

SOUTHERN SEMINARY

A white dove is shown in flight, wings spread, flying from the left towards the right. Below it, a dark-colored fighter jet is parked on a runway. The background is a clear blue sky with a few wispy clouds. The overall scene is set against a bright, sunny sky.

WAR AND PEACE

AN EVANGELICAL PERSPECTIVE

Fighting for peace

The words of Jesus are unambiguous: “Blessed are the peacemakers, for they shall be called sons of God.” [Matt. 5:9] These familiar words form the basis of any Christian understanding of war and its morality.

For the Christian, the standard is already set and the goal is absolutely clear — we are to seek the peace.

The hard part comes in understanding how peace — even the partial and temporary cessation of war we call peace — can be achieved and established. Is war sometimes necessary for the making of peace?

Christians have struggled with this throughout the long span of Christian history. Some Christians have been willing to die but unwilling to kill — whatever the cause. Other Christians mounted crusades to reclaim territory and establish a Christian order by military force. The majority of Christians have struggled with the question in an attempt to be faithful in wars understood to be necessary as well as tragic.

The most thoughtful Christian tradition of moral reasoning on the question of lethal violence is customarily described as the Just War tradition. This pattern of careful thinking goes back to the earliest centuries of the church, when the armies of Rome defended the empire against aggression. When can a state lawfully go to war? What are the conditions necessary for risking and taking life? How is a war to be fought with ethical concern?

Based on biblical reasoning, the Just War tradition insists that war must be the last resort, after all reasonable alternatives have failed. A lawful authority must authorize the military action, and that authority must be driven by an intention to establish a righteous peace—not to gain territory or claim the goods of another



lawful nation. Furthermore, any military action must be proportionate to the good that can be gained. No military action is justified that is not absolutely required. There must also be a very real hope of success.

In the final analysis, the only justifiable war is *defensive* rather than offensive — it is undertaken to right a wrong, not to gain an advantage.

Once military action is necessary and justified, commanders must take care to protect civilians to the greatest extent possible, and must avoid using certain weapons and forms of violence such as chemical and biological weapons, and torture.

These principles have guided Christian moral thought for at least 1,500 years, even as each generation has faced and answered new questions. Now, a new generation of American Christians faces the reality of war in Iraq. Is this war justified?

Pacifists claim that war can never be justified, whatever the cause or conditions. The moral failure of pacifism is found in its deadly naiveté, not in its ab-

horrence of violence. Respect for human life sometimes requires the taking of human life. That tragic fact is as clearly revealed in history as any other, and far more than most. Pacifism fails to keep the peace against those who would take it.

President Bush has called a “coalition of the willing” to war against the Iraqi regime of Saddam Hussein. The moral agent of war is the sovereign state — not an international organization. Nations go to war one by one, and individually they will be judged. The President has stated his war aim is the removal of Saddam Hussein as a murderous tyrant against his own people and a dangerous aggressor against peaceful nations.

Further, the President claims that all reasonable alternatives to war have been tried, and have failed. The war is to liberate the Iraqi people, not to subjugate them. The United States declaims any ambition to gain territory or resources from the nation of Iraq, and promises to rebuild the nation, feed its people, and establish a representative government accountable to Iraq’s citizens. The allied military forces are using highly developed ‘smart’ weapons designed to destroy military targets and protect civilians.

Is preemptive military action ever justified? Admittedly, this is a hard question. But the answer must be ‘yes,’ if the threat is real and the response is proportionate. President Franklin Roosevelt understood this when in one of his famous “Fireside Chats” he argued, “when you see a rattlesnake poised to strike, you do not wait until he has struck before you crush him.

This simple logic is lost on those who would demand that a nation wait until it has been attacked in full force. A decision to wait is in this case a decision to allow lives to be lost when the warnings were clear. Without doubt, a doctrine of preemptive war can be misused. Statecraft must be humble as well as courageous. (continued on page 9)

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The Southern Seminary Magazine (The TIE) (ISSN 00407232) is published four times a year by The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280, 1-800-626-5525.

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Spring 2003. Vol. 71, No. 1. Copyright © 2003 The Southern Baptist Theological Seminary. Periodical postage paid at Louisville, KY. Postmaster: Send address changes to: Public Relations, 2825 Lexington Road, Louisville, KY 40280, or e-mail us at publicrelations@sbts.edu.

Subscription information: To receive a free subscription to The Southern Seminary Magazine, to change your address or to cancel your subscription, you may contact us in one of the following ways:

Online: www.sbts.edu/seminarymagazine.html

Email: publicrelations@sbts.edu

Call: 1-800-626-5525, ext. 4141

Write: Public Relations, The Southern Baptist Theological Seminary
2825 Lexington Road, Louisville, KY 40280



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JUST WAR AND THE CAUSE OF PEACE



Ladies and gentlemen, war may sometimes be a necessary evil. But no matter how necessary, it is always evil, never a good. We will not learn how to live together in peace by killing each other's children. The bond of our common humanity is stronger than the divisiveness of our fears and prejudices. God gives us a capacity for choice. We can choose to alleviate suffering. We can choose to work together for peace. We can make these changes. And we must.

— **Jimmy Carter** (Oslo, Norway, December 10, 2002)

With these words, our former president concluded his acceptance of the Nobel Peace Prize, an honor he had sought for some years. And though one can credit Mr. Carter with a variety of admirable endeavors, including the Camp David Accords and his later work for Habitat for Humanity, this speech is seriously flawed.

His claim that “war is always an evil, never a good” is certainly understandable, but it is ultimately either false or trivially true. Furthermore, it is a dangerous statement. It may be impressive to the five liberals who made up the Norwegian Nobel Committee — Berge; Stallset; Kvanmo; Ronbeck; Ytterhorn — but it won't stand up to — scrutiny.

Let me offer ten observations on his remarks, particularly his closing words:

Opposition to war is understandable.

One has only to watch a realistic depiction of war to be shocked and repelled. Those who went through the Normandy Invasion say that the landing scenes in *Saving Private Ryan* went a long way toward capturing the reality, and a grim reality it was. Few people would relish such experience for either themselves or their loved ones. Those who had it are reluctant to discuss it. Some suffer permanent psychological and physical damage; they're never again the same.

Anti-war literature is widely honored, and many a high school student has been assigned *All Quiet on the Western Front*, *Slaughterhouse Five*, or *Catch-22*. Rare is the teacher who includes such stirring accounts of bravery in the service of justice as *Thirty Seconds over Tokyo* (the Doolittle raid) or *The Killer Angels* (Gettysburg).

Many of history's worst people have been war-mongers, and, in many cases, those who have opposed them in battle have been little better. War has wasted lives, prosperity, hope and trust. It can be horrific business.

But war can be salutary.

