helped faculty members claim bragging rights and vindication for last year's loss as they won Southwestern Seminary's second annual faculty-student Softball Showdown, April 13. The final score was 28-4.

Professors, students, and families consumed hot dogs, popcorn, and peanuts at the RAC Field, cheering on the teams as they went head-to-head on the eve of Good Friday. Friends and family watched three innings of play dominated by faculty batters, who were eager to make a comeback after last year's 12-8 win by the students. This year, the team rosters included 18 faculty members and 25 students.

Game organizers eventually invoked the mercy rule, a provision that allows the game to be called early if one of the two teams has taken a substantial lead that is considered to be insurmountable. After scoring four runs early on, the student team was unable to bring in another runner.

"It was the agony of defeat, but the game was tons of fun for everyone," says Bachelor of Arts student Caden Farr. "We students won last year's game, so obviously, we couldn't defeat our beloved faculty twice in a row. We need our professors to have optimistic attitudes and positive thoughts toward us as they grade our final papers and exams."





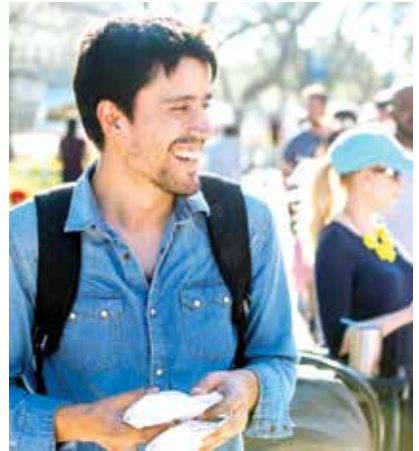


SPRING PICNIC, SPRING FINALE, NICE WEATHER, GOOD MUSIC, A TIM HAWKINS COMEDY CONCERT, AND LOTS AND LOTS OF PANCAKES ... IN ALL, IT'S BEEN A GOOD SPRING HERE AT SOUTHWESTERN.





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



RICK WARREN

By Julie Owens



Richard Duane “Rick” Warren is senior pastor of Saddleback Church in Lake Forest, Calif. He is a prolific author, and his bestselling books include his guide to church ministry and evangelism, *The Purpose Driven Church*, and his subsequent work, *The Purpose Driven Life*, which has sold more than 30 million copies.

Warren was born in San Jose, Calif., the son of a Baptist minister and school librarian.

Warren received a Bachelor of Arts degree from California Baptist University, a Master of Divinity from Southwestern Baptist Theological Seminary, and a Doctor of Ministry from Fuller Theological Seminary. During his time at Southwestern, Warren worked at the Texas Ranch for Christ, where he co-wrote two books, *The Victory Scripture Memory Series* and *Twelve Dynamic Bible Study Methods for Laity*, with Billie Hanks Jr. and Wayne Watts.

In February 2012, as a featured speaker at Southwestern Seminary’s conference “Anabaptism and Contemporary Baptists,” Warren described how the 16th-century Anabaptists shaped his purpose-driven model for the church, particularly with their emphasis on the Great Commission in Matthew 28. Known also as the Radical Reformers, 16th-century Anabaptists defended the authority of Scripture, the practice of believer’s baptism, and religious liberty. Contemporary Baptists hold these convictions in common with the Radical Reformers.

“What we need today are radical reformers

who are rooted in Christ, rooted in the Word, rooted in the church, and rooted in church history, because what we have today is a generation growing up that is rootless,” he said. “They are fatherless, so they get blown around like tumbleweeds.” In the spirit of the Great Commission, Warren said, the church should first go, then preach the Gospel, make disciples, baptize those who believe, and teach them to do everything Christ commanded.

To his church, Warren is a voice of wisdom, hope, encouragement, and vision. Warren mentors young pastors, and many of today’s leading pastors credit him and *The Purpose Driven Church* for inspiring them to pursue their own callings to ministry. Warren built The Purpose Driven Network, a global alliance of pastors from more than 160 countries and hundreds of denominations, trained to lead purpose-driven churches. Warren also founded Pastors.com, an online interactive community that provides sermons, forums, and other resources for pastors.

Warren and his wife, Kay, have three adult children and four grandchildren.

AL JACKSON

By Julie Owens



Al Jackson—or “Brother Al,” as his congregation knows him—has served as senior pastor at Lakeview Baptist Church in Auburn, Ala., since 1979. The church is a ministerial training partner with Southern Baptist Theological Seminary in Louisville, Ky., and Jackson takes a strong role in encouraging young global evangelists.

