



Where church and the wild west collide: Outfitter Church

In Bar Nunn, Wyoming, alumnus Tyler Martin participates in God's plan to plant a new church.

The future of Christian higher education

Christian higher education at this moment is characterized by challenge and change.

Is there anything worse than persecution for the faith?

‘Yes!’ say two Nigerian Baptist leaders — both of whom are Southwesterners.

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—*Adam W. Greenway, President*

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Featured Stories

28-31

BAR NUNN, WYOMING

THIS IS OUTFITTER CHURCH

BY ADAM COVINGTON

In Bar Nunn, Wyoming, alumnus Tyler Martin participates in God's plan to plant a new church.



49-53

THE ESSAY

The future of Christian higher education in the United States

Christian higher education at this moment shows a landscape that is characterized by challenge and change.

32-35

Something Worse Than Persecution?

'Yes!' say David Dagah and Moses Audi, two Nigerian Baptist leaders who are graduates of Southwestern Baptist Theological Seminary.

36-41

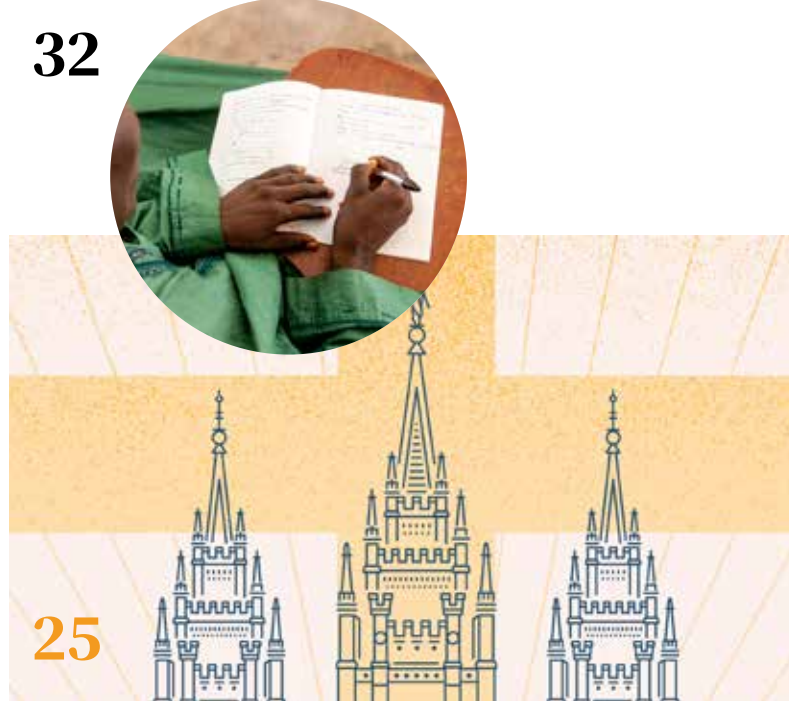
Go build it. Go start it.

How the salvation of a suicidal woman confirmed a Southwestern couple's calling to plant a Utah church.

42-47

'Well-rounded' ministers of the Gospel

The Terry School of Educational Ministries (named for its third dean, Jack D. Terry Jr.) has aimed to equip teachers, disciplers, and counselors for more than a century.



43 “I have loved my time at Southwestern.”

● **NEWS** 09-17

Trustees elect new faculty, Scarborough College gets a new dean, historian Nettles returns to SWBTS, the new MacGorman library collection, and more.

● **IN DETAIL** 18-19

The generosity of donors resulted in significant growth in Southwestern Seminary’s fundraising last year, impacting students and their future.

● **HOW-TO** 25-27

Professors from Southwestern Seminary offer expert advice on how to (1) evangelize Mormons and (2) lead congregational singing from a hymnal.

Connection

SWBTS IN REVIEW

Books and resources out now from the SWBTS faculty, with a special Q&A about *Baptists and the Bible* with Tom Nettles.

54-57

ALUMNI

Remembering Tony Maalouf, Brent Ray, and Tim Leitch. Plus, news and updates from the classes of Southwesterners.

58-61

WHY I GIVE

Why Glen and Linda Kinney have been partnering with Southwestern Baptist Theological Seminary for 20 years.

62-63



Southwestern

NEWS

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'Inerrancy still matters; so does integrity'



As vital as the doctrine of biblical inerrancy is, so is the demonstration of personal integrity.

I BELIEVE IN INERRANCY. I also believe in integrity. One would think that if one affirms the former to be true then it would be obvious that the latter would also be true—both in word and in deed. After all, what we believe about a virtuous Christian life, including matters of personal integrity, is a necessary consequence of the conviction that God has spoken clearly and unambiguously through His inerrant written Word.

Tragically, however, such is too often not the case. There is a great deal of talk among Southern Baptists presently about our views concerning Scripture—including issues of authority, sufficiency, and inerrancy. These conversations are important; indeed, as people of the Book, every generation of Southern Baptists must reaffirm our unwavering commitment to the Bible as the Word of God.

I am unashamedly proud to call myself a biblical inerrantist. As an inheritor of the legacy of the movement of God among Southern Baptists known as the Conservative Resurgence, I believe in the inspiration, truthfulness, infallibility, and indestructibility of the Bible as the written Word of God, and do so without any hesitation or mental reservation.

Southwestern Seminary has long been marked by a commitment to inerrancy, beginning with B.H. Carroll—a legacy that continues today. Under my leadership, every faculty member of Southern Baptists' "crown jewel" seminary has not only signed the Baptist Faith and Message but affirms the Chicago Statement on Biblical Inerrancy as a fuller explanation of what we mean when we say the Bible is true.

As vital as the doctrine of biblical inerrancy is, so is the demonstration of personal integrity. It is not enough to affirm that the Bible is true if one does not actually do that which the Bible requires. Claiming to believe in inerrancy does not have true


meaning in mere affirmation; it must be backed up with a life of integrity lived out in humble submission and surrender to all that the inerrant Scriptures require of a disciple of Jesus and Gospel minister.

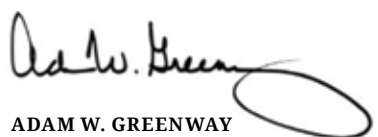
What is needed is not just our verbal allegiance to an inerrant Bible, but a vivid and visceral commitment to a life of integrity, lived out in keeping with the ethical and moral teachings of our Lord. To that end, I challenge all of us to consider these questions:

- By our actions, is it evident that we love one another?
- Do we treat one another with Christian dignity and respect?
- Do we seek to believe the best about each other, rather than assume the worst?
- Do we truly work to find ways to come together rather than to tear each other apart?

False and inaccurate claims about fellow Southern Baptists, sister churches, or our Southern Baptist entities are far too often made by those who have never asked the brother, pastor, or leader about the matter in question. As Southwestern Seminary's president, it is almost routine—tragically so—that untruthful claims about my leadership and our institution that find their way to my desk fall into that category. We Southern Baptists must do and be better than this; after all, God's inerrant Word teaches us it is simply what Christ expects from all believers.

In short, I believe that inerrancy without integrity is meaningless. It is truly not "either/or," but "both/and." May the Lord bind these two things together in us, afresh and anew, in our daily lives. Furthermore, may the Lord make each of us agents of reconciliation and grace with each other and to those outside our faith family.

Yes, inerrancy still matters; so does integrity. 



ADAM W. GREENWAY
President



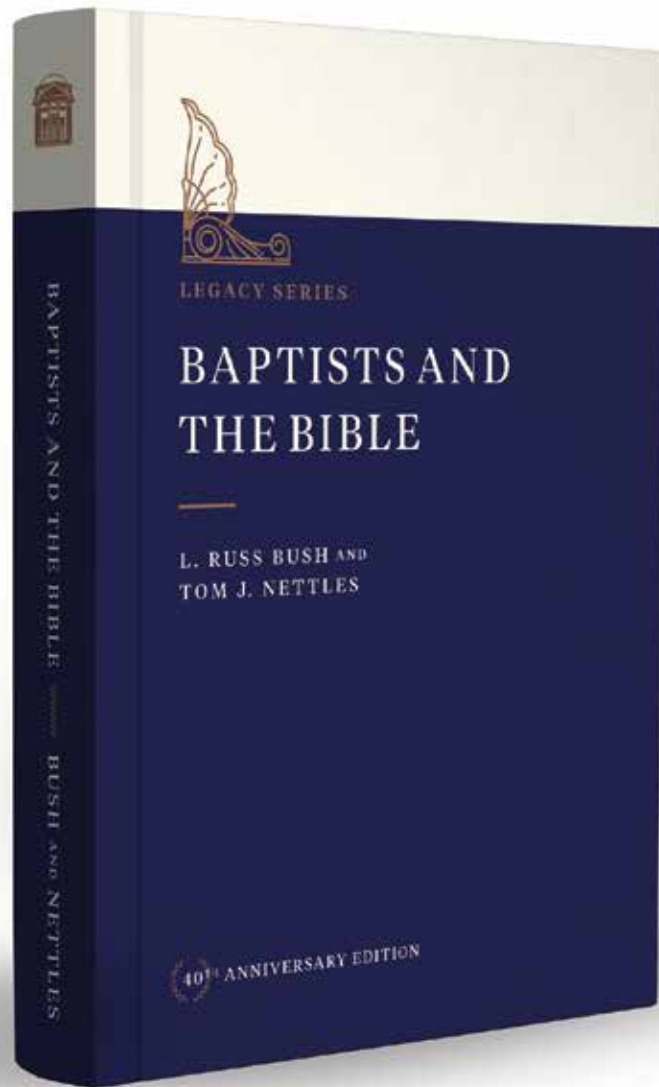


This Mormon temple in Logan, Utah, signifies the need for church planters like Seth and Beth Tarver to reach this area with the Gospel. Since their initial vision trip to the region three years ago, the Tarvers have planted a church, formed relationships in the community, and seen one person come to saving faith in Christ. *Read more on page 36 and following.*

NEW



THE LEGACY SERIES



The Legacy Series of Seminary Hill Press features historic content of enduring significance to The Southwestern Baptist Theological Seminary with the goal of edifying Southern Baptists and other faithful Christians today. The series emblem is inspired by an architectural feature of the iconic B.H. Carroll Memorial Building on the seminary's campus in Fort Worth, Texas.

This and other titles are available at SeminaryHillPress.com





Trustees hear strong reports and elect faculty at fall 2020 meeting

Fall new student enrollment increases 29 percent.

THE SOUTHWESTERN BAPTIST Theological Seminary board of trustees heard strong enrollment and financial reports, elected two scholars to the institution's faculty, approved a new degree program, and affirmed recent legal steps of the school during its Oct. 19 meeting.

In enrollment matters, trustees learned that 594 new students enrolled for the fall 2020 semester, an increase of 29 percent over the fall of 2019. In financial matters, reports showed a 14.9 percent increase in revenue during the 2019-2020 fiscal year, including a 14.6 percent increase in tuition revenue; and a 215 percent increase in donations to the Southwestern Fund, the school's annual fund, and 467 more gifts to the seminary than the prior year.

"I believe the greatest days of Southwestern Seminary are in our windshield, rather than our rear view mirror, and I have never been more confident in that conviction," said President Adam W. Greenway ('02). "Our trustees heard reports from across our institution that demonstrate in so many ways how God is blessing richly this institution from faculty, to students, to campus improvements. Even in the midst

of COVID-19, Southern Baptists' 'crown jewel' seminary is sparkling even brighter today."

The board affirmed recommendations from its Committee for Academic Administration in electing two members of the faculty, and approving a new Master of Divinity degree.

Benjamin Skaug was elected the new dean of Scarborough College, effective Jan. 1, 2021 (see page 10).

Ted J. Cabal ('90, '95), serving under presidential appointment since August, was elected professor of philosophy of religion, effective immediately. Cabal, a two-time graduate of Southwestern Seminary, previously taught for the institution, 1995-1998, as well as at Southern Seminary, before returning to Seminary Hill.

The Master of Divinity in Worship Leadership in the School of Church Music and Worship is an 86-credit hour degree, with 36 hours dedicated to courses specific to local church worship leadership and 50 hours focused on biblical, theological, and Great Commission and educational ministry studies.

In other action, trustees voted without opposition to affirm the September action of its officers in joining with Baylor University to file a lawsuit against a foundation originally established to benefit the schools.

Philip Levant, chairman of the board of trustees, said after the meeting, "The board's resolve to act on behalf of Southwestern's interests has never been stronger. I am con-

"I believe the greatest days of Southwestern Seminary are in our windshield."

- GREENWAY ('02)

fidant we have honored the Lord in both the decisions made at our fall meeting and how we went about them. A spirit of love, humility, and unity permeated our time together."

Levant, pastor of Iglesia Bautista La Vid in Hurst, Texas, added, "I am proud to serve the Southern Baptist Convention and hold Southwestern Seminary in trust alongside my fellow board members."

The meeting was held in executive session and via video conferencing in order to permit the board to address personnel and trustee matters in confidentiality. 🏠—J.A.S.



Benjamin Skaug elected new Scarborough College dean

The theologian will succeed Michael Wilkinson in January.

PASTOR AND FORMER SEMINARY ADMINISTRATOR Benjamin Skaug was elected the new dean of Scarborough College by action of the seminary's board of trustees during their fall meeting, Oct. 19.

Effective Jan. 1, Skaug succeeds Michael Wilkinson ('90, '11), who has served as Scarborough dean since 2013. Wilkinson will continue serving on the college faculty as associate professor of theology.

"I continue to be amazed by the blessings God is pouring out on Southern Baptists' crown jewel seminary," said President Adam W. Greenway ('02). "Dr. Skaug is providentially fitted for the task of leading Scarborough College, with a passion for scholarship and track record of ministry experience that will model to our students how to serve our Lord well with both their minds and hearts. I welcome Ben and Jodie to Seminary Hill and look forward to their long, fruitful ministry here."

Provost Randy L. Stinson said, "Ben Skaug is a leader, a pastor, a builder, and an academic, which is a rare combination. He has the right gifts and experience to lead Scarborough College to new levels of excellence."

Skaug, who was also elected associate professor of theology, said when approached about the deanship, "While it was extremely difficult for me to say goodbye to the single greatest church I have ever had the honor of serving, Immanuel Baptist Church, I knew that this is where God was calling me."

"Dr. Skaug is providentially fitted for the task of leading Scarborough College, with a passion for scholarship."

— GREENWAY ('02)

"I am looking forward to leading Scarborough College," he said. "When I look back at my ministry career, I can see the sovereign hand of God all along the way as He has prepared me for this moment. ... I am eager to serve with the faculty at Scarborough and grow with them in their passion for Christ, their academic work, and their love for our students."

Skaug is the senior pastor of Immanuel Baptist Church in Highland, California, where he has served since 2016, and previously pastored churches in Colorado and South Carolina. He has also served as vice president for institutional advancement at Gateway Seminary and director of development at Southern Baptist Theological Seminary. He was ordained to the Gospel ministry in 2004 by Central Valley Baptist Church in Meridian, Idaho.

He earned his Doctor of Philosophy degree from Gateway Seminary, holds the Doctor of Ministry and Master of Divinity degrees from Southern Seminary, and earned an undergraduate degree from the College of Idaho.

Skaug is the author of *Why Would a Loving God Send Anyone to Hell*, and also has published in the area of biblical spirituality.

He has been married to his wife, Jodie, since 1995, and they have one child, Jessica.

Wilkinson began praying about a potential transition last fall and in recent months approached Stinson and Greenway about the opportunity to return to full-time teaching.

"The administrative duties of the dean's office are very heavy and limit the opportunity to do what I love doing most—teach," Wilkinson said. "Dr. Stinson and Dr. Greenway responded with great generosity in listening and providing me the opportunity to flourish in the classroom."

Greenway expressed gratitude for Wilkinson's service to the school.

"Southwestern Seminary is indebted to Dr. Wilkinson for his faithful service to Scarborough

College during a strategic time of its history," said Greenway. "We are glad to honor his request to be able to give himself fully to teaching, which I know will be a blessing to our students." 📖—J.A.S.



Southwestern Seminary launches Women's Leadership Institute

Certificate programs will enhance training of women leaders, partners say.

Southwestern Seminary has launched a new Women's Leadership Institute (WLI), which offers a variety of certificate programs for women serving in any ministry, leadership, or life context—and Illinois Baptists are already partnering with the program.

Carmen Halsey, director of leadership development for the Illinois Baptist State Association (IBSA), says she and her team were in search of ways to provide quality and sustainable theological training for women who are leading across the state of Illinois. After connecting with Southwestern Seminary through Dean of Women Terri Stovall ('91, '01), both believed the partnership to be a good fit.

"Our goal is to enhance the theological training of women leaders in the church to ultimately strengthen the church," Halsey says. "Immediate application of knowledge empowers them to continue to learn and grow but also intentionally pour into others. This contributes to building a leadership culture within our state." —K.C.

Greenway welcomes students back with an encouragement to trust God in times of uncertainty

"THE CORONAVIRUS PANDEMIC did not catch God by surprise," said President Adam W. Greenway ('02) during a fall 2020 "opening message" to the Southwestern Seminary and Scarborough College community, Aug. 26. "And if anything, I think one of the things that we are learning to do is to more fully trust Him; to rely upon Him; to cast ourselves upon Him."

Though Southwestern Seminary's Fort Worth campus officially reopened for the fall 2020 semester on Aug. 17, COVID-19-related safety protocols prevented the opportunity for a convocation service that traditionally begins the semester. Instead, the seminary released a video message from Greenway in which he delivered what he called "a presidential and a pastoral word of encouragement."

Greenway spoke from the Adrian Rogers Library in Carroll House, home of the B.H. Carroll Center for Baptist Heritage and Mission at Southwestern Seminary. Greenway based his message on Matthew 6:31-34, wherein Jesus exhorts His followers not to worry, but to "seek first the kingdom of God and his righteousness," assuring them that all their needs would be met.

"Everything you need is going to be provided for you," Greenway said. "He is going to take care of you. Just make sure that you keep the main thing, the main thing: the Kingdom agenda, the Kingdom mission, the Kingdom vision." 📖—A.S.



Evangelism remains an 'everyday' effort despite COVID-19 limitations

Despite COVID-19 restrictions putting Southwestern Seminary's formal door-to-door evangelism efforts on pause, seminary students and faculty have continued to make evangelism an everyday effort, utilizing preexisting relationships, technology, and even, in some cases, socially distanced door-to-door efforts to continue proclaiming the Gospel to the lost.