Many war efforts are admirable. Winston Churchill advanced a thoroughly plausible sentiment when he called the Battle of Britain his nation's “finest hour.” Another fine hour came on April 15, 1945, when the British Sec-



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ond Army seized the Nazi death camp Bergen-Belsen and liberated its captive remnant.

As one surveys the Islamic world, from Morocco to Pakistan, one is struck by the amount of squalor and tyranny it exhibits. But for the efforts of two warriors, Charles Martel and Jan Sobieski, Western Europe and the United States could have well looked the same.

At the Battle of Tours (732 A.D.), Martel and his men stopped an explosive Muslim invasion, one which had raced west across northern Africa, up through Spain, over the Pyrenees, and into France. Armed only with swords, shields, axes, javelins and daggers, his Frankish army defeated Abd-er-Rahman's numerically superior force. It proved to be the “high water mark” of Islamic conquest in Western Europe.

Over 900 years later (1683), Islamic Turks were charging into Eastern Europe and had arrived at the gates of Vienna. But there, they ran into 30,000 Poles under the command of their warrior-king, Jan Sobieski, and they learned first hand why Poland was known as *propugnaculum Christianitatis*, “the bulwark of Christianity.”

These seem to be instances of war that were “very good,” a “godsend,” rather than “never a good.”

Mr. Carter said, “We will not learn how to live together in peace by killing each other's children.” Actually, we did achieve peace in part by killing a number of German children who manned the bunkers above Omaha and Utah beaches in Normandy. Wonderful peace lessons flowed from this action, including the value of NATO and the Marshall Plan.

It sets benchmarks of heroism and virtue.

We can thank God for particular battles, but we can also draw inspiration from the heroics of soldiers, even those in losing causes. Turn to the chapter on courage in William Bennett's *Book of Virtues*,¹ and nestled among the accounts of Rosa Parks, Lou Gehrig and Susan B. Anthony, you'll find virtuous warriors aplenty: David versus Goliath; the 300 Spartans who stood against Xerxes' 10,000 “Immortals” at Thermopylae (securing the language in which the New Testament is written); Switzerland's William Tell; William Travis and the 180 men who faced 6,000 Mexicans at the Alamo; Henry V and his “happy few,” his “band of brothers” at Agincourt in 1415. No wonder the Bible happily uses military imagery (“fight the good fight”; “whole armor of God,” etc.) and treats soldiers, from David to the centurion of Luke 7, with dignity.

When an Iowa or Nebraska farm boy joined the Marines and headed out for the Pacific in 1942, he was not an agent of evil. Indeed, his subsequent acts were sacrificially noble. The Japanese war machine had already raped Nanking, slaughtering a quarter of a million Chinese in a six week period. They had bombed Pearl Harbor and marched down through the Pacific islands, Korean “comfort women” (sex slaves) in tow. As our Marines joined others in driving them back toward their homeland, dodging bullets at Guadalcanal and Iwo Jima, he put our nation, and free people everywhere, in his debt.

Read the Medal of Honor citation of Robert Dale Maxwell, recounting his deed on September 7, 1944, near Besancon, France

Of course, everyone
wants peace, but
short of heaven,
that desire can
drive one to
irresponsibility.

— “When an enemy hand grenade was thrown in the midst of his squad, Technician 5th Grade Maxwell unhesitatingly hurled himself squarely upon it. . . .” (His story is featured along with that of a dozen other Christian recipients on a North American Mission Board video, *Valor*.) He appropriately received the Medal of Honor, not the Medal of Necessary Evil.

“Peace,” instead, can be the “necessary evil.”

In many instances, the evil would be to refrain from war — Neville Chamberlain is notorious for appeasing Hitler in Munich; “Peace in our time” stands in the craven-expression hall of fame.

Of course, nations can’t do everything. There are limits to their range and power. Sometimes they must turn a blind eye toward the real and potential horrors which abound at every moment in history. So following Mr. Carter, perhaps we could say, “Peace may be a necessary evil, but it is always an evil.”

Of course, everyone wants peace, but short of heaven, that desire can drive one to irresponsibility. Consider this accounting²:

War is hell. Nobody doubts that. War means death, destruction of families, cold, hunger, and the subjection to harsh authority. So why is so much of mankind at war? One answer is that peace is itself difficult. The very evils we associate with war have fallen upon mankind more fully in times and places well removed from battlefields and in conditions conventionally called peace. Especially in this [20th] century, the victims of peace outnumber the victims of war.

Perhaps thirty-five million people, of whom twenty-five million were civilians, have died as a direct consequence of military operations since 1900. . . .

During the same period, however, at least 100 million human beings have been killed by police forces or their equivalent. Almost never using heavy weapons but relying on hunger, exposure, barbed wire, and forced labor to kill the bulk, the rest were executed by shooting them with small arms, by rolling over them with trucks (a favorite technique in China around 1950), by gassing them, or as in the Cambodian holocaust of 1975-79, by smashing their skulls with wooden clubs. These 100 million usually suffered for months or years before the end and perhaps suffered most of all by their helplessness in the face of monstrous acts committed against them and their families. Those who killed these 100 million men, women and children did not have to overcome resistance, much less armed resistance. Because the victims could not (while others would not) make war on their own behalf, the killers did their killing in peace. Regardless of whether the victims were Armenians, Jews, Tutsis, Ukrainians, Chinese, or Cambodians, the stories of these historic horrors of peace are very similar.

One of the most shameful incidents in American history came at 3:00 a.m., March 13, 1964, in Queens, New York. Winston Mosely repeatedly attacked Catherine Genovese near her apartment while 38 of her neighbors witnessed her murder by multiple stab wounds. The whole affair lasted 30 minutes, but not one onlooker called the police until she was dead. These “bad Samaritans” didn’t want to get involved.

The same thing can happen on the international scene. In 1994, the U.N. representative in Rwanda sent a desperate message back to New York, citing evidence that the Hutu’s were about to annihilate the Tutsis. The U.N. did nothing, and 800,000 Tutsis died in the next 100 days. Perhaps the U.N. figured their peaceful response to the Hutu genocide was a necessary evil.

Sound theology accommodates war.

Mr. Carter said, “The bond of our common humanity is stronger than the divisiveness of our fears and prejudices.” If that were so, then we could all relax, and war would go away, but “the bond of our common humanity” has proven quite weak. There is no marsupial Auschwitz, no simian killing field in Cambodia, no canine lynching. These are the chronic work of *homo sapiens*.

Mr. Carter has given us one more formulation of the liberal perspective. It stands in stark contrast to conservatism, explained by Andrew Hacker in the *New York Times Magazine*³:

Conservatism has always had a straightforward theory of human nature. “History,” wrote Edmund Burke, “consists for the greater part of the miseries brought upon the world by pride, ambition, avarice, revenge, lust, sedition, hypocrisy and all the trains of disorderly appetites which shake the public.” A

shorter way to say this asserts that man is infected by the virus of original sin . . . Adam’s fall underlies every conservative conclusion.