A native of Florala, Ala., Jackson is a graduate of Samford University in Birmingham, Ala. He received his Master of Divinity from Southwestern Baptist Theological Seminary and his Doctor of Ministry from Fuller Theological Seminary in Pasadena, Calif. Jackson has ministered God’s Word throughout the United States as well as in Asia, Europe, Latin America, and Africa. He is a strong proponent of surrendering a comfortable lifestyle to spread the Gospel in whatever location he is called to serve.

Baptists should seek to mobilize people and churches at all ends of the earth, he said in a September 2009 chapel sermon at Southwestern Seminary. “We need thousands of new churches, but what about the more than 10,000 Baptist churches that are already in place? They are a vast resource of finances and people willing to spread the Gospel globally.”

Hard work and diligence are the marks of a successful minister, he said. “Maybe you don’t need to go to Nepal, Brazil, Toronto,

or San Francisco. Maybe you need to go to Central Texas or to another church in a small town and just stay there and work, trusting the Lord. Stay, pray, lobby, weep, sweat, and toil. God’s blueprint for me is to faithfully get down in the trenches with those who have a heart and passion for God.”

Jackson is also known for his views in support of family unity and the sanctity of marriage. “Before God ever established the church, He established the home,” he said at a marriage rally in Lee County, Ala., in May 2015. The covenant of one woman, one man marriage was established to further procreation, intimacy, a nurturing environment, and a relationship that gives glory to God, he said; and divorce, adultery, and homosexuality all are threats to the institution of marriage.

Jackson and his wife, Kem, have been married since 1972 and have three married children and nine grandchildren.

Alumni Updates

1960

John L. Sullivan (DIPTH 1968) to Greater Grace Baptist Church, Afton, Va., as pastor.

1980

Carlos R. Bell (MDIV, MARE 1987) to Association for Clinical Pastoral Education, Decatur, Ga., as president.

Jerry Haley (MDIV 1982) to First United Methodist Church, Sparta, Ill., as pastor, with wife, Shirley Haley, nee Cox.

Robert "Bobby" Pruet (MDIV 1983) to Colorado Baptist General Convention as state director of collegiate ministries (Christian Challenge).

1990

Bill Agee (MRE 1992) to California Southern Baptist Convention as executive director, with wife, Pamela Agee, nee Rozell.

2000

Jeremy Evans (MDIVBL 2001) to Woodridge Baptist Church, Kingwood, Texas, as senior pastor, with wife, Wendy Evans.

Eric Grenier (MDIV 2003) to DeepFaith.net, Lakeland, Fla., as president, with wife, Heather Grenier, nee Rasmussen.

Sterling D. Claypoole (DEDMIN, 2011) to United States Navy Reserves, Houston, Texas, as Battalion Chaplain to the 1 Battalion 23rd Marines 4th Division, with wife, Jennifer Claypoole, nee Carter.

Retirement

Stephen W. Diehl (MRE 1976) retired with wife, Susan Diehl, living in O'Fallon, Ill.

Ray Stonecypher (MDIV 1976) retired with wife, Sandra Stonecypher, living in Pulaski, Tenn.

Mayfield F. Brewster (MDIV) retired with wife, Bobbie Brewster, living in Texarkana, Texas.

Anniversaries

Jon Barker (MCM 1961) and Mrs. Claudine Barker (Price), 60th wedding anniversary (May).

Gary W. North (DIPRE 1974) and Frances North (Anaise), 60th wedding anniversary (April).

Memorials

Melva Cook

Mary Evelyn Edwards

Rick "Ricky" Hope

James E. Price

1930

Nehemiah Davis (MDIV 1966, MRE 1968)

1940

Jincie Ballenger Davis (MRE 1944)

1950

John R. McLaughlin (BSM, MRE 1952)

Joe Atchison (BDIV 1955, MDIV 1973)

Don C. Jones (BDIV 1956, MDIV 1969, MRE 1969, DMIN 1979)

Dan P. Lea (BDIV 1956)

James R. Perkins (BDIV 1956)

James E. Hester (BDIV 1957)

Calvin E. Namken (BDIV 1957)

Frank D. Cunningham (BDIV 1959)

Oliver R. Barnes (BRE, DIPCM 1959)

Douglas Jernigan (MRE 1959)

1960

Ralph Smith (THD 1960)

Paul E. Tripp (BDIV 1962)

Billy D. Allen (MRE 1963)

Bobby L. Haley (MRE 1966)

1970

James L. Goodson (THD 1970)

Robert K. Neely (MDIV 1970)

Robert "Bob" Garner (DIPTH 1971)

David C. Matthews (BDIV 1971)

Harvey E. Penley (DIPTH 1976, MRE 1979)