"It's important for us not to pause, because we have opportunities now that we're not going to have later on," says Assistant Professor of Evangelism Carl J. Bradford ('11, '18), noting that the pandemic has caused many nonbelievers to ask questions about spiritual matters. "God has given us this opportunity, and we need to strike while the iron is hot." —A.S.

Virtual preaching conference advocates sermon-based small groups for church revitalization

A VIRTUAL PREACHING CONFERENCE hosted by Southwestern Seminary's Center for Church Revitalization, Aug. 20, advocated and explained the use of sermon-based small groups in church revitalization. In such a model, a church's small groups and Sunday School classes focus on discussing the preacher's Sunday morning sermon.

"Sixty-eight percent of our congregations are biblically illiterate, and so giving them 35-40 minutes on Sunday morning of your text is not enough," said Kenneth Priest, who is the interim director of the Center for Church Revitalization.

"Revitalization requires us to dig deeper into the Word of God." 📖 —A.S.



GREENWAY NAMED ONE OF FORT WORTH'S 400 MOST INFLUENTIAL PEOPLE

Fort Worth Inc. named Southwestern Seminary President Adam W. Greenway ('02) one of Fort Worth's 400 most influential people in its July/August 2020 magazine. This annual list highlights influencers from a range of sectors including business, education, economic development, government, nonprofits, and philanthropy. Greenway was among the 12 influencers named in the "religion" section due to his role as president of one of the city's largest religious institutions. —A.S.




Widowed student ministers to hurricane victims

‘What gets me excited is ... to be able to minister to [people] in their brokenness.’

FOLLOWING THE DEATH OF HER HUSBAND in 2015, Bonnie Jacobs ('19) searched for something that would give her purpose in a new season of life. Having a particular calling to serve those dealing with the aftermath of a tragedy, she quickly found that purpose in disaster relief ministries in Georgia, and then later with Texas Baptist Men (TBM) Disaster Relief.

Jacobs is a Master of Theological Studies graduate of Southwestern Seminary and is currently pursuing a Master of Arts in Christian Education. This past August, she joined the TBM's two-week deployment to Orange, Texas, following the impact of Hurricane Laura.

“What gets me excited is all about people,” Jacobs says. “It’s meeting people when they have been through a trauma or a terrible crisis in their life and to be able to minister to them in their brokenness.”  —K.C.

‘Wider opening’ offered by updated professional doctoral programs

Changes include new ‘flex options’ for D.Min. and D.Ed.Min. degrees.

CHANGES TO THE Doctor of Ministry and Doctor of Educational Ministry degrees at Southwestern Seminary will result in a “wider opening” for professional doctoral work, leaders say.

Among the changes is the introduction of the “flex option,” permitting some D.Min. students to participate in the annual on-campus seminar work remotely. Additionally, the D.Ed.Min. degree is now open to graduates of the Master of Theological Studies or its equivalent.

“These changes make Southwestern Seminary’s professional doctoral programs even more accessible to more ministers seeking to advance their training,” said Provost Randy L. Stinson. “For especially those affected by COVID, this wider opening for other students to engage in doctoral work couldn’t come at a better time.” —*Staff*



Renowned historian, alum appointed visiting professor

Greenway: ‘Dr. Nettles is a treasure to Southern Baptists.’

Tom J. Nettles ('71, '76) has been appointed a visiting professor of historical theology at Southwestern Seminary. He will be teaching a course entitled “Scripture” that will examine the doctrine of the Bible, December 7-11 on the Fort Worth campus. Nettles is a two-time graduate of Southwestern, and previously served on faculty from 1976 to 1982.

“I am delighted to welcome back Tom Nettles to the Southwestern Seminary classroom,” says President Adam W. Greenway ('02). “Dr. Nettles is a treasure to Southern Baptists and is a scholar of great renown, especially in the fields of Baptist history and historical theology. He is a Southwesterner from whom our students will learn much. I have great anticipation of seeing him teaching once again on Seminary Hill.” —A.S.

REBEKAH NAYLOR BECOMES THE FIRST FEMALE SEMINARY DISTINGUISHED PROFESSOR



The daughter of Southwestern Seminary's fifth president, Naylor will teach in the Fish School.

REBEKAH ANN NAYLOR, a longtime medical missionary to India, has been appointed distinguished professor of missions in the Roy J. Fish School of Evangelism and Missions at Southwestern Seminary. She is the first female ever to hold such a position at the seminary.

"The late Robert E. Naylor, our fifth president, began the tradition of pronouncing upon new students and faculty the worthy name of 'Southwesterner,' and in my estimation, there are few individuals more worthy to wear this distinctive appellation than his own daughter, Dr. Rebekah Ann Naylor," said President Adam W. Greenway ('02). "Through her decades of service with our International Mission

School of Church Music and Worship features noted speakers in weekly livestreams

For the first time, weekly colloquium sessions of the School of Church Music and Worship at Southwestern Seminary were livestreamed, allowing anyone around the world to join in the discussion and benefit from these worship studies sessions.

Guest speakers from the seminary faculty as well as leaders from across the globe were featured during the weekly colloquium for the school's master's and doctoral students this semester, sharing knowledge and experience from their unique perspectives and fields of service. The recordings are now available on the school's Artistic Theologian website. —A.S.



"Our students are blessed beyond measure to have the opportunity to study with her, a Southwesterner of first rank."

— GREENWAY ('02)

Board in medical missions, she has made tremendous contributions to the advancement of God's Kingdom. It is, therefore, more than fitting—and long past due—that Dr. Naylor receive the honor of being appointed distinguished professor of missions, the first female to have ever been so recognized by our seminary. Our students are blessed beyond measure to have the opportunity to study with her, a Southwesterner of first rank." —A.S.

NEW FACULTY



**MARK
BAKER**



**AMY L.
CRIDER**



**ADAM
DODD**



**GEORGE
DYSON**



**COLEMAN M.
FORD**

Southwestern staffers join the faculty

Appointments include teachers of biblical studies and education.

Seven administrative staff of Southwestern Seminary were appointed to the faculty, beginning with the new academic year in time for the fall 2020 semester.

Deputy director of the Darrington Extension Center Mark Baker was appointed assistant professor of biblical studies for Scarborough College. His educational experience includes a Bachelor of Arts from Bryan College (2008), a Master of Divinity from Southern Baptist Theological Seminary (2013), and a Ph.D. from Southeastern Baptist Theological Seminary (2019).

Amy L. Crider, director of the Doctoral Center for Writing Excellence, was appointed associate professor of foundations of education in the Jack D. Terry School of Educational Ministries. She earned her Bachelor of Arts in professional writing (1984) and her Master of Arts in English with a concentration in composition and rhetoric (1988) at Miami University (Ohio). She later completed her Ed.D. at Southern Seminary (2017).

Adam Dodd, who is director of Campus Technology, was appointed assistant professor of Old Testament and biblical backgrounds in the School of Theology. He earned his Bachelor of Science at the University of Central Arkansas (2002), and his Master of Divinity (2008), Master of Theology (2011), and Ph.D. (2019) from Southwestern Seminary.

George Dyson, director of the Darrington Extension Center, was appointed assistant professor of Christian studies for Scarborough College. He earned his Bachelor of Science in mechanical engineering from Ohio State University in 2001 and his Master of Divinity from Southwestern Seminary in 2016. He served in the U.S. Navy from 2004-2011 and then began serving as a first officer for Southwest Airlines and head chaplain for the Galveston Juvenile Detention Center.

Coleman M. Ford, director of professional doctoral studies, was appointed assistant professor of Christian formation in the Terry School. He earned his B.A. from the University of North Texas in 2006, his Th.M. from Dallas Theological Seminary in 2012, and a second Th.M. along with his Ph.D. from Southern Seminary, both in 2019.

Also appointed to the faculty was missionary-in-residence Rebekah Naylor as distinguished professor of missions in the Roy J. Fish School of Evangelism and Missions. She is the first female to ever be so honored.

Before his death, Brent S. Ray, director of the World Missions Center, had been appointed associate professor of missions in the Fish School. He died Aug. 14. [📖](#)—A.S.

Jack MacGorman donates personal library to SWBTS

The long-time professor's daughter presented the collection to President Greenway.

JACK MACGORMAN ('48, '56), long-time professor of New Testament at Southwestern Seminary and namesake for the MacGorman Chapel and Performing Arts Center, is donating his personal library to the seminary.

The donation includes thousands of titles from MacGorman's time as a student and faculty member, as well as many of his files, notes, and records from classes and sermons dating back to the 1940s.

MacGorman, who will celebrate his 100th birthday in December, devoted his career to the teaching and training of Southwestern students, serving on faculty from 1948 to 2001. His daughter, Linda, says there is no better home for his books than the seminary he dearly loves. —K.C.



Linda MacGorman presents to President Adam W. Greenway ('02) a New Testament autographed by George W. Truett for her father, Jack MacGorman.

METOCHAI BEGINS A NEW YEAR OF SERVING WOMEN THROUGH COMMUNITY SUPPORT

For 81 years, Metochai has provided an opportunity for Southwestern Seminary student wives to gather for fellowship and discuss areas of concern to the wives of students and ministers. They continued in that tradition this academic year with the launch of their first monthly gathering, Sept. 21.

"In a year where many are feeling more isolated than ever before, my hope is that these wives will find meaningful connection with other women and encouragement from our mentors," says Dean of Women and Metochai faculty sponsor Terri Stovall ('91, '01). "It is easy to fall into a sense of fear or hopelessness when you seem to be alone, but we want our wives to know, in a real sense, they do have a community and that they can live in a spirit of power, and love, and wisdom." —K.C.

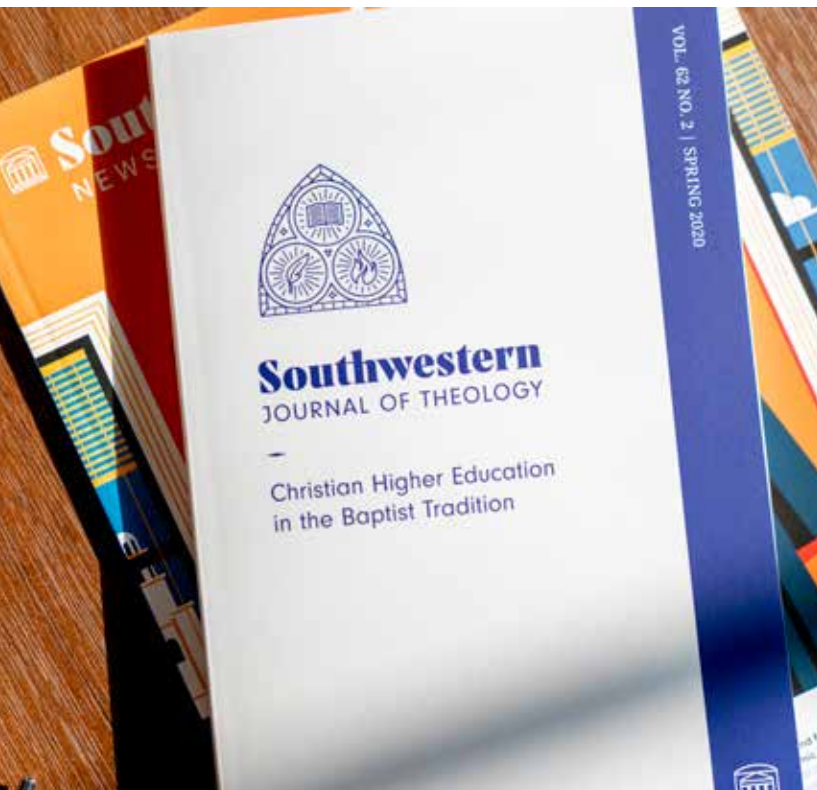
Union names Dockery as recipient of 2020 Dodd Award



Union University presented longtime university president David S. Dockery ('81) with its M.E. Dodd Denominational Service Award, the university announced Oct. 12.

The award, voted on by Union trustees, is given to a leader within the SBC who displays excellence and leadership in Southern Baptist life, as well as friendship and commitment to Union University. It is the highest denominational service award Union gives. Past recipients include Jimmy Draper, Adrian Rogers, R. Albert Mohler Jr., Steve Gaines, Paul Chitwood, and others.

Dockery was Union's president from 1996-2014 and now serves as distinguished professor of theology at Southwestern Seminary, where he also edits the Southwestern Journal of Theology and is theologian-in-residence at the B.H. Carroll Center for Baptist Heritage and Mission. —*Union University staff*



Latest edition of SWJT explores 'Christian Higher Education in the Baptist Tradition'

THE LATEST ISSUE of the Southwestern Journal of Theology, the first to be overseen by newly appointed editor David S. Dockery ('81), is now available. The issue's theme is "Christian Higher Education in the Baptist Tradition" and features articles by Dockery, Nathan A. Finn, Keith Whitfield and Rhyne Putman, Gene C. Fant, Hunter Baker, Kristen A. Ferguson, and C. Ben Mitchell. Published as the spring 2020 issue, production of this latest edition of the Journal was delayed due to COVID-19. The fall issue is expected before year's end.

Both current and past issues of the SWJT are available at swbts.edu/journal. —A.S.

Southwestern Seminary students invited to fulfill the Great Commission in Central Asia

"Even though [Central Asia] is one of the least reached parts of the world, when we have people who learn the language, know the culture well, and are faithful in sharing the Gospel, we are seeing that people are coming to Christ and churches are being planted," said Winfield Scott,* an International Mission Board worker, during a Global Missions Week emphasis at Southwestern Seminary, Sept. 15-18.

The weeklong missions focus was the first of two special emphases to be hosted by the World Missions Center this semester. This first event featured IMB personnel who invited Southwestern Seminary students to be a part of what God is doing to reach the people of Central Asia. The second, Oct. 12-16, focused on opportunities in South Asia. —K.C.

*Name changed to protect anonymity.

MONEY MATTERS

The generosity of friends, alumni, and other donors resulted in significant growth in Southwestern Seminary's fundraising efforts in 2019-2020, positively impacting students and their future ministries.



Dean of the School of Theology D. Jeffrey Bingham teaches an in-person section of Systematic Theology following SWBTS' COVID-19 protocols.

\$10.46 MILLION

TOTAL FUNDS RAISED IN 2019-2020

5,468

TOTAL NUMBER OF DONATIONS

1,778

TOTAL NUMBER OF DONORS

61%

TOTAL INCREASE IN GIVING FROM 2018/19

SOUTHWESTERN FUND



GOAL EXCEEDED BY \$1.4 MILLION FOR A TOTAL OF \$2.3 MILLION, REPRESENTING AN INCREASE OF 315 PERCENT OVER PRIOR YEAR

ENDOWMENT GIVING



\$2.4 MILLION, AN INCREASE OF 286 PERCENT OVER PRIOR YEAR

Women's Auxiliary Council:

New, **EIGHT-SEAT COUNCIL** composed of businesswomen, alumnae, ministry partners, and community leaders to assist with fundraising and serve as ambassadors for the seminary.

Student Emergency Assistance Fund

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Information compiled by Southwestern News staff, drawn from 2019-2020 Institutional Advancement reports.



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Josh & Jacki King

Current D.Min. student,
and current M.A.Th. student

"I AM A GREAT COMMISSION BAPTIST and a proud Texan, so Southwestern Seminary was a logical fit for me," Josh says. "I am very excited about the direction that Dr. Greenway is taking the school and was ready to sign on after meeting him and seeing his vision. ... I believe that, of all our seminaries, Southwestern is best positioned to impact the future of Great Commission Baptists."

Both Josh and Jacki are able to work on their degrees while serving on staff at Second Baptist Church in Conway, Arkansas. Josh serves as the church's lead pastor, and Jacki serves as its women's minister.

"I love the accessibility of Southwestern Seminary," Jacki says. "We have recently moved to central Arkansas, so as a mom and women's minister I am able to engage in theological and leadership development while juggling my other roles and positions. I'm also deeply grateful for the faculty and personal investment that they make."



STUDENTS

1/2/3/4/5/6/7/8



FACULTY

1/2/3/4/5/6/7/8

KATIE MCCOY

Assistant Professor of Theology in Women's Studies; M.Div., 2011; Ph.D., 2016

"I ENJOY STUDYING AND DISCUSSING some of the most critical cultural issues with my students and seeing them become confident in their theological convictions. Teaching at Southwestern Seminary is an enormous privilege and responsibility—we get to influence and invest in the future ministers who will expand the Kingdom around the world long after our own ministries are fulfilled."

FACULTY



1/2/3/4/5/6/7/8

Chris Osborne

Professor of Preaching and Pastoral Ministry; M.Div., 1977; Ph.D., 2019

"I ENJOY SHARING WITH YOUNG PEOPLE who are at the beginning of the journey I just finished. It is rewarding to hear their stories and see their hearts in the respective callings that God has placed on their lives. Also, to be a part of a faculty that is committed to this type of preparation is its own special joy.

"I hope students take away from my classes that a calling to ministry involves the heart and the mind. Both are needed for one to be effective in the field."

STUDENT



1/2/3/4/5/6/7/8

SYDNEY BRITTAIN

Current M.Div. Student

"SOUTHWESTERN SEMINARY HAS HAD such a profound impact on my life. When I came, I had no idea what I wanted to do, but God used the staff here to reveal a heart for the nations within me. Dr. [Justin] Hiester, the head of the missions department [in Scarborough College], has been so influential in my life. He has taught me so much about missions and language, but he has shown me what it looks like to love people from all over the world. I am so grateful for this school and all the people it has allowed me to meet! I will remember my professors and be grateful for the relationships I have gotten to have with them for the rest of my life."

"God used the staff here to reveal a heart for the nations within me."



1/2/3/4/5/6/7/8

Linda Sharp

Donor for Widows' Might, Women's Auxiliary, Dressed for Service

"I HAVE A REAL HEART FOR WOMEN in ministry because I think they're often overlooked and forgotten. We equip pastors, but I think pastors' wives and women in ministry sometimes have a

harder job. I just want them to know that they are loved. God blessed me so that I could bless others. I contribute because of my love for other women who are in service."

DONOR





ALUM

1/2/3/4/5/6/7/8

Todd Lafferty

Executive Vice President, International Mission Board; M.Div., 1990

“**THE PROFESSORS**, chapel services, and a wide range of classes at Southwestern deepened my faith and fueled my call to missions. I grew in my understanding of the mission of God as viewed through the lens of history. Deeper insights into theology, biblical languages, and missiology underscored my calling to missions that I received as a Journeyman in Scotland. Dr. Roy Fish continued to light the fire for evangelism, Drs. Justice Anderson and Daniel Sanchez deepened my understanding of the mission of God in our world today, and Dr. Jimmie Nelson helped me learn how to communicate the Word of God through preaching. I’m thankful for Dr. Greenway’s leadership, and I’m proud to call the Dome my home for theological education.”