This is, of course, more than political conservatism. It is theology, the very theology captured in Southern Seminary’s *Abstract of Principles*, Article VI⁴:

The Fall of Man: God originally created man in His own image, and free from sin; but through the temptation of

Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

At best, the claim that war is a necessary evil is trivially true.

Let’s put the best face on what Mr. Carter said. We might construe it this way — “In a perfect world, there would be no war, so any act of war is unfortunate.” But by that standard, we could say, “Evangelism is a necessary evil.” In a perfect world, there would be no lost people. (There won’t be any in heaven.) The very fact we have to evangelize means that things are out of whack.

But surely there is a morally relevant difference between wielding a sword and distributing tracts. Not if the sword is used justly. Paul uses the same word for sword-wielding magistrates (“*ministers* of God”) in Romans 13:6 as he does for himself (“*minister* of Christ Jesus”) in Romans 15:16.

Using Mr. Carter’s approach, let’s consider some other “necessary evils”: Cutting a person with a knife is evil, but in this fallen world, you have to do it sometimes to get rid of the cancer, so surgery is a necessary evil; collaborating with heretics is

Anything we do this side of heaven will have “collateral damage.”

an evil, but in Congress, you may well find yourself fighting abortion alongside a Mormon, so politics is a necessary evil; destroying property is an evil, but firemen must sometimes break windows and chop through roofs to do their work, so fire-fighting is a necessary evil; putting someone in a cage is evil, but policemen must sometimes put felons into cells, so police work is a necessary evil; forcing someone to sit and listen to you is evil, but school systems do it all the time, so education is a necessary evil.

Perhaps he means to say that all warfare is accompanied by evil acts, by collateral damage — there is no pristine war. Yes, but the same is true of church work. Find a denomination, and you'll find some poor child the victim of some perverse minister who has been mistakenly validated by that denomination. Anything we do this side of heaven will have "collateral damage."

To call war a "necessary evil" abuses language.

Some ethicists have argued against the trivialization of the word "violence," as in "verbal violence" ("words that wound") or the "psychological violence" of self-aggrandizing behavior. They feel it facilitates the spread of physical violence. After all, if we're already into "violence" every time we hurt others feelings or frustrate their agendas, we might as well hit them with a brick too. Violence is violence.

The same point could be made with reference to "evil." If the best efforts of brave men laying down their lives for their neighbors is "evil," then what is so especially wrong with My Lai, with lining up Vietnamese villagers in a ditch and shooting them to death? Just more evil by the evildoers.

Language and logic are having a very tough time in this postmodern age. Even the principle of non-contradiction, the very bedrock of meaningfulness is under fire. If Mr. Carter can praise someone for doing a necessary evil, as I assume he has, then he has generated the absurdity of a "praiseworthy evil." Let us rather insist that if we count something praiseworthy, we do not at the same time count it as evil.

Those who hold war in contempt can be militarily ineffectual.

President Carter was not our most effective commander-in-chief. It took a Ronald Reagan to rend the Iron Curtain. Mr. Carter is, I think, too impressed with this quote, which he drew from 1950 Peace Prize recipient, Ralph Bunche:

"To suggest that war can prevent war is a base play on words and a despicable form of warmongering. The objective of any who sincerely believe in peace clearly must (be) to exhaust every honorable recourse in the efforts to save the peace. The world has had ample evidence that war begets only conditions that beget further war."

Of course, wars follow wars (WWII after WWI). But wars also follow peace (Palestinian *intifada* after the Oslo Accords), peace follows peace (Switzerland's persistent neutrality), and peace follows wars (a half-century of Japanese prosperity after WWII). You can "prove" anything here.

Furthermore, Bunche's logic could generate the following:

We seek peace.
We strive for peace.
And sometimes
peace must be
defended.

"To suggest that destroying tissue can prevent the destruction of tissue is a base play on words and a despicable form of surgery-mongering. The objective of any who sincerely believe in the eradication of cancer clearly must (be) to exhaust every recourse to surgery in the efforts to preserve health. The world has had ample evidence that surgery begets only conditions that beget further surgery."

But we know that early detection and swift, decisive surgery can be a lifesaver. The same goes for military affairs.

War can honor the Golden Rule.

How can you shoot an enemy soldier in love? The same way you could, at your best, will that another would shoot you if necessary to stop your work for a murderous tyrant. Of course, you would prefer a deterrent show of force. Of course, you would rather be dissuaded by sound, winsome propaganda. But in the end, you could will that forces of justice would stop your serial killing. Love does not enable or ignore another's crimes.

President Bush and Prime Minister Blair would make better recipients.

Gunnar Berge, chairman of the current Norwegian Nobel Committee, said,

"It [the award] should be interpreted as a criticism of the line that the current administration has taken. It's a kick in the leg to all that follow the same line as the United States."

They used the prize to rebuke President Bush and Prime Minister Blair — a kick in their shins. (Wouldn't it have been splendid if an indignant Mr. Carter had turned

down the award on this account, the same way Mayor Giuliani turned down the \$10 million dollar offer from Alaweed Ibin Talal after the Saudi prince defamed Israel?)

We opened with the words of our 39th president. Let us close with the words of our 43rd, for these seem more promising:

The United States, with other countries, will work to advance liberty and peace in that region. Our goal will not be achieved overnight, but it can come over time. The power and appeal of human liberty is felt in every life and every land. And the greatest power of freedom is to overcome hatred and violence, and turn the creative gifts of men and women to the pursuits of peace.

That is the future we choose. Free nations have a duty to defend our people by uniting against the violent. And tonight, as we have done before, America and our allies accept that responsibility.

— George W. Bush (March 17, 2003) 

Endnotes

¹ William Bennett, ed., *The Book of Virtues* (New York: Simon and Schuster, 1993).

² P. Seabury and A. Codevilla, *War: Ends and Means* (New York: Basic, 1989), pp. 6-7.

³ "On Original Sin and Conservatives," Andrew Hacker (New York Times Magazine, February 25, 1973), p. 5.

⁴ "Abstract of Principles," The Southern Baptist Theological Seminary.