William T. Smith (MRE 1976, MDIV 1977)

William "Bill" Bowyer (MDIV 1978)

1980

Timothy W. Ehlers (MCM 1980)

Lawrence W. Pool (MDIV 1986, MRE 1988)

2000

James W. Duke (MAMISS 2001)

Jason A. McCash (MDIVBL 2001)

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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LUTHER'S BOLD THESES: HISTORY AND MEANINGS

By Malcolm B. Yarnell III



Protestants and other evangelicals laud the truths that poured forth after Martin Luther nailed 95 theses to the door of the castle church in the university town of Wittenberg on October 31, 1517. But historians dispute the history of that day, and theologians debate its ultimate theological significance.

Beginning in the 17th century, it became vogue to picture Luther standing boldly with a pen or hammer at the door, ready to proclaim the truth of the Gospel or lose life in the trying. You can visit the church with its door today. However, the event probably did not occur exactly as has been popularized.

Consider four historical aspects about that day: First, the 95 theses simply announced a typical dialogue in a medieval academy, in this case indulgences. To invite discussion about some aspect of the church, even in need of reformation, was common.

Second, Luther wrote the theses in Latin—they were not intended for popular distribution but for clergy. Luther began writing in German for popular audiences only in 1518. In 1517, he did not set out to “turn the world upside down,” though this eventually happened.

Third, the great Reformation doctrines—justification by grace through faith, the unparalleled authority of Scripture, the priesthood of all believers, and the redefinition of the traditional sacraments—did not appear in the theses. Those more important doctrines received public definition in Luther’s great treatises of 1520.

Fourth, even conservative Catholics say Luther’s critique was not entirely inappropriate. He was not directly attacking the Roman Church or the papacy. He was excoriating the abuse of indulgences, thinking toward a solution. Luther’s motive was not revolutionary, though his language could be intemperate.

Then why are there so many celebrations (and lamentations) for a pedantic exercise at an upstart university in a little town? Because God providentially started there a tortuous train of events to bring a revival of evangelical truth. Luther’s discovery profoundly changed many people, clergy and laity alike, who thought they became Christians through medieval means. Luther persuaded with spiritual power through a desperate return to God’s Word. His influence has shaped many traditions.

Consider Luther’s transformative impact on four theological traditions: First, take Lutherans. Lutheranism begins in the anxious encounter of a sinful human being standing naked before God, fearing eternal damnation. One then hears the Word not merely as law but also as Gospel. Christ in His righteousness alone justifies the sinner who believes. From such faith pours forth Lutheranism’s central concerns for the Word, the conscience, and imputation.

Second, consider the Roman Catholic Church. To his Roman contemporaries, Luther was a brilliant if erratic voice, but they soon perceived an existential threat. Luther’s voice forced Rome to reform both theology and practice. The reformers prompted the Council of Trent to define doctrines carefully in response to the new evangelical “heresy.” The resulting Counter-Reformation advanced education tremendously through new clerical institutions and widespread catechesis. There was also an explosion of popular piety in personal devotion, public worship, and good works.

Third, consider the Reformed. While Zwingli denied dependence on Luther, and Calvin created his own system, Luther was a touchstone. The indifference principle of interpretation kept Lutherans open to icons, the mass, and extra-biblical forms of

government, but the regulative principle compelled the Reformed toward more biblical forms of worship and governance. Like Luther, they emphasized doctrine but went further into scholasticism. Like Luther, the Reformed believed in grace and predestination but wanted more definition. Like Luther, they believed in the law and the Gospel but repackaged both. The Reformed were too advanced for Luther.

But there were more radical reformers yet: the free churches. They include the 16th-century Anabaptists and later Baptists and Methodists, among others. They went further than either Luther or Calvin. If “reformation” is a Lutheran motto, and “always reforming” a Calvinist mantra, then “thorough reformation” was their mark. Free churches appreciate Wittenberg for correcting Rome, and they nod at Geneva, but they still look for a better city. The evangelical Anabaptists were slaughtered by the thousands for such fervent faith.

Allowing such persecuted disciples of Jesus the last word, this is what one might say to Luther: “Dear Brother, you stood rightly at that door, but we have another threshold to cross. We learned saving truth from you, but we may tarry here no longer. Thank you, Martin, but we must go further. We just want to follow Jesus and seek first the Kingdom of God. There we go; we can do no other; so help us God. Amen.”

MALCOLM B. YARNELL III serves as research professor of systematic theology at Southwestern Seminary. He earned his Master of Divinity with Biblical Languages from Southwestern in 1990 and his Ph.D. from Oxford University in 2000.

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