ALUM

1/2/3/4/5/6/7/8

STEVE GAINES

Senior Pastor, Bellevue Baptist Church; M.Div., 1984; Ph.D., 1991

A CONSTANT ENCOURAGER and supporter of Southwestern Seminary, Gaines often reflects on his own days as a student on Seminary Hill and its impact on his pastoral and preaching ministries, and he expresses his confidence in the future of his alma mater.

“I continue to thank our gracious God for the stellar leadership of Adam W. Greenway at Southwestern Seminary. In a day when multiple ‘isms’ prevail, pastors, professors, and all believers must be trained to ‘contend earnestly for the faith once for all handed down to the saints’ (Jude 1:3).”

DONOR



CHUCK & DOTTIE TOMMEY

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“**GROWING UP** in Oklahoma, Southwestern Seminary is the seminary,” Dottie says regarding the many Oklahoma pastors and ministers who graduated from Southwestern.

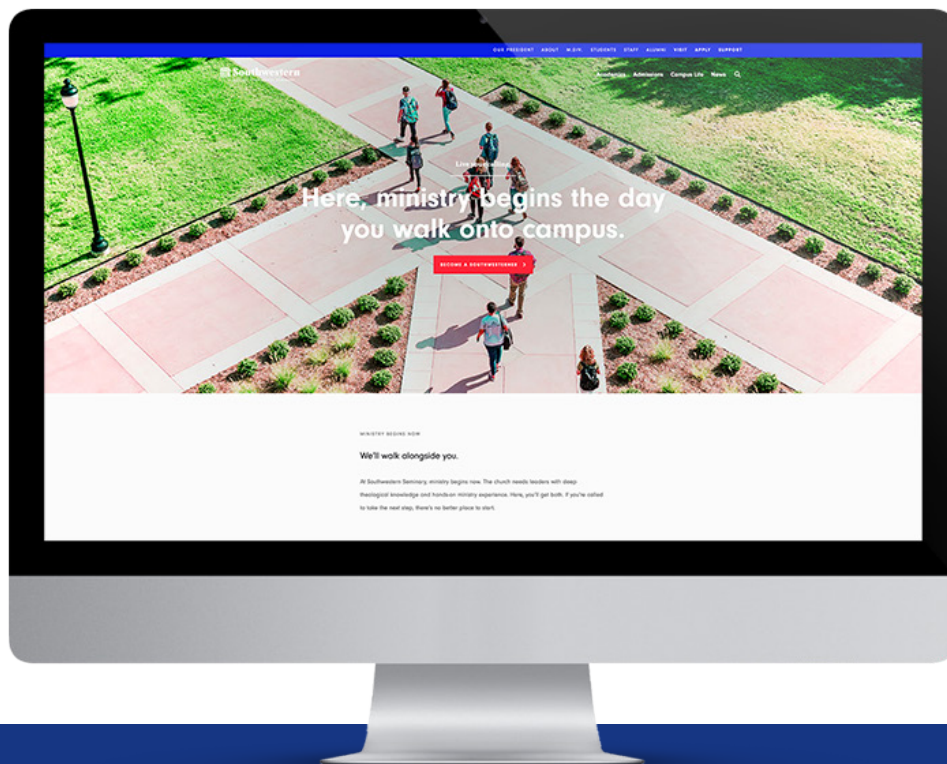
“I became a trustee in 1998 and was a trustee for 13 years. When you’re there that often and that much, it becomes a part of your life.” (Photo above is from 2009 trustee directory.)

“When my husband’s mother died, we opened a scholarship in her name (the Dave and Olevia Tommey Scholarship Fund), and when my sister died, we put a scholarship in her name (the Carlyn Wells Belvins Endowed Scholarship Fund). It seemed like the right thing to do.”

1/2/3/4/5/6/7/8

“Growing up in Oklahoma, Southwestern Seminary is the seminary.”

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Share Christ with Latter-day Saints

The task can be difficult, but take heart: God has won the battle.

SHARING THE MESSAGE OF CHRIST can be one of the most difficult and intimidating aspects of the Christian life. Here's the good news: Jesus has already won the battle, and we are charged with sharing the story, not with conversion. Conversion is the work of the Holy Spirit through the message of Christ. With that in mind, here are some tips for sharing Christ with a Latter-day Saint:

- 1. Understand that Mormonism is as much (or more) a sociological construct as it is a religious system.** *When sharing Christ with a Latter-day Saint, the Christian needs to understand that there is "more at stake" than religious conversion. Yes, eternity is the most important issue, and there is no higher concern, but we must take human issues into consideration. The Latter-day Saint could lose family, friends, employment—indeed, his/her entire way of life—if conversion from Mormonism to Christianity takes place. Hesitancy on the part of the Latter-day Saint is not only normal but should be expected. With this in mind, the Gospel presentation must be filled with gentleness and respect (1 Peter 3:15-16).*
- 2. Do not miss the forest because of the trees.** *In my nearly 25 years of working with Mormons, I have experienced many well-meaning Christians majoring on the minors. Far too often, Christians focus on plural marriage or modern-day prophets or injunctions against coffee and tea or temple garments. Put differently, when sharing Christ with a Mormon, keep in mind there are major areas of doctrine that are dramatically different, and focus your attention there. The four most significant are the doctrines of God,*



Christ, salvation, and Scripture. Those four doctrinal areas plainly illustrate that the two groups do not hold the same worldview and are not similar doctrinally. With this in mind, the Gospel presentation must be filled with the truths of Scripture related to God, Christ, the sufficiency of Scripture, and biblical salvation. Passages like John 4:24; John 1:1-18; 2 Timothy 3:16-17; and Romans 10:9-10 can be helpful.

- 3. Keep two specific Latter-day Saint beliefs in mind in order to contextualize the Gospel effectively as it is presented.** *Latter-day Saints believe in the necessity of modern-day temples and prophets for the purpose of salvation and the organization of the true church. It can be helpful for the Christian evangelist to point to passages like 1 Corinthians 6:19-20, 1 Timothy 2:5, and Hebrews 1:1-4 to show there is no longer a need for physical temples or a physical, human priest. Christ is the only mediator between humanity and God, and Christ is the final prophet, priest, and king.*

In the end, take your stand on the old, old story of the Gospel of Christ, and know that Romans 3:23; 6:23; 5:8; and 10:9-10 can save any sinner from hell. The battle belongs to the Lord. 🏰



TRAVIS S. KERNS
serves as associate professor of apologetics and world religions at Southwestern Seminary.

A person wearing a blue plaid shirt is sitting at a wooden desk. Their hands are resting on an open book. To the left, a laptop is partially visible. The background is slightly blurred, showing more of the person and the desk.

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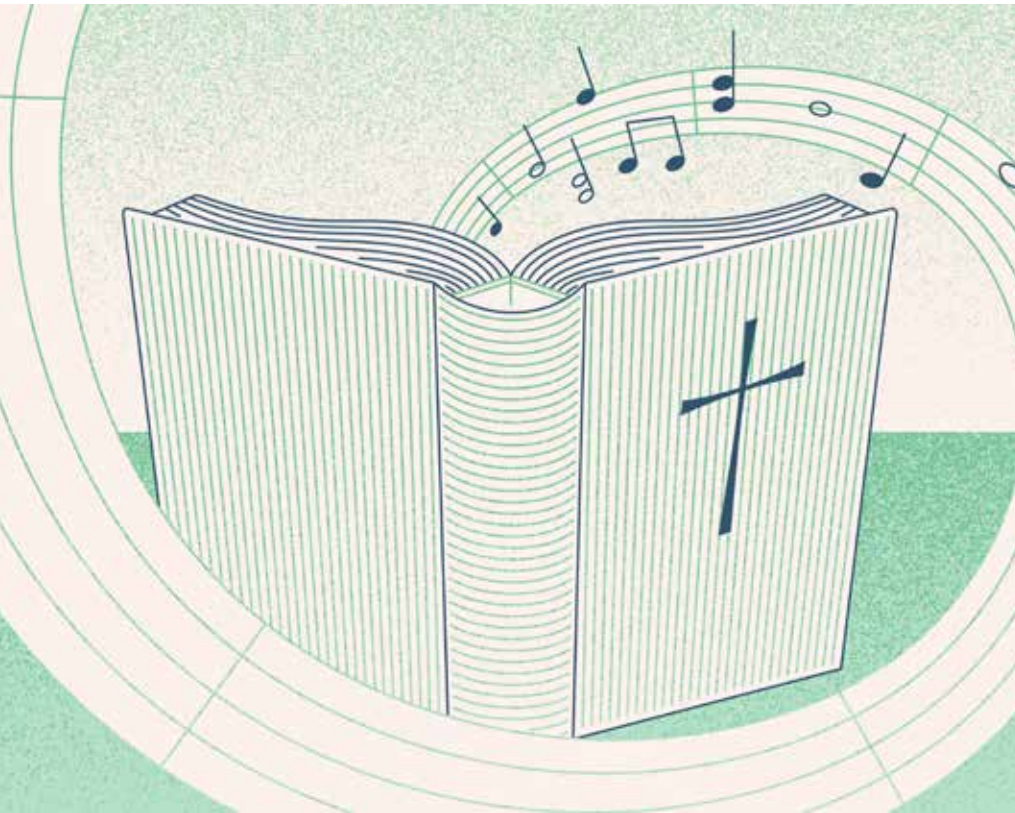
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Use a Hymnal in Your Worship Planning

Hymnals can be good resources for songs that are biblically rich, historically rooted, and edifying for your congregation.

MANY CHURCHES recognize the importance of utilizing traditional hymns in corporate worship, and hymnals remain valuable sources of such historic Christian songs. However, in an internet age, some worship planners are unsure of how to effectively use a hymnal. Here are some ways to use hymnals as you plan a service:

- 1. Use hymnals as a one-stop service planning resource.** *The arrangement of most hymnals reflects the shape of the Gospel, allowing service planners to easily locate songs that will fit a particular Bible passage, service function, or topic. Most hymnals contain topical and Scripture indices that can help you find suitable songs.*
- 2. Utilize hymnals as a testimony of how Christians have historically responded to God's truth.** *You'll find songs from as far back as fourth-century North Africa, through the Reformation, English Separatism, and early America, reflecting unified worship through diverse circumstances. Use hymnals to draw from the worship expressions of Christians through the ages, which will help broaden*

your worship vocabulary beyond your limited experiences and help your church join its voices with those of Christians before us.

- 3. Recognize that hymnals have been carefully curated to include only songs that have endured through wide use by many churches.** *Especially in a day when anyone can write a song and publish it online, hymnals provide the wisdom of others to help you discern the best songs that are scripturally sound and musically singable.*
- 4. Utilize hymnals' balanced diversity of song types and themes.** *Hymnal editors intentionally include a wide variety of songs that express praise, repentance, trust, dedication, and thanksgiving in different styles from chorales to carols. Use a hymnal to protect you from theological or musical tunnel vision in what your church sings.*
- 5. Use hymnals as a portable collection of the best devotional literature.** *Consider providing hymnals for your church families to use at home. Let them know new songs you will introduce at a later date, and ask them to begin singing them at home.*

As you choose songs for your church to sing, don't forget the hymnal. Used knowledgeably, a good hymnal can be a valuable resource to help you find songs that are biblically rich, rooted in church history, and edifying for your congregation. 🏛️



SCOTT ANIOL
(13) serves as associate professor of church music and worship at Southwestern Seminary.

In Wyoming, you can drive two hours in any direction and not see any churches. Church planter Tyler Martin is aiming to change that.





OUTFITTER CHURCH

In Bar Nunn, Wyoming, alumnus Tyler Martin participates in God's plan to plant a new church.

**WORDS AND PHOTOS BY
ADAM COVINGTON**

BAR NUNN, WYOMING — The dust-cloaked Ford F-150 idling on the edge of the small town of Bar Nunn, Wyoming, looks like most of the other trucks in town: four-wheel drive, knobby tires, stickers adorning the back window declaring allegiance to popular outdoor brands, and angled trails of mud thrown up from each tire covering the factory paint job with nature's palette. On the side of the road, close to the idling truck, a family group of antelope lounge in the midday shade cast by a billboard for a nearby Holiday Inn. As he glances out over the high plains scrub through a cracked windshield, Tyler Martin ('18) smiles widely, shakes his head, and says, "God is bringing so many people to this city for us."

This is not just an optimistic church planter's way of looking at the world, though—Martin is careful to note that it is God bringing so many people to the city, because there is no doubt in his mind that it was God who brought him and his family to this town from Fort Worth, Texas. When Martin and his wife, Ashley, first visited Wyoming on a

church planting vision trip and drove through Bar Nunn, he knew one thing: he did not want to live in that "Podunk city with no stop lights." But as he would come to find out, God had a plan to start a church in Bar Nunn, and Martin would be an integral part of it.

AN EMBER KINDLED

Within a week of accepting Christ as his Savior at the age of 15, Martin shared his testimony at his home church, Hallmark Baptist Church in Fort Worth, during a Sunday evening gathering. After hearing him speak, his youth pastor at the time told him, "Tyler, I think you have a gift. God may be calling you to ministry." Eager to find out whether this was so, Martin followed the counsel of his pastor and promised to pray every night until God gave him an answer.

"I went home every night for three months," he recalls, "and I said, 'God, are you calling me to ministry?' not even knowing what that meant. And within three months, all that I know is that there was a fire within me. Whenever I would learn something in the Scriptures, I had to share it with somebody."

Fueled by a fire to preach whenever he had the opportunity, Martin began to lead devotions among his friends at school and at gatherings of his school's Fellowship of Christian Athletes, where he served as president. He also

preached once a month in his youth group. His joy for the Lord and magnetic personality drew people to him in high school, a trait that continues to characterize Martin's ministry today. At the age of 20, while he was in college majoring in religion, Martin was called to pastor a 12-person Baptist church in Linden, Texas.

A NEED TO PREPARE

As a young pastor in east Texas, Martin received one confirmation after another that God had called him to be a pastor for the rest of his life. But God also revealed Martin's need for further preparation.

Seeking wisdom from a mentor at his home church, Martin sent a text message that said, "I think I need to go to seminary." The response from Madison Grace ('06, '12), associate professor of Baptist heritage at Southwestern Baptist Theological Seminary, was simple: "I'll see you at Southwestern."

"I saw in Tyler, early on, that he got what the Gospel is about," Grace says. "He walks into any room and he wants to get to know everybody, and he's going to try and love everybody in that room. And then, he's mostly concerned with, 'Do they know Jesus?'"

Volunteering in the youth ministry while he



Martin's joy for the Lord and magnetic personality have been drawing people to his ministry since high school.

was a Ph.D. student, Grace discipled a group of 10th-graders, including Martin. He recalls Martin would often arrive late for their discipleship meetings, more often than not because he had stopped to share the Gospel with someone.

Before he completed his Master of Divinity in 2018 at Southwestern Seminary, Martin had the opportunity to hear from a visiting NAMB church planting catalyst in one of Grace's classes during an annual North American Church Planting

week at the seminary. This encounter, and his professor's keen awareness of the work of the Holy Spirit and God's gifting on Martin, became an integral part of connecting the Martins to Wyoming as church planters.

Grounded in firm doctrinal convictions and strong ecclesiology, Martin recalls his favorite and most meaningful classes in seminary were in biblical counseling. He loved learning how to put Scripture and doctrine into practice.

"I just remember being in class at seminary, and so often people would ask, 'Why are we learning this?'" Martin says. "I never had any clue there would be so much correction [in the local church]. So many false understandings of the Scripture, so many bad understandings of the



Bar Nunn, Wyoming

Scripture, and so much sin. The things that have made our church the healthiest—we really emphasize the Gospel, but also, we really emphasize baptism, the Lord's Supper, and membership in our church. We raise those things up high because those things protect the Gospel.

"Everything I do revolves around using the Scriptures to help someone somehow."

WHICH ONE ARE YOU?

When Martin and his wife, Ashley, arrived in Wyoming, Martin had a conversation with a church planting strategist who presented him with three types of people who come to Wyoming to do ministry. The first type are those who come to Wyoming who love Jesus but do not love the outdoors. Secondly, there are those who come to Wyoming because they love Jesus and they love the outdoors, but they came for the outdoors, not for Jesus. Lastly are those who come who love Jesus, love the outdoors, and they come to serve Jesus, which they do well because they fit in the culture. The question posed to Martin was, "Which one are you?"

An avid outdoorsman who loves duck hunting and is most often seen accompanied by his black lab, Nola, Martin wrestled with the answer to that question. He admits that he was initially attracted to the beauty of the land and the bounty of wildlife available to hunt in the region. But while driving through the city of Bar Nunn, Martin sensed the reason God had brought them to this city.

"I was burdened that 94 percent of the people here don't know Christ," he says. "And you can drive two hours in any direction, and you're going to pass less than 5,000 people, and usually there are no churches.

"That's heartbreaking."

FOR A PERIOD IN ITS HISTORY, it would have been more common in Bar Nunn to see a windsock out of your window than a stop sign. The town developed slowly over time on top of an abandoned airfield built before World War II. Originally called Wardwell Field, this airfield served as the main airport for Natrona County until 1952 when it moved closer to Casper and a local rancher bought the land with sights on developing it into a "horse center of the Rockies." He subdivided the land as locals showed interest in developing it, and houses began to be built along the former runways that make up the distinct geography of the town. Now, 38 years after residents of the subdivision voted to incorporate as the town of Bar Nunn, the town has an estimated population of 3,000 and is the third fastest growing town in Wyoming.

Martin asked God to give him a heart and a burden for the city of Bar Nunn. God gave him that burden, and then He provided in ways that only He could.

The Martins began a yearlong apprenticeship through WindCity Church in Casper, Wyoming, and their partnership with this church and with NAMB taught them the cooperative nature of ministry in the frontier.

As they began to develop a heart for the town, the Martins began doing diagnostic evaluations of the city to which God called them. One of the common features of every

home in nature. Rather than seeing this as a challenge to overcome, Martin realized as he looked around the city that "church as usual" was not going to work here. This is part of the reason why Outfitter Church meets on Wednesday nights instead of on Sundays.

"They love the outdoors, they love creation, they think it's a marvelous creation, but don't ascribe any glory to the God who made it," Martin says. Outfitter Church was planted with a determination to change that narrative with the mission: "equipping you to relentlessly pursue Jesus and make disciples."

a church for this city."