A CHRISTIAN SOLDIER'S CALL TO PATRIOTISM

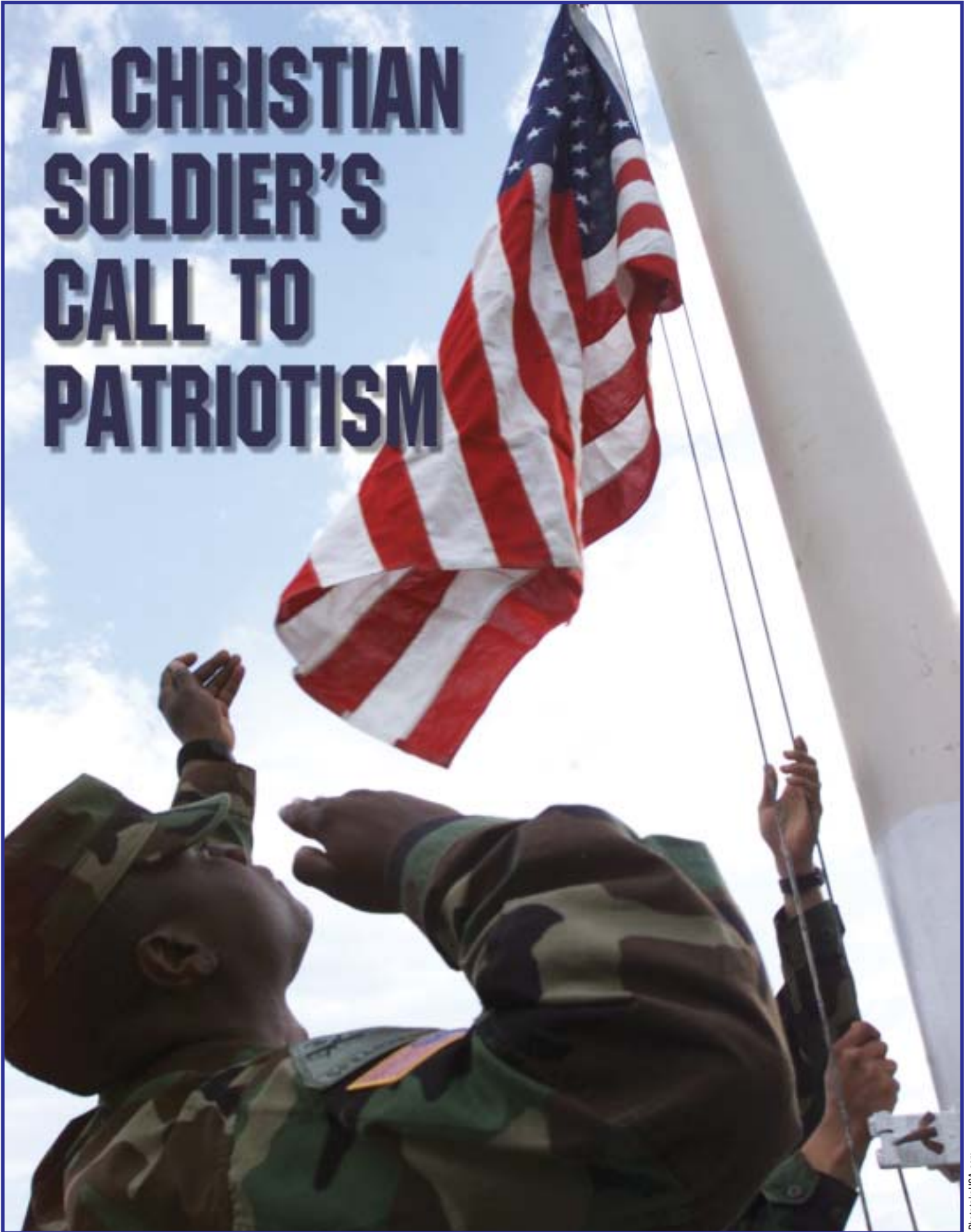


Photo: ikeUSA.com

I was in my first year of college, 1970-71, when I won the only lottery I have ever participated in, voluntarily or involuntarily. This was the time when all male U.S. citizens on their 18th birthday had to register for the draft. The lottery system was the method for selecting who would be chosen to serve in the armed services. I was born on August 21, 1952, and my number was 33. I knew that I would be drafted with the first wave of recruits.

I had grown up with the images of the Vietnam War on the evening news and in *LIFE* magazine. Vietnam had been, and continues to be to this day, a name that produces haunting feelings and thoughts of a time not so long ago. The present climate of cries for or against war causes those feelings and thoughts to resurface.

As the remainder of the nation attempts to remain focused upon every day life, I was reminded of the way many attempt to ignore the impact of war upon their own nation. During the initial phases of the Gulf War, I had the occasion to teach a history class filled with teenagers. They had no interest in the class's subject of American history.

I drew a line on the chalkboard and placed the following dates on it: 1776, 1812, 1861, 1917, 1941 and 1975. I then listed the following wars and asked them to match the dates with the war: Revolutionary War, War of 1812, World War I, World War II and Vietnam. I told them of my involvement in the Vietnam War before the test began. I had hoped my defining moment would give them a clue to at least one of the dates. It was both enlightening and disheartening that the majority of the class missed all the dates except the War of 1812. Several dated the Vietnam conflict at 1917. I wasn't sure if they were confused or just being mean to the substitute teacher.

The United States of America has a history that is marked by wars. These dates can be used to separate and



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clarify defining moments in the history of this nation. The availability of weapons of mass destruction and terrorism has changed the face of war. Battles fought today can be both a present reality by being on the evening news in real time. They can also be a distant fantasy, because when Dan Rather or Tom Brokaw presents them, they can resemble a macabre video game.

Patriotism is once again being redefined by the transition in how a war is being fought. Tyrants and terrorists do not use the same rules of warfare that are used by the rest of society. Instead, the tyrants and terrorists are seeking to confuse civilized society further.

This occurred in the Revolutionary War and the Civil War. Both wars required one to take a stand that would place them in harm's way and in opposition to their own relatives. Christians who take a strong stand against such tyranny are being forced to redefine their belief in a "just war."

Recently the American ambassador to the Vatican, James

Nicholson, disagreed with the Catholic Church's definition of a just war and the justification of a preemptive strike.

Nicholson said, "The question is whether the threat is so great that it morally justifies taking preemptive action to interrupt it before you become the victim of it."

He went on to affirm that if we waited only in a defensive posture in the age of tyrants and terrorists, we could suffer significant loss of life. This man has taken on the challenge of the new war. Is it morally just to make a preemptive strike or should the Christian remain a pacifist? Are the United States of America and its allies justified in a preemptive strike, or should we remain in a defensive posture waiting only to respond?

I have recently driven through communities and found signs reading "patriots for peace" posted in yards. Anti-war rallies and activities in cities across the nation appear on the evening news. Oprah had a two-day program that provided a platform for many around the world to express support for or against a war with Iraq. The dividing lines have been drawn once again. Are we reliving the anti-war activities of Vietnam? What is a "patriot for peace"? Does this describe only those who oppose war? Can Christians be true to their convictions and support a war?