In less than a year since it was planted, God has given Outfitter Church land at a significantly reduced price that they would have never expected from a church in Kansas that also had a desire to see a church planted in the town. Again they saw evidence of a cooperative desire to see the city reached with the Gospel. When the Martins could not find a home to live in, they prayed, and shortly thereafter, WindCity Church received a phone call from "an oil field worker who loves Jesus," who donated his mobile home in Bar Nunn to the church. At a baptism service in August 2020, seven people were baptized in a river near the church.

In a desire to perpetuate the collaborative Kingdom efforts that have made Outfitter Church possible, Martin has built multiplication and support of other church plants into the core vision of the church. Even though they do not yet have a building of their own in which to meet, Outfitter Church is financially supporting two other church plants in the region.

In September 2020, they participated in their first two mission trips. They joined a WindCity Church plant in Medicine Bow, Wyoming, for a weekend-long block party and revival. Less than two weeks later, they helped a fellow Southwesterner in Kalispell, Montana, with the launch of Veneration Church.

Martin is eager to see Wyoming reached for Christ and knows that the cooperative nature of church planting in the West is one of the ways God is at work to draw people to Himself.

"We have to work together to plant Gospel-centered churches in every single one of these little cities." 📍

ADAM COVINGTON ('09) is senior editor of *Southwestern News* and director of communications at *Southwestern Seminary*.

Martin asked God to give him a heart and a burden for the city of Bar Nunn. ... Then He provided in ways that only He could.

home in Bar Nunn is a collection of vehicles parked in the driveway or alongside the house. Nearly every house has a camper, a side-by-side all-terrain vehicle, and a four-wheel-drive truck. Some might have a boat, too. In this town, where the predominant religious preference is "None," the dollars parked outside of these homes tell the story of what is important to those who live inside. And this provided an insight into the spiritual position of those who live in Bar Nunn.

"The god of Bar Nunn is fun and materialism," Martin notes. "People here work really hard, and they just want to have a good time. They work five or six days a week, so when they are home, they just want to go."

When the sun is shining during the brief summer months in Wyoming, everyone takes advantage of beautiful landscape and gets

'OUTFITTER CHURCH IS NOT SPECIAL'

In October 2019, after the Martins had spent nine months developing a core team with the assistance of WindCity Church and through relationships built in Bar Nunn, Outfitter Church was officially planted with 10 people as covenant members. Their first service, held at "The Hangar," a local bar and grill with a 10,000-square-foot multipurpose room, was attended by 44 people. Immediately, Martin knew God was up to something.

"We had planned to start small and meet in homes every other week, and after our first service, we realized that wasn't going to be possible," Martin says. "Outfitter Church is not special: God is. Before Outfitter got here, there was no church intentionally trying to reach this city with the Gospel and actually doing something about it. We're intentionally

Something Worse Than Persecution?

‘Yes!’ say two Nigerian Baptist leaders

BY
JAMES A. SMITH SR.

KADUNA, NIGERIA — More Christians have been martyred in Nigeria in the last year than any other country in the world, except Pakistan.

But compartmentalized and nominal Christianity are greater threats to the Christian faith in the west African nation than persecution by notorious Boko Haram terrorists and other Islamic militants, according to two Nigerian Baptist leaders who face the threat of persecution every day.

Not that they diminish in any way the deep, ongoing, and growing opposition faced by Christians in Nigeria, especially in the northern part of the nation. Indeed, many experts on Christian persecution have raised alarms about the nation, including governmental entities like the United States Commission on International Religious Freedom (USCIRF) and the U.S. State Department. Others have urged the United States to declare Nigerian Christians victims of genocide. Nigerian President Muhammadu Buhari reported in September

that even President Donald J. Trump confronted him in a 2018 Oval Office private meeting with the jarring question: “Why are you killing Christians?”

David Dagah and Moses Audi—both Southwesterners—live and work on the borderland between Nigeria’s Christian-identifying south and the Muslim-dominated north where persecution is not a theoretical issue; it’s a daily threat. Yet, these two Baptist leaders are as deeply concerned about the problem of compartmentalized and nominal Christianity in their nation—Christians who are more influenced by the culture around them than Christ who lives in them; those who profess the Christian faith merely because they live in a region dominated by Christianity but allow traditional African religions to influence their daily lives as much or more than the Bible; “Christians” by virtue of the professed faith of their parents but who reject Christ’s teachings of love for enemies.

Dagah, a Ph.D. student in Southwestern Seminary’s World

Christian Studies (WCS) program in the Roy J. Fish School of Evangelism and Missions, and Audi, a 2016 Ph.D. graduate of the same program, have focused their academic work on strengthening the evangelical commitments of Nigerian Baptists and other Christians so that the transformative power of the Gospel will allow their countrymen to properly face the challenges of persecution and evangelize their nation—especially in the Muslim north.

Nigeria is the largest economy in sub-Saharan Africa, with a heavy reliance on oil as its





Twenty years ago, Islamic terrorists destroyed by fire the Baptist seminary where Southwesterners David Dagah and Moses Audi work.

main revenue, according to the CIA World Factbook. Boasting Africa's largest population at more than 203 million, about 53.5 percent identify as Muslim, and 45.9 as Christian. Nigeria is bordered by the nations of Benin, Niger, Chad, and Cameroon, and the Atlantic Ocean, and in land mass is approximately 1.4 times larger than the State of Texas.

The nation became known in recent decades for severe persecution of Christians by Islamic militants, most

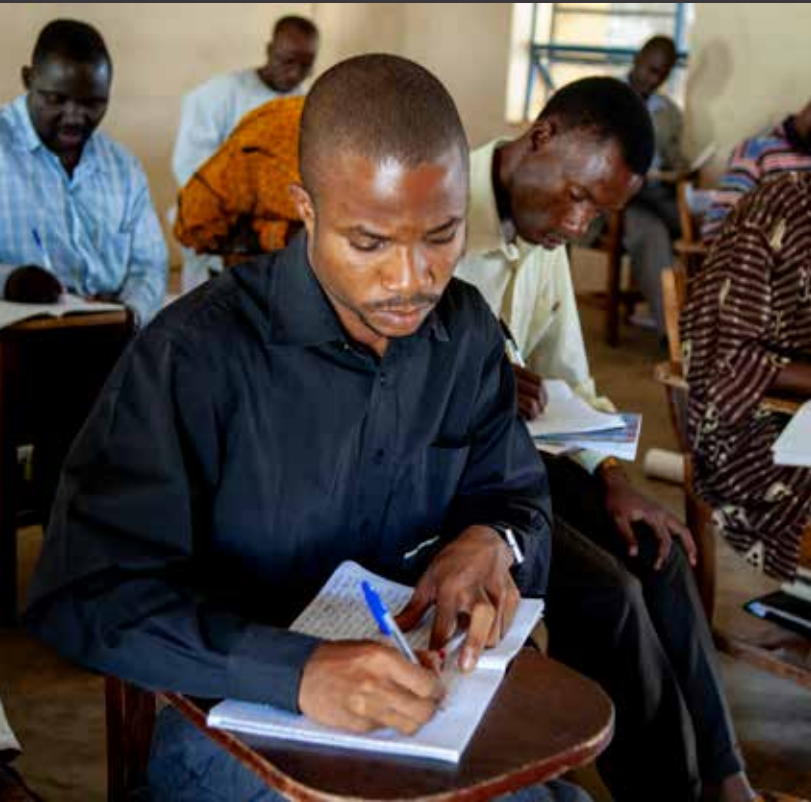
notoriously those associated with Boko Haram, which has identified itself with the Islamic State and been designated a terrorist organization by the U.S.

"The church in Nigeria, particularly in the north, is presently under siege by the forces of darkness," says Dagah, a third-year Ph.D. student. "Murderous attacks on religious and ethnic minorities are going on daily unabated" with ineffective intervention by authorities.

Both Dagah and Audi note that not all attacks

on Christians are truly persecution for their faith, with complex economic, cultural, tribal, and historical factors playing a role as well. Nevertheless, "It is no gainsaying that Christians are being persecuted in Nigeria," Dagah says.

In 2000, Islamic terrorists destroyed by fire Baptist Theological Seminary Kaduna (BTSK), where Audi serves as president and Dagah serves on faculty. The Islamic radicals were attempting to close down the Baptist school in Kaduna



Approximately 500 students are enrolled in Baptist Theological Seminary Kaduna (BTSK).

state, where the majority of the population is Muslim. In recent years, while persecution has intensified, seminary leaders have begun rebuilding the seminary in a safer location further south in Kaduna City, although most of the school's operations remain in the Muslim-dominated area. Approximately 500 students are enrolled in the seminary.

Dagah, who has pastored six Baptist churches and served for 10 years as president of the Kaduna Baptist Conference of about

600 churches (similar to a state Baptist convention in the Southern Baptist Convention), says Christians are persecuted in many ways: denied land to build church buildings, children are denied certain educational opportunities, public positions are off-limits, Christian facilities—including church buildings—are destroyed, women and girls are forced to convert and marry Muslim men, forced relocation from Muslim-dominated areas, and murder. Dagah says “tens of thousands” of Christians have

Christians in Nigeria came at Christmastime in 2019 when an offshoot of Boko Haram released a video that received worldwide attention in which 10 Christians and one Muslim were executed. A few months before, the same group released a video showing the beheading of two Christian aid workers. By some estimates, more than 150 Christians were martyred in just the first six months of 2020.

The problem of Christian persecution in Nigeria is so

been slain by Islamic radicals in his country, an estimate consistent with findings of USCIRF.

While Dagah's direct family members have not experienced severe persecution, “many of my relations, friends, and church members have suffered different degrees of persecution; some have even lost their lives,” he says.

An example of the kind of brutal persecution of

great that USCIRF has asked the U.S. State Department to declare the nation a “country of particular concern”—a formal designation under U.S. law for nations “engaging in or tolerating systematic, ongoing, and egregious violations of religious freedom,” according to its annual report this year. Meanwhile, Baptist Press reports that a number of organizations—Christian Solidarity Worldwide, Christian Association of Nigeria, International Christian Concern, the Colson Center for Christian Worldview, and the Jubilee Campaign for Religious Freedom—have called what's happening to Christians in Nigeria “genocide.”

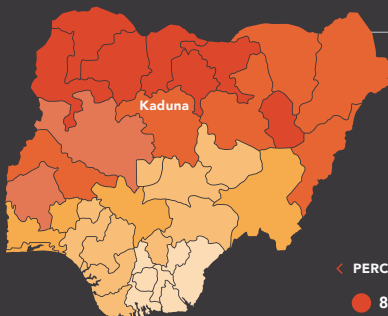
In the midst of these difficult realities, however, Dagah sees a greater threat to Christianity in Nigeria.

“My most profound worry is not about the persecution, but the church's response to it,” he says. “It is apparent in the New Testament that Christians will be persecuted. The church's response to persecution in Nigeria has not been according to biblical standards: love, prayers, and witnessing for the transformation of lives. This is a significant concern for me.”

Dagah is writing his doctoral dissertation on the compartmentalization of Christianity among Ham Baptists—his native people of Nigeria. While 96 percent identify as Christian, there is “glaring” compartmentalization of “beliefs and practices

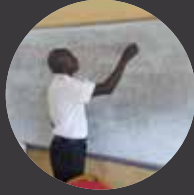
Islam's Influence in Nigeria

Islam dominates mostly the northern region of Nigeria, according to data from a 2019 report issued by the U.S. Commission on International Religious Freedom.



PERCENTAGE MUSLIM POPULATION 2012

80-100 60-80 40-60 20-39 1-19 0



DAVID DAGAH

“My most profound worry is not about the persecution, but the church’s response to it.”



MOSES AUDI (‘16)

“I am proud to be associated with Southwestern Seminary for upholding the biblical revelation across the span of their ministry influence.”

between Christianity and traditional religion,” which hurts the “transforming power of the Gospel in their lives and their culture,” Dagah says.

“Compartmentalization of religion, therefore, is dangerous and needs to be checked,” he adds.

Dagah says that Southwestern’s WCS program is helping him address the problem of compartmentalization by articulating the problem, creating awareness of the problem among the Ham people because of his interviews with their leaders about the matter, and guiding him as he teaches students at BTSK to help them understand and address the issue in their ministries.

“The heart of the Gospel—Good News—is the transformation into Christ’s image,” he says. “I believe the awareness and help given to students and others to deal with religious compartmentalization will, by and large, have a rippling effect.”

Dagah says Fish School faculty have modeled for him how he should fulfill his teaching responsibilities.

“The way they related to us as brothers, friends, and co-laborers is simply incredible. I have learned the best way to relate to my students in humility from the Roy Fish faculty.”

John D. Massey, Fish School dean, says WCS “allows students from around the world to research Christian communities in their respective fields of service. Students examine the history of those communities, their current state, various societal and cultural challenges to being the church in their unique localities, and the theological issues they face.”

Currently, there are 23 students enrolled in the program, with 11 nations represented, including Madagascar, Germany, Cuba, Egypt, Indonesia, and a number

of other countries that cannot be listed for security reasons.

Dean Sieberhagen, Vernon D. and Jeannette Davidson Chair of Missions, notes that westerners, including some International Mission Board missionaries, are also enrolled in the WCS program. “We do not extract them for four-plus years and have them residential on our campus but rather require them to stay in their ministry context and pursue their studies via Zoom for seminars and mentor tutorials,”

he says. “... This approach keeps them fully engaged in their local context and ministry.”

Massey says the “library” for the students “is the Christian community they are examining in an intensive and academic manner,” and the WCS program “spotlights the global nature of Christianity and interprets it through an evangelical lens.”

The evangelical commitment of the program and of Southwestern Seminary is vital, according to Audi, who encouraged Dagah to enroll because of his own experience with faculty dedicated to “sustaining evangelical Christianity,” he says. “The evangelical voice is an imperative for our time. I am proud to be associated with Southwestern Seminary for upholding the biblical revelation across the span of their ministry influence.”


Audi adds that Dagah’s studies at Southwestern will encourage him to “continue with evangelicalism at a time when new theologies are in a battle for supremacy in the life of the church.” He says their student

population comes with “some of these varying theologies,” citing aberrant examples like prosperity teaching and liberation theologies. “I believe his training at Southwestern will further encourage him to stand for biblical Christianity over against other contending theologies.”

While persecution is “inevitable” in the Christian life, Audi says “it takes a truly converted individual to respond biblically,” noting the inadequacy of nominal Christianity.

“I believe his training at Southwestern will further encourage him to stand for biblical Christianity.”

Audi, whose 2016 doctoral dissertation focused on a Christian response to Boko Haram, says too many Nigerian Christians are responding to persecution by withdrawing from the mandate of the Great Commission, and nominal Christians are susceptible to false teaching, including those who justify violence against Muslims as an appropriate response to persecution.

“A response characterized by love, continued witness, and discipleship, which is the only road to victory, is increasingly neglected,” he says. “Here lies the greatest challenge facing the church in Nigeria.” 

JAMES A. SMITH SR. is director of public relations and executive editor of *Southwestern News*.

Editor’s note: For more about Nigerian Baptists’ response to persecution, see Audi’s article “Missions and Insurgency in Nigeria: A Historical Survey of Nigerian Baptist Convention Work, 1980 to 2020 and the Future of World Christianity” in the spring 2019 issue of the Southwestern Journal of Theology.

go build it.

go start it.



How the salvation of a suicidal woman confirmed a Southwestern couple's calling to plant a Utah church.

WORDS BY ALEX SIBLEY
PHOTOS BY CHINSOP CHONG

LOGAN, UTAH — “Go build it.” Seth and Beth Tarver did a double take when they saw these simple words on a billboard along the Trinity Trail in Fort Worth, Texas, in 2017. They had recently returned from a vision trip to Salt Lake City, Utah, where God confirmed to them for the first time in either of their lives that He had called them to church planting. But little time passed before doubts crept in.

“I’ve never built anything,” Seth recalls thinking. “I can’t build anything.”

A mentor encouraged the couple to ask for signs, so the Tarvers had done so. And during their routine morning walk, they found a message, they believed, from the Lord, printed explicitly on a billboard: “Go build it.”

“Well, building is one thing,” Seth continued apprehensively as he and his wife kept walking. “But I wouldn’t even know where to start. How would we start?”

Within two miles, the Tarvers stood before a second billboard, this one displaying a different but equally pertinent message: “Go start it.”

God’s message was clear, Seth says: “Don’t worry about it. Go build it. Go start it.”

The Tarvers had already decided to go, but now God had quashed any doubts that could

Seth credits these opportunities and blessings to God’s answering the prayers of His people—specifically, those who have come alongside the Tarvers in a commitment to pray for their ministry.

have changed their minds. The Tarvers would be uprooting their lives from Fort Worth, Texas, and moving to Logan, Utah, to plant a church.

Over the next three years, the Tarvers built and started a multi-tiered, prayer-filled, Gospel-focused ministry in a place where there had never been a Christian church. Even when the COVID-19 pandemic restricted some of these efforts, God continued to provide opportunities for ministry, and in late August of 2020, the couple witnessed their first-ever salvation on the field when a young woman on the verge of taking her own life encountered Jesus.

Seth credits these opportunities and blessings to God’s answering the prayers of His people—specifically, those who have come alongside the Tarvers in a commitment to pray for their ministry.

“The fact that we have our first salvation in year two versus waiting for year four or five to roll around, to us, is a reflection of when God’s people meet Him in His will and ask for Him to move according to His will. He moves mountains for His Kingdom,” Seth says. “We are floored that we have seen the Lord meet this young woman and transform her life.”

The genesis for the Tarvers’ ministry traces back to West Conroe Baptist Church, a mission-minded congregation in Conroe, Texas. Seth grew up in the church, and it licensed and ordained him for ministry. When West Conroe leadership felt called to plant a church in the pre-

dominantly Mormon state of Utah, one potential church planter came to mind: Seth Tarver. Despite some initial hesitations, within a few years, Seth and his wife, Beth, were “boots on the ground” in Logan, Utah, planting the first-ever Christian church in the area.

Jay Gross ('80, '86), senior pastor of West Conroe Baptist Church, which continues to support the Tarvers, says, “I have absolute confidence in Seth’s integrity, his heart for the Lord, and he has got a blazing passion now for planting a church in Utah.”

The couple’s preparation for the field included Seth’s serving on staff at West

Conroe for a year while going through the North American Mission Board’s vetting and equipping process. Seth also continued his Master of Divinity studies at Southwestern Baptist Theological Seminary.

Reflecting on his ongoing seminary studies, Seth says, “Probably the biggest treasure cove from Southwestern was talking to the men and women who serve and who are in the roles of leadership there at the seminary, ... and just learning from them the balance of a healthy work, family, and life of study.”

The Tarvers were deployed to Logan, Utah, with partners Brian and Leslie Swin-

ey and Stephen and Emily Eenigenburg in the summer of 2018, and together, they planted Riverwoods Fellowship, with Seth serving as the lead pastor. Within two years of arriving on the field, the team had begun hosting a Bible study, a men’s group, a women’s Bible study, a church prayer night, and a Fellowship of Christian Athletes (FCA) ministry at nearby Utah State University.

Seth also began working at Utah





What Does Confirmation of Call Look Like?

This.

State, allowing him to utilize lunch breaks to converse with co-workers about spiritual matters. In addition, Beth has begun relationships with other women in the community via playdates for their children, meeting other moms at the park, and offering to babysit others' children.

Though the coronavirus pandemic has hindered some of these efforts, the Tarvers note that the majority of their ministries have been unaffected. FCA meetings moved online when students returned home halfway

ple from Mormon and agnostic backgrounds have begun to ask questions about what the Tarvers believe and why, and this has opened doors to many spiritual conversations.

Seth meets regularly with a Mormon man, for example, and one day earlier this year, the man began asking questions about theology. This eventually led to him asking Seth, "Do you believe that if I die right now, I would go to hell?"

Seth gently and lovingly replied, "Yes, and let me explain

People from Mormon and agnostic backgrounds have begun to ask about what the Tarvers believe and why, and this has opened doors to many spiritual conversations.

through the spring 2020 semester, but the Tarvers continued meeting with friends and neighbors in person. Furthermore, because their Bible study comprises fewer than 20 people, they were able to continue meeting every week—albeit with masks and socially distanced seating.

Through all of these efforts, the church planting team has "watched cold hearts melt." Peo-

ple from Mormon and agnostic backgrounds have begun to ask questions about what the Tarvers believe and why, and this has opened doors to many spiritual conversations. Seth noted the clear differences between Mormonism and Christianity as defined in Scripture, and then explained the biblical way of salvation. Seth invited the man to respond, and though he declined to do so, he did request future meetings to discuss these matters further.

Seth also plays golf regularly with an agnostic man, who has facetiously noted that Seth

WHILE CONSIDERING the prospect of planting a church in Utah, Seth and Beth Tarver met with Travis S. Kerns, then the Send City missionary to Salt Lake City and lead missiologist for the region.

As Kerns explains, whenever he speaks with potential church planters, he does not try to talk them into coming, but to talk them out of it.

"If you come to Utah because you feel like you want to plant there, and you feel God's calling you ... if I can talk you out of that, God's not calling you there," explains Kerns, who now serves as associate professor of apologetics and world religions at Southwestern Seminary.

Kerns confronted the Tarvers with "everything negative" they could potentially face on the field, including marital and financial stress, family and health issues, and the slow pace of ministry in the area. On this lattermost point, the Tarvers later learned that church planters in the region typically wait five to seven years before seeing their first salvation.

Beth notes that Kerns "did a really good job" of communicating how difficult the ministry would be. At the time, Beth was pregnant with their son, Grayson, and that night in their hotel, the Tarvers struggled in particular with the challenges of raising a Christian family in that area.

Beth recalls their thinking, "Our hearts break for the people here. We want the Gospel to be shared here. But I don't think we're the ones who are called here."

The next day, Kerns brought them to his church and introduced them to the congregation, noting that they were praying about

church planting there. The pastor shook Beth's hand and said, "God brought us here 30 years ago. I have raised five Christian kids here. All of them have married Christians and are raising godly families. If God calls you here, He will take care of your family."

Beth immediately broke into tears. Seth explains, "This man literally looked at my wife, and he pretty much addressed almost verbatim, word by word, things that we had prayed the night before."

After that, Beth says, the couple received "confirmation after confirmation" of God's calling on their lives, including two providentially placed billboards in Fort Worth. Trusting in the Holy Spirit to do His work through them, the Tarvers accepted the call to plant a church in Utah.

Kerns' encouragement to the Tarvers, as well as to all church planters, is to "lean back on the calling to this place to do this thing, and lean back on the fact that it's not up to you. Our only responsibility is to share the Gospel and disciple people. Otherwise, the Holy Spirit does the work."

— Alex Sibley ('16)

tends to play better when he is talking about the Gospel. On a recent outing, the man joked, "You should start talking about Jesus on the first hole." Humor aside, the man has been asking questions, Seth says, and he apparently desires to know more.

In light of conversations like these, Seth says his ministry in Utah has "been long and hard, but people are starting to warm up, and they're starting to have those conversations with us that dive deeper than just the surface pleasantries."

Noting how encouraging this is, Beth adds, "To be able to share with people our testimony and see those lights go off with these friends—the boldness in my heart has grown leaps and bounds."

In addition to investing in non-Christian families, the Tarvers have also had the opportunity to disciple families in their church. One couple, before join-

"To be able to share with people our testimony and see those lights go off with these friends—the boldness in my heart has grown leaps and bounds."

—BETH TARVER



ing, had specifically told them, “We’re looking to grow further in our faith, and we’d like the opportunity to attend the Bible study that you offer.”

“We’ve been pouring into this family ever since they started coming to our Bible study,” Seth says. “And what we’ve seen is, they have become more evangelistic.”

In fact, this past August, the wife in this family met a woman who lives close to the church and invited her to the Bible study. Though the woman declined, the two still spoke for a few minutes, and the woman shared that she was experiencing difficulties. This woman would later reveal that she had intended to take her own life, but that the wife’s encouragement “basically got me an extra week.”

Unfortunately, the following week, the woman became discouraged again, and she resumed her plan to commit suicide. But then the wife knocked on her door, this time accompanied by Seth. Seth quickly realized the woman “was not in a good place,” so while he did invite her to the Bible study, he made clear to her that he primarily wanted to speak with her, hear about what she was dealing with, and pray for her.

As this woman would later share, she did not think anyone from the church would come to see her after the wife’s initial contact, but when she and Seth arrived the following week, the woman decided to delay her suicide just long enough to hear them out. After speaking with her for half an hour, Seth “felt like the Lord opened up a window to share the Gospel with her, and so I did. And she ended up getting saved.”

Though the Tarvers had been told during their training as church planters that they would likely not see a salvation decision for five to seven years, they rejoiced that this woman came to saving faith in just their second year on the field.


Seth notes that this came about largely because of the wife’s investment. “This was the fruit of this family growing in their faith over the four or five months and becoming more comfortable with engaging people with the Gospel,” he says.



Seth adds that this is a major focus of Riverwoods Fellowship—specifically, encouraging church members to begin praying on day one for how God is going to use them, and where He is going to send them.

“We constantly have to be going,” Seth explains. “I think that’s why you see that at the beginning of the Great Commission, this idea of go, go, go, because people are not going to come, come, come. They need to be chased after. They need to be sought after. If we hunker down in one place, we’re never going to reach those. So, we need to constantly have a heart and mindset of sending people to go get people, to go after people.”

Though progress has been slow, thanks to God’s answering the prayers of His people, and thanks to the Tarvers’ obedience to “go build” a ministry in Utah, they rejoice at the fruit they have witnessed, even amidst COVID-19.

With the joy of witnessing their first salvation still fresh on their hearts, Seth reflects of this unique season, “It’s not exactly what we were picturing this summer to look like, but it’s been a very rewarding summer for us.” 

ALEX SIBLEY ('16) is the managing editor of *Southwestern News* and associate director for news and information at *Southwestern Seminary*.



SPECIAL REPORT

Founded as a department in 1915 and becoming a full-fledged school in 1921, the Terry School of Educational Ministries (named for its third dean, Jack D. Terry Jr.) has aimed to equip teachers, disciplers, and counselors for more than a century.

‘Well-Rounded’

GREAT COMMISSION

MINISTERS OF

BY
ALEX SIBLEY

THE GOSPEL





KENNEDY MOORE

*current MABC student;
student ministry coordinator
and girl's youth director,
Northwest Bible Church,
Dallas, Texas*

ERICK JIMENEZ ('17) was nearing completion of his Master of Theological Studies degree at Southwestern Baptist Theological Seminary when he purchased a copy of Jack Terry's book *Christian Education on the Plains of Texas*, which chronicles the first 100 years of the seminary's Terry School of Educational Ministries (1915-2015).

In reading of founder J.M. Price's vision for the school—the first of its kind in the Southern Baptist Convention—as well as its developing program offerings over the following century to equip teachers, disciplers, and counselors, Jimenez came to value the school's rich, storied history and was inspired to join that history himself.

So, after completing his MTS in 2017, he enrolled in the Master of Divinity program in educational ministries, which, as of spring 2020, is now housed entirely within the Terry School. Seeing educational ministries as a "big part" of the church today, Jimenez, who serves as minister of discipleship and education at the First Baptist Church of El Paso, Texas, says he is grateful the Terry School's programs have continued to develop in this direction.

"The educational ministry expansion through the M.Div., that's one thing that I really have appreciated about the seminary—that they're adding and changing courses just to be a little more modified in the area of concentrations—like in my case, teaching and discipleship.

"That's a gifting that I have that I think the Lord has used. And with a more direct degree in those areas, I can definitely feel my confidence getting stronger."

Like Jimenez, Dean of the Terry School Michael S. Wilder is cognizant of the school's storied history, saying he feels "an overwhelming sense of stewardship" for the school's legacy. He notes that "this school has been known, historically, to be the very best in the field."

Along with his associate dean, Chris Shirley ('94, '02), his many supporting faculty, and in conjunction with the seminary's administration, Wilder seeks to shoulder this legacy by offering programs that will produce "well-rounded Great Commission ministers of the Gospel."

Wilder, who became dean in 2019, acknowledges that seminary graduates need to be able to teach and preach with excellence, interact with the Scriptures, and have the right foundations biblically and theologically. "But they also need to be able to lead well," he says. "They need to be able to develop discipleship processes and approaches in the local church. They need to understand how to train and equip their small-group leaders. They need to know how to multiply and raise up the next generation of pastors in their local church.

"And I am convinced that our redesigned curriculum achieves that well-rounded, fully equipped Gospel minister who will serve with excellence in the local church. No matter what God calls them into, they will be equipped to

"I have loved my time at Southwestern. It has provided impactful and immediately applicable knowledge to my ministry. I have gained a more complex understanding of the Bible and have committed its teachings in a deeper way into my heart."



For more than 100 years, the Terry School has been committed to the “vibrancy of specialized discipleship areas such as children’s and student ministry,” Wilder says.

teach, preach, lead, disciple, and counsel with excellence.”

GREAT COMMISSION FOCUS

“Historically, the Terry School has always been known in the Southern Baptist Convention as the standard-bearer for educational ministries—discipleship and disciple-making,” says Chris Shirley, associate dean of the Terry School since 2019.

Alluding to the Great Commission of Matthew 28, he summarizes the school’s purpose in the form of a question, “What is the role of the church in making disciples, and then how do we equip leaders to effectively lead churches in their disciple-making ministry?”

Wilder affirms, “Make disciples of all nations’ is the mission of the church. And it seems to me what we do in this field is central to making disciples.”

In order to not only perpetuate this legacy but build upon it, the Terry School recently revised and added degrees to its program offerings. In addition to its ongoing commitment to the “vibrancy of specialized discipleship areas

such as children’s and student ministry,” Wilder says, the school has added an emphasis on leadership, strengthened its Christian Formation program, and now offers, among other degrees, a Master of Divinity and Doctor of Education. Finally, the school is continuing to invest in its biblical counseling program.

LEADERSHIP

Shirley says the disciple-making function of the church requires leaders who are adequately trained in leading.

“We felt the need for a Great Commission block of classes that reflected overall, comprehensive ministry leadership in terms of strategies for disciple-making and evangelism and missions and worship,” he says. “All of these are necessary skills and understandings in leading the church toward its greatest accomplishment, what it’s mandated to do, and that is to make disciples.”

In light of this vision, each of the Terry School’s programs now includes coursework on leadership.

Shane Parker, who leads this emphasis in

the school as associate professor of leadership and educational ministries, says, “Our innovative leadership offerings for both master’s and doctoral students challenge men and women to consider their own Christian formation, along with how they might shape and develop the leaders around them. These classes equip students to understand and lead meaningful change in varied ministry contexts.

“In every class, we invite students to base their leadership upon solid biblical and theological footing, understanding the beauty of shared leadership in the local church.”

CHRISTIAN FORMATION

Though a Spiritual Formation course has been part of the seminary’s core curriculum for many years, a re-visioning of the program under Assistant Professor of Christian Formation Coleman Ford will focus on students’ identity in Christ and cultivate spiritual disciplines built upon that foundation.

“The ‘doing’ of Christian life can never be separated from the ‘being’ of Christian life,” explains Ford, who also serves seminary-wide

as director of professional doctoral studies. "In our refreshed Christian Formation courses, which lay a comprehensive biblical and theological foundation, the 'doing' flows from the 'being.'"

Now a single two-hour course (as opposed to two one-hour courses in years past), Christian Formation is designed to "impact and inform every other facet of a student's seminary education," Ford says.

MASTER OF DIVINITY

Echoing Wilder's vision of producing "well-rounded" ministers, Shirley says the Terry School aims to train church leaders, including pastors, to be competent in their understanding of the functioning of church ministry, even outside the pulpit.

"That's one of the reasons we just instituted an M.Div. that is related specifically to what we do here in the Terry School," says Shirley, explaining that the school is seeking "pastors who see that their preaching ministry is a part of what they do; it's important, but they have a lot of responsibilities beyond that in the total functioning of church life."

Jimenez, who is now halfway through his

M.Div. program at the Terry School, says one of the reasons he continued his studies beyond his MTS is because of the school's "emphasis-focused" M.Div. He explains that the program has already helped him to "appreciate and look for proper curriculum," as well as taught him how to teach the Bible in different settings such as small groups, one-on-one discipleship, and congregation-wide preaching.

"It's really helped me formulate a better structure to better teach the people in a more impactful way," he says.

DOCTOR OF EDUCATION

Wilder says the Doctor of Education (Ed.D.), which was approved by the seminary's board of trustees in their spring 2020 meeting, is designed to equip "scholar-practitioners for leadership and teaching in a variety of settings such as higher education, the church, the mission field, and non-profit organizations."

"The program design will allow for specialization in organizational leadership, teaching and educational ministries, and higher education administration," Wilder says. "It is the perfect blend of scholarship and practice, producing women and men who will be influential



SCOTT STEPHENS

*current Ph.D. student;
pastoral counselor, West End
Counseling Center, Pendleton
Street Baptist Church,
Greenville, South Carolina*

"The courses that I've taken at Southwestern have deepened my knowledge of both the Scriptures and biblical counseling. ... I have become a much better counselor because of the program that I've participated in at Southwestern."





P.J. DUNN

*MACE '10, Southwest
discipleship consultant,
Georgia Baptist Mission Board*

“I chose to attend Southwestern Seminary for its diverse faculty and larger student body. This allowed me to complete courses specific to the academic areas I was interested in, and have a robust degree to serve the local church.”

writers, thought leaders, and problem-solvers.”

BIBLICAL COUNSELING

Biblical counseling has been “a part of who we are institutionally” since 1996, when John Babler taught the first course in this field at Southwestern Seminary, Wilder says. The program has grown in the years since then, now encompassing master’s and doctoral degrees, as well as certification opportunities for lay people.

Lilly Park, who joined the faculty in the summer of 2020 as associate professor of biblical counseling, explains that Southwestern Seminary’s biblical counseling program “equips students to counsel from a Christ-centered approach based on the authority and sufficiency of Scripture for life problems.” She adds that “every counseling course shows how biblical truths are foundational, practical, and relevant for counseling issues.”

Matthew McCraney, a chaplain recruiter and captain for the United States Army, says he was drawn to the biblical counseling Ph.D. at Southwestern Seminary because of its emphasis on the Bible as the primary source for counseling.

“I was interested in a program dedicated to godly counsel based on Scripture, rather than man-centered approaches,” McCraney says.

“The program at Southwestern so far has not disappointed.”

SERVING WITH EXCELLENCE

The Terry School’s many current students and alumni testify of the practicality of its degree offerings.

Through his role as a chaplain recruiter, for example, McCraney works with pastors and seminary students, often coaching and mentoring those who are considering a call to ministry in the U.S. Army. He says he has been able to use content from his studies in mentorship groups with such chaplain candidates.

“My studies at Southwestern have sharpened my thought process on complex issues related to ministry and forced me to see issues from multiple perspectives, while relying on Scripture as our ultimate guide for action,” McCraney says. “It is my hope that studies at Southwestern will allow me to better prepare chaplains and pastors for ministry wherever God calls them.”

Josh Rose, a 2007 Master of Arts in Christian Education graduate, serves as group life pastor at Rush Creek Church in the Dallas/Fort Worth metroplex, leading and nurturing all the adult discipleship ministries across the church’s multiple campuses. He says, “Southwestern, particularly the Terry School, taught



me how to think critically about local church ministry.”

“Local churches today can easily gravitate toward a pragmatically oriented view of ministry,” Rose says. “At Southwestern, I learned how to approach local church ministry not only through a biblical framework of ideas, but what to do with those ideas and how to leverage them toward a framework of educational ministry that produces disciples.”

Current MACE student Grace Kim, who was born in South Korea but grew up in Japan with her missionary parents, says her time at Southwestern has taught her to be a model for her Sunday School students, pray for them, and develop close relationships with them.

“Although it is easier to see the students as a whole, they all have different characteristics, personalities, backgrounds, and talents,” explains Kim, who teaches pre-school through elementary school students at Segero Disciple Church in Fort Worth. “For this reason, I try to spend time with each student so that I can know each one of them and give precise advice according to their needs.”

Nathan Penland, a 2009 MACE graduate now serving as director of student leadership and engagement for Southwest Baptist University in Bolivar, Missouri, says his training in the Terry School prepared him to lead all age groups.

“Knowing I have a solid understanding of different demographics allows me to connect with others in an array of different settings—classroom, conferences, church, social,” he says. “This has afforded me not only valuable ministry opportunities, but also fruitful relationships for the Kingdom.”

Testimonies like these epitomize the Terry School’s historic legacy of equipping well-rounded Great Commission ministers of the Gospel, and Wilder aims to continue offering programs that achieve this end.

“I want students to graduate here with a great affection for Christ and His church,” he says. “I want students to leave here biblically and theologically grounded and practically informed of how to do ministry well. I want them to be biblically faithful and missionally effective. I want our school marked by a robust theological framework with high capacity for practice.