Such issues cannot begin to be explored fully in a short article or some popular television talk show. Many have already set their minds as to whether they support the war or not. Before the attack began, Secretary of State Colin Powell presented new facts and rehearsed old facts for the United Nations and the world. It was clear that opinions had already been drawn before the speech was presented. While some believe that a tyrant can be negotiated with, others believe that force

My dad mentored me
to have a deep love
for God
and for my nation.
These two were never
to be separated.

must be used to acquire peace. In the remainder of this article, I wish to share my own journey of Christian conviction and patriotism, and explore some of my struggles.

One man's quest of conviction and patriotism.

As a young boy I grew up in a Christian home in rural America instilled with deep-set convictions about personal responsibility. I was taught to respect authority, age, God and country. My dad mentored me to have a deep love for God and for my nation. These two were never to be separated. I grew up hearing stories of my grandfather who had served in the army during World War I. My dad and uncle would rehearse their experiences during World War II. Both men had fought and served in the Pacific campaigns of the World War II and during the occupation of Japan. The roots of my family reach as far back as the Revolutionary War and each war that followed.

When these facts were repeated during family reunions, a sense of national pride was instilled in me. My grandfather had offered me a challenge that would stick with me for many years. He made the observation that I was hardy and tough. He then stated that if he had my size and toughness he would have been a Marine.

I wore my grandfather's statement with great pride and curiosity for several years. This sparked a desire at the age of 10 to discover what it meant to be a Marine. What was a Marine, and why did my grandfather desire to be a Marine? While attending high school, I chose to read and prepare reports about the Marines for class assignments. Many times I would be introduced to both the Marines and the Vietnam conflict on the evening news.

Two of the most tragic events in my life would occur about one year apart. I lost my grandfather to a heart attack in 1967. The following year my dad would also die prematurely of a heart attack at the age of 42. The lessons of personal responsibility imparted at an early age would begin to be exercised now. The Veterans Administration (VA) provided a grave marker free of charge for both men. This would not seem like much to many people. But it meant a lot to a poor rural boy like me. The VA also stayed in contact with my family about veteran's benefits and a monthly allotment. Our family would receive this allotment while I was under the age of 18 and attending school. These small facts are critical to understanding why someone like me would feel such strong national pride.

I had grown up with the stories of the battles that my country had waged against evil. Having been saved at the early age of 14, I was also being trained in a biblical worldview. The Scriptures declare that there is a time for war and a time for peace (Eccl. 3:8). My church sang the songs that were a part of the Southern Baptist hymnals such as "America the Beautiful" and "Mine Eyes Have Seen the Glory." The place of these songs within the life of my church and family would further demonstrate the link between faith and patriotism. On the wall of my church sanctuary were the names of all active duty service

members. I was never taught the belief that one must separate or compartmentalize politics from faith. Rather, it was instilled in me that one's faith in a sovereign God and His Word directed one's choices in life.

This sense of responsibility to support good and oppose evil was both for the individual and the nation. My sense of national obligation was felt for several reasons. First, my heroes had influenced me by the stories of their commitment against evil and to this nation in times of war. Second, the VA demonstrated to my family the commitment the nation had made to help veterans and their families in times of crisis. These facts would etch themselves in my soul.

I received a scholarship to go to college. This seemed to determine my path for the moment. In February of my freshman year of college, I participated in the draft lottery. My number would be 33, which meant I would be called immediately. I was informed that I would be drafted as soon as my year of college ended. This brought the day of decision.

The same day I completed my last test in college, I contacted the Marine Corps recruiter and enlisted. This would be the beginning of a nearly eight-year military quest. The war in Vietnam and service in the armed forces were both very un-

popular those days. Yet, my sense of national pride and deep conviction would drive me to do what I believed to be morally right. I volunteered for what I believed to be the best fighting force in the world.

The realities of war cannot be successfully conveyed by words, but they are shared by those who have experienced it. I was not surprised by the ugliness of war. I was surprised by how the nation treated those who returned from war.

There is a strange feeling called

"survivors guilt" that all who return from war share. My spiritual convictions about the power of evil were deepened by war. This would be the beginning of my personal quest to understand my purpose in life and eternity.

When I was being debriefed at Camp Pendleton, Calif., I was advised of another experience that I might encounter. All departing Marines were informed that anti-war protestors might confront and possibly spit on them at the airport. This prompted all in my group to dispose of our military ribbons as we entered the airport. I thought this would be localized to California, but certainly not an attitude to be found in my hometown.

Soon after arriving home, I was asked where I had been for the past couple years by a high school classmate. When he discovered I had been a Marine and in Vietnam, he stated that they should have kept me there until they had killed me. I thought war fostered hostility, but I had just been introduced to an opposing radical worldview.

The anti-war movement had in fact become hostile to anyone who did not hold its views. This would introduce me to the long-held practice of many veterans: keep silent. Although I would remain silent about my experiences during this decade, I

My spiritual convictions about the power of evil were deepened by war.

would continue to search God's Word for answers. Ecclesiastes 1:15 would stick in my mind, "What is crooked cannot be straightened and what is lacking cannot be counted" (NASV).

This verse made no sense to me at first, even after reading it several times. The Holy Spirit began to reveal to me as I read the last verse in the last chapter that apart from God, life has no meaning. There are anomalies in life, apparent injustices which make no sense to humanity. And apart from Christ, these will never make sense. I knew that Christ had defeated the evil one in His death, burial and resurrection.

This fact moved from my head to my heart and assisted me in fully comprehending how extensive God's love is. God by His sovereignty actively defeated Satan by coming in the flesh. I now had a passion for God, born by the Holy Spirit, and He became my obsession. Life and death would take on a new light.

This challenged me to believe that God the Son would not appear as a pacifist, but by a divine force which has overthrown evil. Douglas Baker in a recent article in Baptist Press stated that Jesus would use "unconventional warfare" to defeat invisible principalities and powers. Jesus did not negotiate with evil, but destroyed it. Genesis 3:15 declared that the Son of God would suffer a heel bruise, but He still crushed the serpent's head.

Tyrants and terrorists have employed homicide bombers to perpetuate evil. How is a Christian to respond to such terrorism? If I found a snake under my child's bed, I would not attempt to negotiate with it. Rather, I would hunt it down and destroy it. The only legitimate response to evil is to destroy it. I am not so naive as to believe that evil can be removed from the earth by human efforts, nor does God's Word teach such. However, I do believe that government has a responsibility to protect its citizens from tyrants and terrorists.

I have a passion for God that has been forged by fire.

We live in an era that has been taught to compartmentalize convictions (faith) from practices. I have been criticized by some in the church for being too patriotic, as though by being patriotic I steal from God's glory. Some outside the family of faith who feel I am attempting to be too political have criticized me.