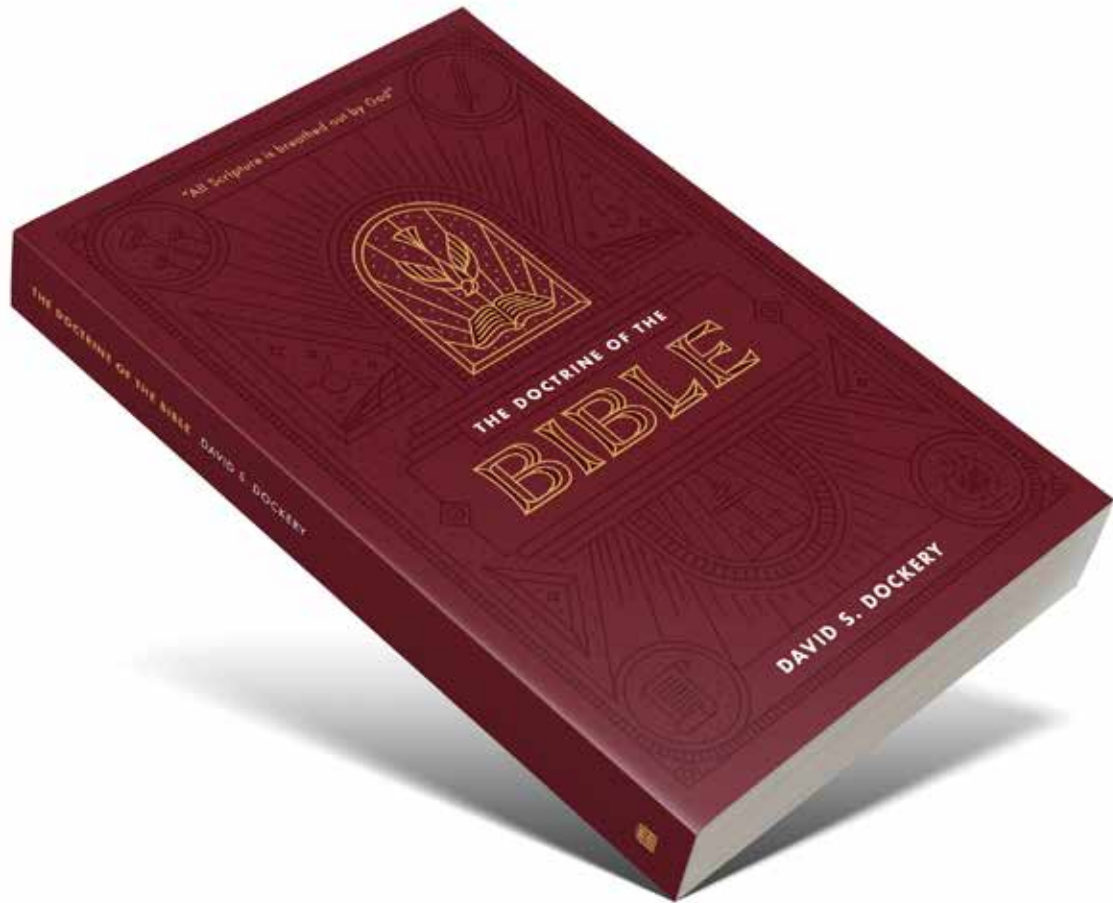
“I want our students to graduate with a love of seeing people come to faith in Christ and then formed in Christ. I want them to make God’s name famous among the nations, and I want them to endeavor to see God’s people formed in His image.” 🏢

ALEX SIBLEY (’16) is the managing editor of *Southwestern News* and associate director for news and information at Southwestern Seminary.

Editor’s Note: This article is part of an ongoing series exploring the schools of Southwestern Baptist Theological Seminary.



Associate Professor of Children’s Ministry Karen Kennemur (’03, ’08) is one of several Terry School faculty investing in the next generation of Great Commission ministers of the Gospel.



PRAISE FOR THE DOCTRINE OF THE BIBLE:

“The duty of maintaining fidelity to our heritage as a people of the Book is a perennial task, and Dr. Dockery’s volume is an invaluable resource and guide for pastors and church members in this noble calling.”

- Adam W. Greenway, president, The Southwestern Baptist Theological Seminary

“David Dockery is one of the most significant theologians and intellects in the evangelical world, and this book is needed now, more than ever.”

- R. Albert Mohler Jr., president, The Southern Baptist Theological Seminary

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The Future of Christian Higher Education

BY
DAVID S. DOCKERY

CHRISTIAN HIGHER EDUCATION IS GROUNDED in the deep realities of the Great Commandment (Matthew 22:37-39) and the commission of the resurrected Christ, who calls us to disciple the nations by teaching them all that the Lord has commanded (Matthew 28:18-20). In Ephesians 4:11-16, the apostle Paul identifies the goals for this effort, which involve building up these men and women, guiding them to maturity in faith, preparing them for lives of service, and leading them to Christian unity.

Christian educational leaders have been entrusted with the Christian faith, the body of truth once for all delivered to the saints (Titus 1:9; Jude 3), what some Christian thinkers have referred to as “the pattern of Christian truth.” Following Paul’s example with Timothy and Titus, Christian educators have been called to pass along these Christian convictions to faithful men and women who will be able to teach and lead others (2 Timothy 2:2).

As we look at Christian higher education in North America at this moment, we see a landscape characterized by challenge and change. In this article, we want to take a look at some of these challenges and opportunities as we think about the future of Christian higher education, broadly understood to include gap-year programs, Bible colleges, Christian liberal arts colleges, Christian comprehensive universities, as well as seminaries and divinity schools.

1 MISSION-FOCUSED. If there is to be a future for faithful Christian higher education, then these institutions must remain mission-focused. This will mean that institutions must prioritize their calling to be distinctively Christ-centered, theologically shaped, informed by biblical truth, rooted in confessional commitments as well as a Christian worldview that seeks to reclaim and apply the best aspects of the Christian intellectual tradition.

Without these commitments firmly in place, there will be no long-term future for Christian higher education. Institutions may be able to do many things well, but if they lose sight

of their calling to this distinctive mission, they will find themselves following the tragic history of schools that have lost their Christian mission and identity.

The encouraging news is that today there are more Baptist institutions who are serious about their mission than at any time in my years of work in Christian higher education (and this is my 37th year of service as an administrator or a faculty member). Today there are numerous Baptist colleges and universities, in addition to the six SBC seminaries, who are working hard each semester to reflect a serious commitment to mission faithfulness on their campuses.

2 CULTURAL, LEGAL, AND GOVERNMENTAL CHALLENGES. The biggest challenges to mission faithfulness today are in the cultural, legal, and governmental areas. These have particularly intensified in recent years since the Obergefell Supreme Court decision in 2015. Sexual orientation and gender identity issues reflected in the Equality Act will have huge implications



should such legislation become law (it has already been passed in the House of Representatives).

Even for institutions that receive no federal funding, the implications will be quite real in the areas of hiring rights, student and employee behavioral expectations, and tax-exempt status, among other areas. Ongoing tension can be

statements, which frankly will be a good thing for Christian higher education.

3

FINANCES. Even for many schools that have worked hard to remain faithful to their mission and to demonstrate conviction with the cultural

challenges, the financial issues remain at the forefront. COVID-19 has accelerated and exacerbated these financial challenges. A host of factors are involved, including funding, costs, discount rates, deferred maintenance, and issues of long-term viability. These realities will be prioritized in new ways in the third decade of the 21st century.

4

ECCLESIASTICAL / DENOMINATIONAL.

We all must first recognize the changes taking place among churches and denominations, which are dealing with their own challenges. This recognition precedes an understanding of the implications related to Christian higher education.


The loss of trust in the relationship between churches and academic institutions has grown over the years as more and more formerly church-related institutions have walked away from their denominational commitments. In addition, we now live in a time characterized by a loss of denominational identity. Yet, there remains a need for denominational connectivity with the institutions.

The growing sector of non-denominational churches clouds the picture for some, as does the over-

all tarnished state of evangelicalism. Even with the ongoing challenges in the SBC, Southern Baptists tend to be an exception to these observations with their ongoing generous support for theological education in particular and for Christian higher education entities in general.

5

GLOBALIZATION. We recognize and give thanks to God for the amazing spread of the Gospel across the Global South, resulting in



“Christian educational leaders have been entrusted with the Christian faith, the body of truth once for all delivered to the saints.”

expected between advocates for sexual freedom and those contending for traditional understandings of the First Amendment and religious freedom.

Faithful Christian educators will need to see themselves as representatives of a cultural and cognitive minority, rediscovering the book of 1 Peter and its theology of exile. The positive aspect of these challenges will be that it will become even more important to show that institutions are consistently and coherently faithful to their mission and identity

increased strength of churches, denominations, and institutions in those parts of the world. These encouraging trends will have considerable implications for North American Christian education. In the days to come, institutions will need to look for ways to strengthen global connections through the work of entities such as the International Alliance for Christian Education and the International Council on Evangelical Theological Education.

6 CHANGING DEMOGRAPHICS. We find ourselves at a time when there are fewer students in the pipeline than in previous years, and this trend looks like it will continue in the years ahead. This factor, combined with the reality of the rise of the “Nones”—those who claim to be religiously unaffiliated—has resulted in a measurable decline of prospective students.

When combined with other factors, institutions will be forced to think differently about student recruitment and retention. Students are looking for shorter routes to degrees. Campuses are now multigenerational, with students ranging in age from 18-80 rather than 18-30; the pool of prospective students who are 30 and above continues to expand.

In the days ahead, there will likely be more part-time students who are not necessarily degree-seeking students. We will see more and more people exploring certificate options and micro-credentialing. Institutions will need to recognize the challenging dynamics associated with changes in majority/minority populations. Intercultural issues will need even greater clarity. We should expect multilingual and multiethnic student bodies. Racial reconciliation needs to become a renewed priority for all aspects of Christian higher education, making commitments to what it means to think in Kingdom terms (Matthew 22:37-39; Revelation 7:9). We need to stress the importance of these commitments without replacing biblical models (Ephesians 2:11-19) with issues of intersectionality or other sociological theories.

7 TECHNOLOGY. The pace of the ever-changing world of technology is dizzying. Even for those attentive to these changes, it is challenging to keep up with spiraling issues in this field such as virtual reality, artificial intelligence, transhumanism, and Big Data Analytics. Wisdom will be needed to keep from “amusing ourselves to death” in the words of Neil Postman.

8 TEACHING/LEARNING/CURRICULUM MODELS. Traditional understandings of teaching and learning are struggling to adapt to marketplace and generational changes. What does it mean to be a teacher? Is it a sage on the stage, a guide on the side, or a wizard on the web?

What does it mean to be a learner? How is education different for residential learners, commuting learners, rooted learners (pursuing work at extension sites), or distance learners? Are these all the same?

Curriculum models will continue to move in the direction of professional studies. Christian higher educators will be wise to develop an emphasis in the area of non-profit leadership, philanthropic studies, and similar areas. Calls for certificate/mini-credential programs will only increase in almost every field of study.

9 INFRASTRUCTURE/BUSINESS MODELS. The business models on our campuses are largely outdated, not unlike models that were associated with Toys R Us, Sears, and Blockbuster in the marketplace. Many campuses will need to address matters of space utilization and energy consumption on their overbuilt campuses. Unseen expenses related to deferred maintenance are quite real. Campuses will need alternative revenue models as well as efficiencies that will not negatively impact quality. Serious conversations will need to take place to help everyone think wisely about the expense-heavy faculty models of education that most all of us believe to be so important.

10 VALUE OF EDUCATION. Those who serve in Christian higher education will have to make the case for our distinctive work in new and fresh ways as people question the value of higher education in general. What was once assumed is no longer the case. Tuition price points have been reached in most every sector and with most all programs.

People are raising new questions regarding the value of a degree when ongoing training continues to be needed as people move through multiple types of roles in their careers. We must create space and opportunity for both traditional, non-traditional, innovative, and missional opportunities within the same institution or institutional system.

11 GENERATIONAL SHIFTS. Multigenerational campuses are a challenge to work styles, a challenge to learning models, and a challenge to building a sense of community with representatives from Gen Z, Millennials, Gen X, Boomers, and Builders on the same campus, both among the student body as well as in the work force.

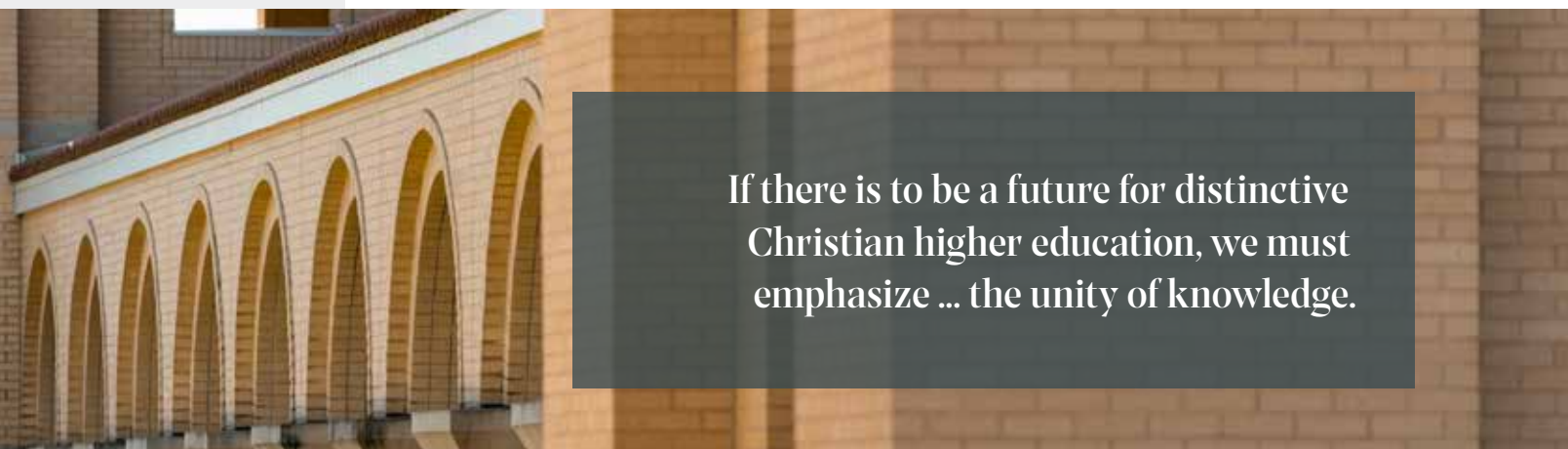
12 SECULARIZATION/PLURALIZATION/PRIVATIZATION. For years, sociologists and philosophers like Peter Berger and Charles Taylor have been telling us to be prepared for the implications of secularization, pluralization,

and privatization. With the rise of secularization and pluralization (as well as the vast influence of specialization in higher education), we have observed a shift from conversations about truth to truths or to “my truth.” We now hear educators talk not about the pursuit of knowledge, but knowledges that accompany discipline-specific methodologies. All of which is quite troubling for those who believe that a Christian worldview requires a commitment to the unity of knowledge. Our changing context will also need renewed dedication to principled pluralism without adopting a value-neutral concept of pluralization.

Sadly, the place of faith in our 21st-century world is now

as their hermeneutical window. They not only believe that the church is to be always reforming, but also that one’s understanding of the Bible and one’s appreciation for tradition is always open to change. At best, this experiential emphasis leads to what Christian Smith called “Moralistic Therapeutic Deism” and at worst to what George Lindbeck referred to as “Expressive Individualism.” It is hard to see a long-term future for distinctive Christian higher education if institutions follow this experiential emphasis, which is influenced by the emphasis found in the liberal thought of Friedrich Schleiermacher.

It is time for Christian educators to make renewed commitments to the truthfulness of the Bible, to the transfor-



If there is to be a future for distinctive Christian higher education, we must emphasize ... the unity of knowledge.

understood only in terms of a privatized and personal preference rather than a body of truth. Peter Berger said that we now find ourselves in a context characterized by the loss of plausibility structures resulting in cognitive contamination. If there is to be a future for distinctive Christian higher education, we must emphasize the importance of the unity of knowledge, recognizing that our distinctive understanding of education depends on an understanding that all faith, all knowledge, all wisdom, and all truth finds its source in the Trinitarian God, which takes on a priority of importance.

A few years ago, Gerald McDermott wrote a wisdom-filled article in *First Things*, forecasting a forthcoming conflict within evangelicalism between the “Traditionists” and the “Meliorists.” He defined Traditionists as those committed to the truthfulness of the Bible, the importance of the Christian tradition (particularly focused on the Early Church Fathers and the Reformers), and an overall emphasis on the content aspect of the Christian faith.

Meliorists, on the other hand, he noted, view experience

mational power of the Gospel, to the reclaiming of the best of the Christian intellectual tradition, to the importance of a coherent Christian world and life view, as well as to matters of life, heterosexual covenant marriage, religious liberty, and racial reconciliation.

The Southwestern Baptist Theological Seminary community has a wonderful opportunity at this strategic moment to step forward as a leader in the worlds of Baptist and evangelical higher education. May our faithful God give us a sense of hopefulness in order to help us as we seek to emphasize mission and confessional faithfulness, to strengthen Christian unity, and to live out commitments to the Great Commandment and the Great Commission. 🏠

DAVID S. DOCKERY ('81) is distinguished professor of theology, theologian-in-residence at the B.H. Carroll Center for Baptist Heritage and Mission, special consultant to the president, and editor of the *Southwestern Journal of Theology* at Southwestern Baptist Theological Seminary.

A conversation about 'Baptists and the Bible,' 40 years later

Renowned historian Tom J. Nettles talks with Southwestern News about his landmark book.

Critics of the Southern Baptist Convention's Conservative Resurgence accused conservatives of holding contemporary Baptists to standards of belief not held by their forebearers. Against that argument in 1980, Tom J. Nettles ('71, '76) and L. Russ Bush ('70, '75) published a comprehensive history of the doctrine of inerrancy in Baptist life. The evidence presented in *Baptists and the Bible* became a major factor in returning the Southern Baptist Convention to its theological home. In August 2020, Nettles talked with Southwestern News executive editor, James A. Smith Sr.

What is the central thesis of *Baptists and the Bible*, and why did you and Russ Bush believe that the thesis demanded a book-length treatment of the matter?

The question that drove Russ and me in deciding to write this book was this: "Is there a prominent presence of the doctrine of biblical infallibility and inerrancy in Baptist life—confessions, theological treatises, polemical writings, controversies, sermons, etc.—to the degree that one can claim that the inerrancy of the biblical text is a historic

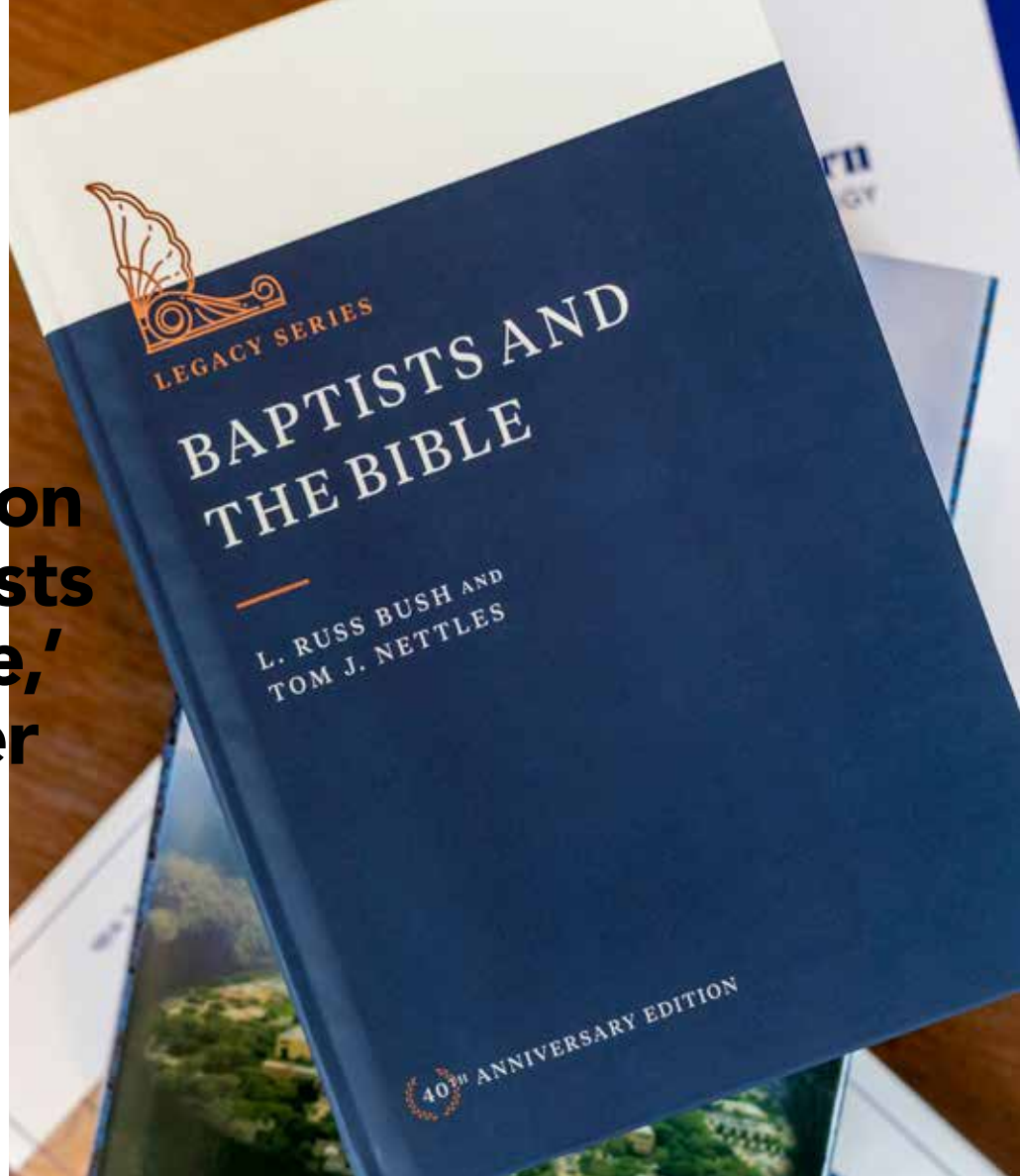
Baptist commitment?" As we conducted our research and reflected on what we were finding, we developed the simple thesis that "The historical evidence shows that commitments to biblical infallibility and inerrancy, specifically of the immediately inspired autographs, have been prominent in Baptist life from its modern development in 17th-century England and America until the present."

How did the thesis counter what may have been the generally accepted scholarly viewpoint at the time?

We developed the question gradually as a result of the theological disturbance happening during our own college and seminary education. This was the time immediately following the Elliott Controversy concerning his book *The Message of Genesis* and debates over the 1963 Baptist Faith and Message.

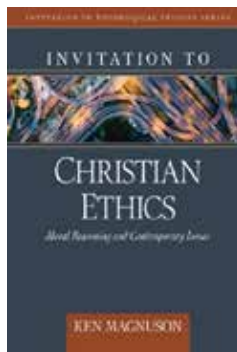
W.A. Criswell's book *Why I Preach the Bible is Literally True*, a symposium by Southern Baptist professors and pastors entitled "Is the Bible a Human Book?," along with William Hull's article in the Baptist Program entitled "Shall We Call the Bible Infallible?" and other books and publications about that issue demonstrated the divided state of affairs in the Convention. The general professorial statements concerning this looked upon inerrancy as a rationalistic development of the mid- to late-nineteenth century. It involved a rigid commitment to the text that ignored moral progression, obvious discrepancies, a developmental understanding of God, and was far from the Baptist view of liberty of conscience and the right of private interpretation. Conservatives in the Convention, so the narrative went, were borrowing from the

(continued on page 56)



“Those who take time to work through this helpful volume will find it to be worthy of serious reflection and consideration. I gladly recommend *Invitation to Christian Ethics* to students, church leaders, and scholars alike.”

—DAVID S. DOCKERY ('81), distinguished professor of theology, Southwestern Seminary

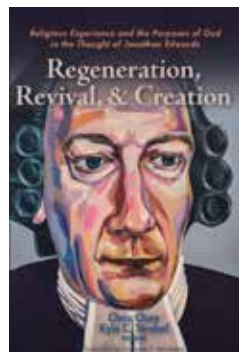


INVITATION TO CHRISTIAN ETHICS: MORAL REASONING AND CONTEMPORARY ISSUES

Kregel Academic (2020)

KEN MAGNUSON

A comprehensive introduction to Christian ethics addressing today's most challenging moral issues, this book is an indispensable guide for helping pastors, counselors, and everyday Christians navigate the difficult moral questions of the 21st century.

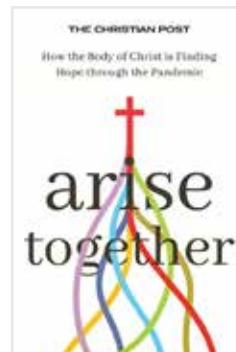


REGENERATION, REVIVAL, AND CREATION: RELIGIOUS EXPERIENCE AND THE PURPOSES OF GOD IN THE THOUGHT OF JONATHAN EDWARDS

Wipf and Stock (2020)

**CONTRIBUTOR:
ROBERT W. CALDWELL III**

By underscoring “regeneration, revival, and creation” in the thought of Jonathan Edwards, this volume uniquely captures the need to delve into Edwards’ theological and philosophical rationale for revivals, alongside questions concerning the historical context and Edwards’ standing in his own tradition.



ARISE TOGETHER: HOW THE BODY OF CHRIST IS FINDING HOPE THROUGH THE PANDEMIC

The Christian Post (2020)

**CONTRIBUTOR:
DAVID S. DOCKERY ('81)**

Authored by twenty pastors and leaders, this work aims to capture what God is doing and what He is teaching amidst the coronavirus pandemic. The stories, reflections, and messages inside this book remind believers of God’s sovereign plan for a renewed and vibrant church that is faithful to Jesus and that ministers to the needs of the people.

BYLINES

Pastors, Watch Your Doctrine

Gregory A. Wills

research professor of church history and Baptist heritage

“No crisis can alter God’s truth or God’s commands. His word does not change or fade according to time and circumstance.”
(on 9Marks.org)

Helping One Another Persevere in the Faith

David S. Dockery ('81)

distinguished professor of theology

“The entire Christian life is lived in light of the tension between what we already are in Christ and what we hope ultimately to be some day.”
(on ERLC.com)

FIRST-PERSON: How Corporate Worship can be Evangelistic

Scott Aniol ('13)

associate professor of church music and worship

“Rather than pitting worship and evangelism against each other, we should shape corporate worship in such a way that it is itself profoundly evangelistic.”
(on Baptist Press)



Nettles' student photo from the 1970s.

scholastic theology of Old Princeton and were forsaking the historic experientialism and non-creedal genius of the Baptist spirit. We did not see how Baptists as "People of the Book" could have survived without a vigorous commitment to the inspiration of the text of Scripture that necessarily implied its infallibility. During both our M.Div. work and our Ph.D. time of study, we revisited this question many times and, consequently, decided the only way to answer the question was to see if Baptists had indeed spoken to this issue historically—in any number of contexts—and what their commitment had been in these situations.

***Baptists and the Bible* was first published in 1980 in the early stages of what would come to be known as the Conservative Resurgence of the Southern Baptist Convention, although concerns about the Convention's commitment to a high view of Scripture, particularly among some of its seminaries, had been growing for decades before that. What role did you believe the book could play in the SBC debate about the Bible?**

Our first impulse was to answer this question for ourselves. We started working in the summer of 1976. I had finished my dissertation during my first semester of teaching at Southwestern, and after graduation in June, Russ and I began to pursue the project that we had promised to each other for several years. Our manuscript was finished and in the hands of the publishers before we even knew about the plans developing for the SBC meeting in 1979. We

only hoped that the book would allow us and others who would take the research seriously to speak with credibility concerning Baptists and their historic commitment to inerrancy. That the book actually fit a specific need in the efforts of the Conservative Resurgence was as surprising as it was pleasing to us.

How would you evaluate the impact of the book in the SBC and beyond?

We were able to use the book in classes—philosophy for Russ and Baptist history for me—and see its beneficial impact on students. Sometimes we heard from pastors who had read it and were positively impacted by it. Others, of course, liked neither our research, our conclusions, nor the attempt to produce such a study. The book's influence did not have a short life and became a part of an increasing body of work among evangelicals on this issue. John Woodbridge used it for citation in his 1982 book *Biblical Authority* for evidence, contra Rogers and McKim, that the concept of the inerrancy of the autographs was not a late development in Protestant thought. Shorter books on the subject used evidence cited in *Baptists and the Bible*.

Forty years after the book was first published, how would you say developments in SBC life since then have validated

The presence today of straight forward commitment to inerrancy ... demonstrates the denomination is in a healthy state.

— TOM J. NETTLES

the importance of the Bible for the denomination and churches?

The presence today of straight-forward commitment to inerrancy—and all its collateral doctrines—in Baptist agencies, institutions, seminaries, churches, and even state Baptist colleges, I believe, demonstrates the denomination is in a healthy state. These decades have produced a united effort to speak to the issue of biblical authority in Baptist life. Important works written and edited by David S. Dockery, Timothy George, Rick Melick, David L. Allen, and others fleshed out the implications of inerrancy. They produced relevant material on hermeneutics, answering questions about critical scholarship, investigating the actual phenomena of Scripture on the issue of its consistency and practical outworking of such a commitment in homiletics. Our book, though it sought to treat some of these issues, seemed to give confidence that a belief in inerrancy was germane to Baptist ministry and witness from its origin and was not imported from un- or anti-Baptist sources. Every generation has to study, find conscientious commitment to, and reaffirm the doctrine of inerrancy. If it is taken for granted and is not celebrated as an element of God's gracious redemptive revelation to us sinners, we will find eroding influences from

other worldviews manipulating our minds to compromise the necessity of affirming the full truthfulness of the biblical text. Christianity involves a beautiful symmetrical combination of observable historical events and the revealed historical narrative and interpretation of the meaning of those events. Inerrancy forsaken will mean Christianity redefined. Modernism among Baptist pastors and professors meant the loss of an inspired text and the loss of a saving Christ. Those most essential doctrines, so absolutely dependent upon the revelation of their reality from the truth-breathing God, will be re-engineered into systems that carry no power of redeeming truth.

You and Russ Bush wrote *Baptists and the Bible* while members of the faculty of Southwestern Seminary. What does it mean to you for the seminary to have published a 40th anniversary edition of the book by its own publishing arm, Seminary Hill Press?

I remember when Moody Press presented Russ and me each with a leather-bound volume of the first printing of the first edition in chapel in spring 1980. The students showed a very humbling appreciation for the volume during that chapel. The bookstore sponsored a signing event after chapel. That Moody Press published the

first edition shows that there was some degree of hesitancy about the volume among the Baptist leadership at the time, and some colleagues were a bit nonplussed. Now, to have the seminary itself publish the volume is a point of deep gratitude for the grace of God's providence in granting to the academic fraternity of Southern Baptists a receptive and even celebratory attitude toward the historic doctrine that we tried to highlight in *Baptists and the Bible*.

One year after *Baptists and the Bible* was published, you accepted an offer to teach at Mid-America Seminary, and would later teach at Trinity Evangelical Divinity School and Southern Seminary during a distinguished academic career. In December, you will be teaching as a visiting professor at Southwestern Seminary. Nearly 40 years after departing Seminary Hill as a faculty member, what does it mean to you to be again teaching at Southwestern Seminary?

I do not know what my emotions will be as I enter the classroom in December. I know that one will be a rich mixture of gratitude and wonder. That President Greenway has invited me to renew my relationship with the seminary in this way shows the depth of his

empathy and his spirit of friendship. It also is a testimony to his commitment to an error-free Bible as a book of redeeming truth. I do remember the almost uncontrollable exuberance I experienced after my first class in Church History in January 1976. I ran up the stairs (I could do that then) and went into Leon McBeth's office and made some exclamation of the thrill of teaching. He said something to the effect of "If you sustain that kind of pleasure in this calling, you will be a happy and a useful man." I know that I have been happy and will find a renewed spiritual happiness in the opportunity given me to be back on the campus in a Southwestern classroom.

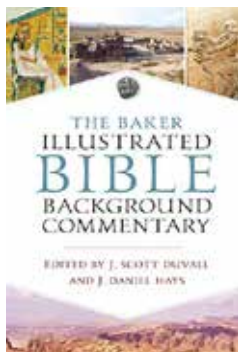
You're also a two-time alumnus of Southwestern Seminary and scholar in Baptist history. What does it mean to you to be among the more than 46,000 graduates of a school with such a storied history in Baptist life?

The first contact I remember having with Southwestern Seminary was in reading *Right or Wrong* by T.B. Maston when I was in high school. It had a serious impact on my thinking, especially his insistence that well-formed principles from Scripture were necessary for ethical decision-making. Friends from college decided to go to Southwestern,

for it was seen as the best evangelical option at that time among the seminaries. I followed them and moved with my wife of one month to 1724-A Seminary Drive in August 1968. The first class I had at Southwestern was Biblical Backgrounds under William Tolar. It was phenomenal on the very first day. That same semester, I had Greek under Tom Urrey, evangelism under Roy Fish, and missions under Cal Guy, plus a speed-reading course! The next semester, I made a "C" in Anabaptist History under W.R. Estep. He became my major professor in the Ph.D. program. The "Barnes-Baker" tradition was alive and well in Baptist history and was confirmed and complemented admirably by Estep and McBeth. Robert A. Baker, William R. Estep, and Leon McBeth were my colleagues in the history department when I began to teach. Huber Drumwright was the dean of the School of Theology. The heavy focus on primary source research learned within that context informed my orientation toward teaching and writing. There is no doubt that in those days, Southwestern Seminary was the place for me. I was marked indelibly for the good by all those relationships and by the insistence on thoroughness and integrity in research. Added to these are the classmates

who became missionaries and pastors, and then the students whose lives were such profound witnesses to the grace of God and devotion to the call to ministry. Being a part of that great army of called men and women provides a witness to me that Christ is ever about fulfilling the promise of building His church.

Please name one figure in Baptist history whom you believe has not received appropriate scholarly attention, and explain why. I believe J.B. Gambrell and Richard Fuller deserve more attention in Baptist studies. Richard Fuller's preaching could be mined by homiletics students on a number of issues. His exegetical foundation for sermon production, his organization of sermons, his rhetorical skills, and the doctrinal content of his sermons could all be examined profitably. J.B. Gambrell was editor of two Baptist papers, *The Baptist Record* and *The Baptist Standard*, leaving multitudes of editorials rich in folk wisdom and theological reflection. He was president of Mercer University and served with the Baptist General Convention of Texas and as a professor at Southwestern. He was the president of the SBC who engineered the adoption of the 75 Million Campaign, which he described as "orthodoxy in action."



THE BAKER ILLUSTRATED BIBLE BACKGROUND COMMENTARY

Baker Books (2020)

CONTRIBUTORS: ERIC MITCHELL, MARK E. TAYLOR ('01)

Christians' understanding and appreciation for God's Word increase exponentially when they know about the context in which the biblical books were written. So, while many Bible commentaries explain the theological meaning of the text, this work provides fascinating cultural and historical insights into God's Word. Richly illustrated with full-color photos throughout, this one-volume background commentary includes articles by leading Old and New Testament scholars.

Seminary mourns the death of Tony Maalouf

The professor had an international teaching ministry.



“His tireless passion was to equip leaders for the church to reach the peoples of North Africa and the Middle East for Christ.”

TONY MAALOUF, senior professor of world Christianity and Middle Eastern studies in the Roy J. Fish School of Evangelism and Missions at Southwestern Seminary, died Aug. 26 after an extended illness. He was 63.

“The Southwestern Seminary community mourns the loss of our colleague Tony Maalouf,” said President Adam W. Greenway (’02). “I’m grateful for his passion for missions and for his years of effective service in the Kingdom, especially in taking the Gospel to those of Islamic background. The passing of Dr. Maalouf coming so soon after the unexpected death of his Fish School colleague Dr. Brent Ray has compounded the grief of their colleagues, but it also underscores the urgency of the task of reaching the world for Christ.”

Maalouf was born on Feb. 1, 1957, in Damascus, Syria, the son of a Greek Orthodox father and Catholic mother. He grew up in Lebanon and ultimately became proficient in six languages—Arabic, French, English, Hebrew, Greek, and German.

Maalouf earned his Master of Science in Natural Sciences from Lebanese University in 1980, and his Master of Science in Human Microbiology from the University

at the University of Montpellier, France.

During his first year there, however, Maalouf came to faith in Christ through the witness of a friend. Later sensing a call to full-time ministry, Maalouf changed course, moving to the United States to pursue theological training. He completed his Master of Theology and Ph.D. at Dallas Theological Seminary in 1994 and 1998, respectively.