I have a passion for God that has been forged by fire. I am thankful everyday for the life that our Lord Jesus Christ provides. I am thankful everyday for the freedom I experience and the opportunities it provides. When I sing "The Old Rugged Cross," I do so with tears on my cheeks. When I sing the "National Anthem," I do so with tears on my cheeks.

The forefathers of this great nation were not shy about integrating their convictions about God and patriotism. They realized that God established government and that it had a responsibility to protect its citizens. According to Romans 13, we are to support our nation, as long as its decisions do not violate God's Word.

Great songs exhibited strong convictions and patriotism, especially during the 19th century. A portion of the forgotten second stanza to "The Star-Spangled Banner" echoes:

Blest with victory and peace, may the
heav'n rescued land; Praise the Pow'r that hath made and
preserved us a nation! Then conquer we must, when our
cause it is just; And this be our motto: "In God is our trust!"

None could want peace more than those who lay down their lives for it. I felt I was a patriot for peace when I served in the Marines. Likewise, I feel all our servicemen and women are patriots for peace. How should Christians respond to this present crisis? Pray for our President, our service men and women and for peace. God bless America! 🇺🇸

Fighting for peace (continued from inside front cover)

geous, and the judgment for preemptive military action must be justified by overwhelming evidence of deadly ability and intention.

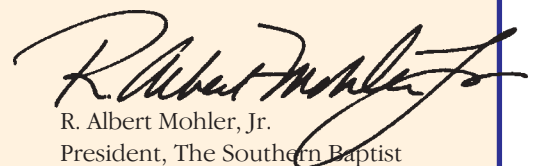
War is sometimes required by a motive to protect human life within another nation, when genocide or ethnic conflicts threaten the innocent. As with preemptive military action, the evidence must be clear, the motivation for action must be honorable, and the goal must be nothing beyond the establishment of a just peace and respect for human life.

Augustine, the greatest theologian of the early church, gave the question of war one of its most faithful considerations. In summary, he argued that "True religion looks upon those wars that are

waged, not for motives of aggrandize-ment or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good."

The Christian conscience *should* struggle with the awful question of war. We know that human life is sacred—and we know why. Christians must never grow to love war, nor to seek battle, yet those who righteously fight for life serve with honor. But those who fight for life and liberty deserve our gratitude, our support, and our prayer. We must pray for President Bush, for our troops, and for their families. The terrors and heart-breaks of war are known most fully by those whose lives and loved ones are in the line of fire.

War is a demonstration of the utter sinfulness of sin. In the name of the Prince of Peace, Christians must seek to establish and maintain our faltering and transient efforts at peacemaking until our Lord comes to establish the only peace that endures. In this fallen world, we must honestly acknowledge that peacemaking will sometimes lead to war. In the final analysis, war is the worst option imaginable, until it is the only option left.



R. Albert Mohler, Jr.
President, The Southern Baptist
Theological Seminary

Alumnus serves God and country in the ‘War on Terror’

Chaplain Jeff Struecker is used to making headlines.

The Southern Seminary graduate and former U.S. Army Ranger has been awarded a medal for valor, has had his character played in a blockbuster movie, has served as grand marshal in the 2003 Gator Bowl parade, and has been the subject of numerous interviews.

But as the three following articles demonstrate, his real ministry is on the frontlines — serving both God and country as a chaplain in the 82nd Airborne.

Struecker puts life on the line for the Gospel

By Bryan Cribb

Jeff Struecker's war is on two fronts.

As a chaplain in the 82nd Airborne, the Southern Seminary graduate is participating in "Operation Enduring Freedom," the United States' post-9/11 attempt to purge the planet of terror.

But Struecker's most difficult fight is against another foe — not against Osama bin Laden, not against terrorists, not against flesh and blood, but against the spiritual forces in the heavenly places. It is this battle, Struecker says, that is the most urgent and the most dangerous, despite the obvious peril of the nation's "War on Terror."

"My greatest challenge is the urgency of the Gospel," he said in an interview from the frontlines of the battle in Afghanistan. "I could tell you about the burden that I personally feel for the success of their (the soldiers') mission so that September 11 will never happen anywhere in the world ever again. I could tell you of the burden that I feel for the speed of their success so that they can be reunited with their families once again.

"But mostly I could tell you about the burden that I feel for the souls of these men and women."

Struecker is responsible for more than 1,000 men and women in a dozen different units. Unlike some chaplains, he is actually sent out with the soldiers — eating, sleeping and sharing tents with the soldiers assigned to him. In ministering, Struecker said he had not slept in his own cot for weeks.

Each day, Struecker speaks with men and women who may not be around the next day, the next hour. In battle, the thin line between this world and eternity is evident to everyone. This means each conversation Struecker has could be his last opportunity to share Christ.

"They live in the enemy's back yard," Struecker said. "... They live in a constant state of readiness that tomorrow may be their last day on earth. And most of them — 70 to 80 percent in my opinion — do not know where they will spend eternity."

But, not only is there a lack of acceptance of the Gospel, many do not even know the basics of Christianity.

"Many of them have never heard the Gospel before because they have never stepped foot in the door of any church before," Struecker said. "They don't know John 3:16 because they don't know who John is and why he has his own book in the Bible. They also have no idea of who Jesus Christ is and why He is calling them to a new life."

Yet, despite the overwhelming task, Struecker is seeing many soldiers come to Christ. Indeed, the possibility of death provides for attentive ears.

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"I have seen more men's lives changed by Jesus Christ in this Islamic state than back in the U.S. in the past month," Struecker explained.


Struecker recalls several illustrative stories. On one occasion, he was meeting with several men who survived an explosive device that detonated five feet from their vehicle. Miraculously, they all survived the attack.

"I looked them each in the eye and said, 'God has given you another day of life. But suppose you didn't make it through that attack. Suppose you were killed instantly the minute that device detonated next to your vehicle. Do you know where you would spend eternity?'" Struecker recalled.

In another instance, Struecker had several men come to his tent before leaving on a mission. These men had spent all night thinking that they might not make it back alive.

"They wanted to know how they can have peace with God and what I call 'bullet proof faith,'" Struecker said. "I had the privilege of seeing three of them come to Christ in 24 hours. Since then other men have come to Christ — one of which was an avowed atheist and another Jewish."

Since Struecker is on the field with the soldiers, he experiences the same danger as they. But, as with many of God's emissaries in perilous places, Struecker is driven not by a desire for personal safety, but by a passion for the Gospel.

"Since becoming a chaplain, I have never felt concerned for my own personal safety when we march across a hostile objective because I am consumed with the desire to see these men and women transformed before their lives are demanded of them," he said. 

Prayer the “greatest need” for chaplains

What can I do? In war, it’s a question often heard from those “outside the fray.”

The cause is great. But, the conflict, the frontlines, the missionaries known as chaplains — they are all so far away from us.