Maalouf devoted the rest of his life to serving the church, cultivating an international teaching ministry. He served as a visiting or adjunct professor at Arab Baptist Theological Seminary in Beirut, Lebanon; Jordan Evangelical Theological Seminary in Amman, Jordan; and Dallas Theological Seminary in Dallas, Texas.

Though he would continue to maintain these international roles, Maalouf joined the faculty of Southwestern Seminary in 2004, teaching such courses as Arabs/Ishmael and Biblical History; Islamic History, Culture and Philosophy; Christian Inquiry to Islamic Faith and Practice; Pre-Islamic Christianity in the Middle East; and Beginning Arabic I and II. He also served for a time as director of the seminary’s Islamic Studies Program.

Maalouf’s interests included Arabs in biblical history, worldwide Bible preaching and conferences, and Christian-Muslim relationships and interaction. He wrote his dissertation on “Ishmael in Biblical History.” His publications included the book *Arabs in the Shadow of Israel: The Unfolding of God’s Prophetic Plan for Ishmael’s Line* and articles in various scholarly publications.

In 2002, Maalouf founded


of Aix-Marseille, France, in 1981. He then proceeded to do doctoral work in medical microbiology

Magi Ministries International, a non-profit corporation based in Dallas aimed at developing church leaders in the Arab world through theological education and the production and promotion of Arabic Christian literature. He served as CEO of this ministry until his death. At the time of his death, he was serving as interim pastor of Arabic Christian Fellowship in Arlington, Texas.

John D. Massey ('00), dean of the Fish School, said, "Dr. Maalouf was a beloved colleague and friend to all who knew him. He had a contagious smile and easy-going personality. He became a fast friend of mine on the first day we met. He loved his colleagues and especially his students. His tireless passion was to equip leaders for the church to reach the peoples of North Africa and the Middle East for Christ. His legacy and love for the Islamic world will live on through his many students and the disciples he made along the way. His loss is keenly felt across the campus of Southwestern Seminary."

When news of his death was shared on social media, numerous colleagues and former students spoke of his influence and legacy. Paul Chitwood, president of the International Mission Board, said on Twitter that Maalouf was "a man with a heart for the lost among the nations. The King welcomes him."

Malcolm B. Yarnell III ('90), research professor of theology, also said on Twitter, "Tony was always so generous with his concern for others. I will miss his gentle smile and encouraging words. He lived for the Lord."

Maalouf is survived by his wife of 35 years, Lamis, and their three daughters, Nardeen, Grace, and Susan.  — Staff



Southwestern Seminary's Brent Ray dies

BRENT S. RAY, director of the World Missions Center (WMC) and associate professor of missions at Southwestern Seminary, died in his sleep, Aug. 14. He was 61 years old.

"Dr. Ray and [his wife] Elaine were veterans of the International Mission Board and brought their passion for missions to Seminary Hill in leadership of our World Missions Center," said President Adam W. Greenway ('02). "He was a man on mission here, pointing students to the unfinished task of fulfilling the Great Commission. His death is a great loss to the seminary community, especially as he had just been appointed to serve on the faculty of the Roy J. Fish School of Evangelism and Missions."

"In times like these," Greenway con-

tinued, "we trust our good God, knowing He is in control of all things. Our grief is mixed with joy that while our friend and colleague died in his sleep last night, he was at that moment welcomed into the arms of his Savior and Lord, Jesus. Our brother is now enjoying his eternal reward. May our grief drive us to recommit ourselves during this time to carrying on his passion for the Great Commission."

Along with his wife, Elaine, Ray had roughly 40 years of experience in a variety of ministry settings. From 1976-1990, Ray served in four pastoral ministry roles in North and Central Texas, during which he also began his education. Following preliminary studies at Baylor University, Ray transferred to

Dallas Baptist University, where he graduated with a Bachelor of Arts in Biblical Studies. He later attended Southwestern Seminary, earning both the Master of Divinity (1989) and Doctor of Ministry (2000) degrees.

Ray and his wife served as International Mission Board missionaries in South America from 1990-2003 prior to their return to Texas in November 2003. In addition to founding a regional church planting ministry in northeastern Brazil, teaching at the Northeast Baptist Theological Seminary in Bahia, and guiding mission leaders in the development and execution of strategic ministry initiatives, Ray also served in regional supervisory and administrative roles for missionaries in Brazil, Paraguay, and Uruguay. In 2003, Ray joined the Hope for the Heart and the Hope Center Foundation in Dallas, Texas, where he served as president.

In 2012, stemming from a desire for a hybrid ministry role wherein he could both return to teaching ministry and focus on developing partnerships and strategic alliances for Christian leadership development on the foreign mission field, Ray returned to Southwestern Seminary as associate director of the WMC and director of Global Theological Innovation, which later became Global Leadership Development (GLD).

As GLD director, Ray fostered relationships with overseas seminaries in order to strengthen theological education around the globe. Both the winter and spring 2015 issues of Southwestern News highlighted this ministry, exploring how Southwestern Seminary, under Ray's direction, had developed strategic partnerships with seminaries in such diverse locations as Latin America, Europe, Asia, and the Middle East.

In 2019, Ray was promoted to WMC director, which allowed him to oversee all the missions mobilization efforts of Southwestern Seminary and Scarborough College.

At the time, Ray said of his new role, "Dr. Greenway has clearly expressed his desire to see Southwestern

expand its role as the greatest missionary-sending seminary in SBC history, and the World Missions Center at Southwestern Seminary will contribute to this vision by actively engaging every Southwesterner in global evangelism and discipleship, passionately seeking to fulfill the Great Commission and glorify God."

He continued, "Three operating presuppositions will undergird the operations of Southwestern's World Missions Center: every Christian is a soul-winning disciple-maker; every disciple is a missionary; and every local church is a sending body into God's global harvest. We will, therefore, seek to inform, inspire, equip, network, and engage all Southwesterners in God's vision for his church as expressed in Revelation 7:9-12."

Even amidst the global coronavirus pandemic in 2020, Ray remained hard at work to strengthen theological education around the world, overseeing initiatives in Latin America, the Middle East, and South Asia that included training professors and assisting with the logistics of transitioning to online education.

John D. Massey ('00), dean of the Roy J. Fish School of Evangelism and Missions, said, "Dr. Brent Ray, my dear friend and fellow servant in the ministry, will be keenly missed in every way. He brought an unusually strong mix of energy, gifts, and enthusiasm to everything he did. He was a joy and delight to serve alongside.

"As director of the World Missions Center, he worked tirelessly to mentor and train Great Commission servants and model a love for Christ and for the nations among our students. He did all things with excellence and made a tremendous impact for the Kingdom in the lives of so many of the Lord's servants. He displayed a Christ-like humility and love for people like few I have ever known. In the Fish School and the WMC, we deeply grieve his loss."

Ray is survived by his wife, Elaine, and their three children, Ariel, Jared, and Jordan. – *Staff*



'LEGACY SERVANT' TIM LEITCH DIES AT 64

TIMOTHY DWIGHT LEITCH, who served in facilities management for 30 years at Southwestern Seminary, died on July 28. He was 64.

Leitch was born on April 25, 1956. The son of James R. Leitch, namesake for the James R. Leitch Physical Plant Facility at Southwestern Seminary, Tim Leitch became director of the physical plant after his father's retirement. James R. Leitch had served as director from 1954-1987.

Following Tim Leitch's Aug. 7 memorial service at Travis Avenue Baptist Church, where Leitch was a lifelong member, President Adam W. Greenway ('02), speaking on social media, called Leitch "one of our legacy servants."

Leitch is survived by his wife of 40 years, Kay; his daughter, Adrian Gillum, her husband, Matt, and granddaughters, Kate and Claire; and his siblings, Bruce, Kirk, Mark, Carol, Marilyn, and his twin sister, Diane. 📞 – *Staff*

ANNIVERSARIES

1950

William W. Burke (*MRE 1956*) and Mary Ann (Maxwell) Burke, 60th wedding anniversary (June 1960).

ALUMNI UPDATES

1950

Charles Stanley (*BDIV 1957*) to First Baptist Church, Atlanta, Georgia, as pastor emeritus.

1970

Chris W. Liebrum (*MARE 1976*) to Howard Payne University as vice president for external affairs.

1980

David Hill (*MARE 1984*) to Northside Baptist Church, Odessa, Texas, as worship leader.

Steve Ballew (*MDIV 1988*) to the Baptist Convention of New Mexico as executive director.

1990

Michael D. Whitfield (*MARE 1992*) to the Branded Cowboy Church, Victoria, Texas, as pastor, with wife, Brenda.

Larry D. Hood (*MDIV 1994*) to St. Andrew Cumberland Presbyterian Church, Odessa, Texas, as pastor.

2010

Will Stevens (*MDIV 2012*) to Every

Generation Ministries, Temecula, California, as president.

Jonathan W. Jarboe (*DEdMin 2013*) to The Baptist Foundation of California, Ontario, California, as president, with wife, Tammy.

Ann M. Moore (*MACE 2018*) to Trinity Christian Academy as sixth grade language arts, math, and Bible teacher.

RETIREMENTS

1970

James C. Hilton (*MDIV 1977*) retired with wife, Pam, living in Spartanburg, South Carolina.

1980

Ronald E. Bowles (*MCM 1981*) retired with wife, Suzanne, living in Dallas, Texas.

Jerry A. Frazier (*MRE 1981*) retired with wife, Ellen, living in Alexandria, Virginia.

C. Ben Mitchell (*MDIV 1983*) retired with wife, Nancy, living in Jackson, Tennessee.

Jay C. Shepherd (*MRE 1985*) retired with wife, Vivian, living in Longview, Texas.

James E. Ralson (*MDIV 1987*) retired, living in Greenville, Texas.

1990

Phillip (Endel) Lee (*MDIV 1990*) retired with wife, Kathy.

Rex S. Clayton (*MDIV 1992*) retired with wife, Karen, living in Amarillo, Texas.

MEMORIALS

1940

Sylvia Dru Brown (*MRE 1949*)
Carolyn G. Coggin (*MRE 1949*)

1950

William (Bill) E. Thorn (*BDIV 1951*)
Merle T. Basden (*MRE 1952*)
Rebbie Frank Denton (*BDIV 1953*)
Evelyn J. Stewart (*MRE 1953*)
William T. Updike (*BDIV 1953*)
Louise McBee (*MARE 1955*)
James L. McCaleb (*MM 1956*)
Bill J. Pemberton (*BDIV 1956*)
Brooks U. Ramsey (*MDIV 1958*)
William B. Pearce (*BDIV 1959*)
Stanley K. Togikawa (*MRE 1959*)

1960

Donald L. Cone (*MRE 1962*)
Lemuel E. Lawson (*MDIV 1962*)
Jerry D. Fleming (*BDIV 1964*)
Jimmy A. Turner (*MRE 1964*)
John B. Wood (*BDIV 1964*)
James Leroy Shields (*DTh 1965*)
Daniel J. Yearly (*MRE 1965*)
James E. Ward (*BDIV 1967*)

1970

Judith M. Littleton (*MRE 1971*)
Joe E. Allbright (*DipTh 1972*)

James E. Bishop (*MDIV 1973*)
Lefanoga Ray Viliamu (*MDIV 1973*)
Carl Dean Hampton (*MDIV 1974*)
Donald Nelson (*MDIV 1974*)
Raymond L. Vickrey (*MDIV 1974*)
Olin I. Baxter (*DipTh 1975*)
Randall (Randy) E. Melton (*MACM 1975*)

Royce Lee Measures (*PHD 1977*)
James Earl Dunn (*DMin 1978*)
William M. Schoenfeld (*MACM 1979*)

1980

William H. Robertson (*MDIV 1981*)
David R. Harris (*MARE 1982*)
Keith D. Harvey (*MDIV 1982*)
Roy Aubry Kornegay Jr. (*MARE 1983*)
Mary W. Smith (*MARE 1987*)
Mark F. Borum (*DMA 1988*)
John C. Hallum (*DMin 1989*)
Phillip Hassell (*MDIV 1989*)
Brent Ray (*MDIV 1989, DMin 2000*)

1990

Glen Nelson Stone Jr. (*MDIVBL 1998, PHD 2005*)

2000

Joseph Melton Ragan (*MDIV 2001*)

2010

Tom L. McChesney (*MTS 2018*)



KEEP IN TOUCH

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

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To invest in the training of men and women for worldwide ministry



BY
KATIE COLEMAN

The Southwestern story of Glen and Linda Kinney



WHEN GLEN AND LINDA KINNEY were first invited to partner with Southwestern Baptist Theological Seminary 20 years ago, the decision was an easy one. Both believed in the seminary's mission to train and equip God-called men and women for ministry, but they had also personally experienced the impact of the school's legacy of producing excellent alumni.

Glen says both he and Linda were raised in



Glen and Linda Kinney participated in the 2013 Legacy Banquet at Southwestern Seminary benefiting Scarborough College.

the Methodist tradition and for many years believed that their good works were enough to get them into heaven.

In 1976, however, both Glen and his wife made professions of faith after hearing the revival preaching of Southwestern Seminary graduate Jimmy Draper ('61, '73), who had started his pastorate at the First Baptist Church in Euless, Texas, the year prior.

"We both recognized that without Christ in

your life, you have no hope," Glen says, reflecting on hearing the clear Gospel presentation. "At that time, we both began to have faith in God and to walk with Him."

Two years later, the Kinneys visited and ultimately joined FBC Euless and asked Draper to baptize them. They have remained at that church ever since.

Glen says Draper remained a key figure in their lives. Draper not only baptized them, but

that God has called to service," Glen says. "We felt an obligation to share with an organization that is designed to and destined to train people for ministry worldwide."

Since 2000, the Kinneys have served and supported Southwestern Seminary in numerous ways. In addition to their membership on the Southwestern Advisory Council, they have contributed to many areas of financial need at the seminary, including the Dressed for Ser-

"I think there is no better place for people to put their money and their gifts. If they are going to put it to God's work, the best place you can put your money is Southwestern Baptist Theological Seminary."

— GLEN KINNEY

he introduced Glen to prison ministry, married two of his children, and more recently preached Linda's funeral after her death in July 2020.

In the late 1980s, while Glen served as chairman of the deacons, Draper invited both he and the vice chairman to visit and tour the campus of Southwestern Seminary. This was Glen's first visit to campus, and in the following years, he often returned with Linda to functions and events.


In addition to his own pastor, Glen says he often benefited from the preaching ministries of other Southwestern Seminary alumni and students. So, when he and his wife were presented the opportunity to be Southwestern Seminary ministry partners, there was no hesitation in their financial support of the seminary that had directly and indirectly impacted their lives.

"We believed that Southwestern Seminary is a place of preparation for men and women

vice mentoring program, the Southwestern Fund, the Glen and Linda Kinney Endowed Scholarship Fund, the School of Church Music and Worship, and the Student Benevolence Fund.

"We believe that everything belongs to God, and everything He blesses us with is His," Glen says. "We believe it's our obligation to support God's work. When I feel obligated and led by the Holy Spirit to contribute, I do."

"I think the greatest days lie ahead for Southwestern Seminary," Glen concludes. "I think the future is very bright, and they are putting their emphasis where it should be, and you will see the increase in the future."

"I think there is no better place for people to put their money and their gifts. If they are going to put it to God's work, the best place you can put your money is Southwestern Baptist Theological Seminary." 

KATIE COLEMAN is a news writer at Southwestern Seminary.

Year-end giving is a strategic investment.

God reigns even in uncertainty

BY
TRAVIS H. TRAWICK



AUTUMN MEANS THE ARRIVAL OF COOL, crisp air to the campus of Seminary Hill and serves as a reminder of seasonal change, while pointing to the eventual conclusion of another academic semester. Imparted with seasonal transition is a reminder of the sovereign rule of God over the created order (Psalm 19:1-6; Ecc 3:1). That doctrinal reality has been sensed by the entire Southwestern Seminary and Scarborough College community in the collective efforts that have led to successfully reopening the campus during a pandemic.

Adding safety partitions, enhancing disinfecting procedures for facilities, and reducing the number of seats in each classroom represents a portion of reopening protocols in this new normal. Yet, even before those practices were implemented, the absence of in-person instruction from late March through July presented an opportunity for us to begin several projects that will improve the student and learning experience on-campus and online for future generations. For instance, vacancies in the men's and women's dorms this summer provided an opportunity to repaint rooms and common areas, recondition floors, and replace outdated furniture. The Naylor Student Center, which serves as a primary space for student and faculty collaboration, fellowship, events, study space, and dining, was also enhanced with the installation of The Coffeehouse and Food Hall, both of which feature five-star food offerings. Upgrades to the campus technology infrastructure translate to a faster, more secure, and more reliable network; software upgrades were also completed to provide students and faculty innovative offerings for course content delivery and research.

The collective nature of these projects signals the continued commitment of President Greenway to keep students called of God at the center of these efforts to revivify our 200-acre campus. Building, facility, and technology improvements are not accomplishments in and of themselves. Rather, in each, there is a combined effect that assists with carrying out our mission. Central to that mission is the facilitation of course delivery in-person and online.

Funding the ongoing costs to make these essential investments, however, is not possi-

ble without contributions to the Southwestern Fund from alumni, friends, and donors like you.

Shortly after this article arrives in mailboxes, another group of graduates will be commissioned and depart for a variety of ministry assignments. Considering that they join 46,000-plus graduates who have studied on Seminary Hill, along with the impact of their respective ministries, gives perspective to the staying power of this institution. In the years ahead, additional improvements will be necessary to ensure that future generations of students can study under an accomplished faculty. The costs to maintain and improve campus resources for students pursuing a theological education will only increase over time.

Were it left to the prognostications of this world, all hope would be lost, even bleak. But

Imparted with seasonal transition is a reminder of the sovereign rule of God over the created order.

economic and societal uncertainties are softened in recognition of the fact that present challenges are not entirely unlike the change of seasons—there are uncertainties, but God reigns supreme. As faculty, staff, and students conclude the fall semester, I want to invite you to partner with Southwestern once again. Would you consider making a generous year-end gift to support our students before Dec. 31, 2020? Your financial contribution will not only make a difference in the lives of a current generation of students; it will allow Southwestern Seminary to finish the year strong and continue making strategic investments into every aspect of the ongoing mission of this important work. 🏛️

To support Southwestern Seminary and help us impact the world for Christ, visit swbts.edu/give.

TRAVIS H. TRAWICK ('08) is vice president for Institutional Advancement.



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