Jeff Struecker, a chaplain in the 82nd Airborne and a Southern Seminary graduate, has a simple answer to the question of how people can help.

“My greatest need is without question the need for prayer,” said Struecker from the frontlines of Afghanistan in January.

Via e-mail from Afghanistan, Struecker detailed several specific prayer requests for the men and women who are serving the United States in harm’s way.

They include:

■ **Pray that God will keep these men and women safe.**

“They (the soldiers) are strategically positioned in locations where the enemy forces are known to be the greatest so they can react quicker and with more force,” Struecker said. “They live in a constant state of readiness that tomorrow may be their last day on earth.”

■ **Pray that God will make these men and women successful.**

“Your and my safety is riding on their success,” Struecker said.

■ **Pray that God will bring them home swiftly.**

“I could take 20 pages of information and still not adequately explain the sacrifices that these soldiers and families are making for our nation,” Struecker said. “The worst possible stress that most of the families will have to endure is watching CNN tonight and hearing about the firefight in Afghanistan.

“They will hear about the scores of Taliban forces that were killed. And after they get done bathing their children and tucking them into bed, they will have to lay down with unbearable anxiety that their husband is in that firefight.

“They will wake up in a panic tonight when the phone rings for fear that it is an Army officer who introduces himself with the words, ‘Mrs. So-and-so, I am sorry to inform you that your husband has been ...’”

■ **Pray for these men and women’s salvation.**

“God has surrounded me by hundreds of lost men and women that have never heard the Gospel,” Struecker said.

■ **Pray that God will raise up strong Christian soldiers that will lead Bible studies and share their faith.**

“I am the only chaplain that this group has,” said Struecker of the 1,000 men and women under his watchcare. “Some of them will go two to three weeks before I am able to get to them to conduct a worship service.”



Somalia experience solidifies soldier’s calling

Rangers are not supposed to fear. Nor cry. Nor panic.

But, as U.S. Army Ranger Jeff Struecker stared blankly at his blood-soaked vehicle, he knew these emotions raged in the hearts of each man in his armored vehicle team. Men who had just witnessed the death of a fellow soldier. Men who were now ordered to risk their lives again.

And he felt the same fear. He began to pray...

Reflecting on that Somalian night several years later, Struecker, a Southern Seminary graduate, would remember October 3 and 4 as the defining moment in his life — “the most terrible and the greatest.”

But, the night of gun-fire and death would also become a tool which God used to call Struecker to ministry.

The Fort Dodge, Iowa, native became a Christian at age 13.

However, since he was not discipled, Struecker continued to live like the world although he knew his lifestyle was wrong.

“I got my life in a lot of trouble,” he said.

God used the Army to get him out.

“I saw the Army as ... a chance for me to get a clean break,” Struecker said.

He chose the most challenging regiment in the Army — the Rangers.

“I had one desire. ... I wanted to prove myself,” Struecker said.

Success followed Struecker as he conquered every challenge the Army offered — Panama, Desert Storm.

“It was about that time in my life that God started to seriously deal with me,” Struecker said. “... I knew that there was a greater commitment God expected.”

God used the Somalian conflict to nudge him along.

Before he could even say goodbye to his wife, the Army transported him to the east African country and into a spiritual vacuum. He joined 400 men with raging

hormones and foul language.

In the midst of the profanity and pornography, Struecker clung to a camouflaged Bible and Christ.

“This hunger began to grow more and more,” Struecker recalled. “I couldn’t get enough of the Bible. I couldn’t wait to experience more of the Christian life.”

October 3.

The raid into the dust-strewn Somalian city on that evening in 1993 began as any other. Struecker’s team of HMMWVs (high mobility multipurpose wheeled vehicles) was to provide escape for the “door-kickers” and helicopter raiders securing and subduing a building controlled by a Somali leader.

Only this night, the Somalis hit the Americans with more manpower and firepower than expected.

His team received word of a seriously injured Ranger fallen from a helicopter. Struecker’s HMMWVs rushed to remove the fallen comrade from the fire-fight. Struecker navigated his con-

voy through ever increasing gun-fire. They were “the biggest target in town.”

No more than 100 meters away from the building, Struecker’s HMMWVs pierced a hornet’s nest.

“Everybody in the city just opened up on us,” he said. “We were taking fire from everywhere.”

Suddenly, the machine gunner in the back of his vehicle was shot in the head and killed instantly — the first death in the 400 man unit.

Panic ensued. Managing to calm everyone, Struecker maneuvered his team to safety.

“Our entire vehicle is just covered, painted in blood,” Struecker said. “My soldiers ... couldn’t even control themselves.”

The news soon worsened. A helicopter was shot down. The team received orders to return to the melee.

Yet, his men understandably couldn’t fight in the bloody HMMWV. Struecker spent the next 30 to 45 minutes cleaning. No running water. Only sponges and buckets.

“I began to talk to the Lord. I thought I was going to die,” said Struecker.

Feeling his fear grow, he began to ask God to protect him. But his prayer soon changed.

“I’ll never forget this for the rest of my life. ... A scene appeared in the landscape of my mind. The scene was Jesus in the Garden. ... He clearly and honestly knew that He was going to die. ... He also showed that He did not want to go to that cross and die. And I knew that I didn’t want to die that night. But Jesus courageously said, ‘God, not my will, but yours be done.’”

The scene was gone.

“I said, ‘If I die tonight, that’s fine, as long as your will is done,’” Struecker said.

For the first time in his life, he was prepared to die. Struecker and his men returned to the field of fire in Mogadishu that night and fought with a God-given courage. He would later be awarded the Bronze Star Medal “V” for valor.

“I fought differently that night than everybody else . . . because of my faith,” he said.

God had given Struecker a “supernatural peace” in the midst of the pandemonium and further firefights.

“I began to understand God’s omnipotent power,” Struecker said. “He was orchestrating every single bullet that was fired that night. ... The peace that I had was not only for my own life, but for the lives of my soldiers. If any of them were to get shot, then that was part of God’s sovereign plan.”

And God chose to preserve Struecker that night.

Others never returned from the city. Of the 200 Rangers who stormed Mogadishu, 140 were wounded. A total of 18 were killed. The Red Cross later estimated Somali casualties topped 1,000, with some 300 dead.

Later, the Rangers would watch CNN in horror as Somalis drug five fallen Americans down the streets of Mogadishu and claimed one captured (and later released) comrade as a hostage.

8 a.m., Oct. 4.

The next morning was a time for taking stock. A time for “grown men, battle-hardened” to cry. Nobody spoke.

“Most of us just sat there and recognized the loss of human life and wept,” Struecker recalled.

Everybody wanted answers. Few were found.

“Every one of them had the same question: ‘Why did this happen?’” Struecker said.

“God was really preparing me for ministry there. He developed a hunger that has never gone away. That hunger has never been satisfied since Somalia. I hope it never is.”

Several months later, Struecker returned home.

“I grabbed my wife and gave her a big fat hug,” he recalled. “We went to church, and I joined immediately. I committed myself to everything — Sunday school, discipleship training. I joined the choir, and I can’t sing.”

Nine months after Somalia, God clearly called him to military chaplaincy. Struecker chose Southern Seminary as his boot camp for his ministry path.

“God clearly pointed me to Southern,” Struecker said.

Struecker graduated in December, 2001, with a master of divinity degree. He has since been in active duty with the 82nd Airborne.

Since his experiences in Somalia, Struecker has had numerous opportunities to share his story and the Gospel.

Author Mark Bowden, in the New York Times best-selling novel *Black Hawk Down*, has related Struecker’s story along with accounts of other soldiers from the Somalian conflict.

Bowden’s book served as the basis for the movie “Black Hawk Down” which was released in January, 2002. Brian Van Holt played Struecker’s character. The History Channel later broadcast a two-hour documentary, “The True Story of Black Hawk Down,” which includes several clips of an interview with Struecker.

In light of the movie and documentary, Struecker has conducted more than 20 interviews with various media outlets, including ABC’s “Good Morning America.”

This December, Struecker again had the opportunity to tell his story — this time to football players and coaches from the University of Notre Dame and North Carolina State University at the Dec. 27 Gator Bowl luncheon hosted by the Fellowship of Christian Athletes. Struecker also served as the grand marshal of the Gator Bowl parade Dec. 31 and threw the coin toss at the start of the New Year’s Day bowl game.

During each interview and speaking engagement, Struecker shares his faith in Jesus Christ, telling the reporters — as well as the audiences — what brought him through the battle.

Struecker is just as open about his faith around his soldiers. The movie, coupled with the events of Sept. 11, have presented him with opportunities he would never have had. Among military personnel, the story of Black Hawk Down is well-known. Occasionally, soldiers will come up to Struecker, asking him if he’s the same Jeff Struecker who served in Somalia.

“I get that from a lot of my soldiers and from other soldiers who are not in my unit,” he said. “But that’s a great opportunity to tell people that all of these things that I did, they really don’t mean anything. God has given me this opportunity, and I need to make every effort I can to give Him credit.”

Through it all, Struecker makes sure he’s not the focus of the story.

“I just pray that God will be made the hero of Mogadishu,” he said, “and not me.”



Air Force chaplain candidate aims to raise Gospel high

By Jeff Robinson

To David Merrifield the words “spiritual” and “warfare” convey tangible and visible definitions.

Merrifield, a master of divinity student in the Billy Graham School of Missions, Evangelism and Church Growth at Southern Seminary, is a chaplain candidate in the U.S. Air Force.

A veteran of 12 years of service in the USAF, Merrifield today sees the spiritual confrontation being played out within the battle troops.

With a war between flesh and blood fighters raging on the sands of the Middle East, Merrifield is himself training for the spiritual battle that continues perpetually within the ranks of the USAF.

“The military is very lost,” Merrifield said. “That is why I want to serve and why I want to go back (to the military). I have seen a deep need especially within the young airmen.

“Most of them are in their early-20s and are away from home and for the first time they are thinking about things that really matter in life. The military needs conservative chaplains. Really, the military is no different than the American culture in terms of its lostness. I want to be a light in preaching the truth to them.”

Merrifield’s love for servicemen comes honestly. Merrifield comes from a long line of military men within his family dating to the Revolutionary War.

His father was a Navy seaman, his grandfather an Army soldier. Merrifield’s wife of 7½ years, Monica, who is a student in Southern Seminary’s School of Leadership, also has a family background of serving God and country.

Merrifield grew up in a Christian home in Rutland, Vt. He was converted at age eight but his walk with God did not really deepen until many years later after he joined the Air Force at age 20. He was first stationed in Honolulu, Hawaii and it was there that God began to work on Merrifield.

“I truly believe that I was in Hawaii to be molded and shaped by God’s hand. During this time, God used small group Bible studies as His method of shaping my character. Consistent, systematic, Bible intake was the catalyst God used to transform my being as the truth of His





word riveted my heart.”

He also met and married Monica while in Hawaii. After seven years there, the Air Force assigned the Merrifields to Misawa, Japan. There, through God’s providence, Merrifield began to co-labor with several different groups of missionaries and God used this experience to draw the Merrifields toward full-time ministry.

The Merrifields began to search for a seminary that was faithful to teaching Scripture as God’s revealed Word. This search led them to Southern Seminary in the fall of 2001.

Ministry is nothing new to the Merrifields. While living in Japan, the couple worked with singles and unaccompanied airmen, soldiers, Marines and seamen, proclaiming the Gospel to them.

They also taught English and Bible to high school students and organized Christian retreats. In Hawaii, David had served as a youth minister and group Bible study leader in a local church.

At the same time they attend Southern Seminary, the couple works with international students at the University of Louisville’s Baptist Student Union and they are active in Rolling Fields Baptist Church.

Merrifield also works as campus photographer at Southern. During his first 11 years in the USAF, he served in photo related fields. One of his highlights was photographically documenting a refueling F-16 squadron while flying thousands of feet over Iraq.

David is also no stranger to human warfare. He arrived at his first assignment in Hawaii a few months before Iraq invaded Kuwait in 1990. During Operation Desert Storm, Merrifield was involved with aerial reconnaissance. His job was to identify targets at which missiles would be aimed.

But even with the rat-a-tat-tat of machine guns growing more intense with each passing day, Merrifield becomes more convinced of the need for committed evangelical teaching within the armed forces.

After 11 years of active duty, Merrifield is presently a member of the USAF Reserves and will minister in the absence of deployed chaplains this summer. Once he becomes a chaplain, Merrifield’s mission will be to preach the Gospel and minister pastoral care

a physical weapon nor participate in the physical battle. They do, however, lead the charge in the spiritual battle with the sword of the Spirit.

“Evangelical chaplains are concerned with eternal things ... the souls of men. We realize that this is not our home; we are passing through this time on earth en route to our eternal destiny.

“God is completely in control of all things at all times. Our hope is not in chariots or horses — F16s and M60s — our ultimate hope is in Christ, the author and perfecter of our faith.”

Still, with a thoroughgoing pluralism entrenched within all ranks of each branch of service, Merrifield sees his task as one that will likely lead to persecution and marginalization. Ultimately, the Merrifields hope to glorify God by making the name of Jesus known to those who have never heard; whether at the University of Louisville or some remote corner of the world.

Yet Merrifield lives confidently, knowing he serves a God who utterly controls all battles, both spiritual and physical.

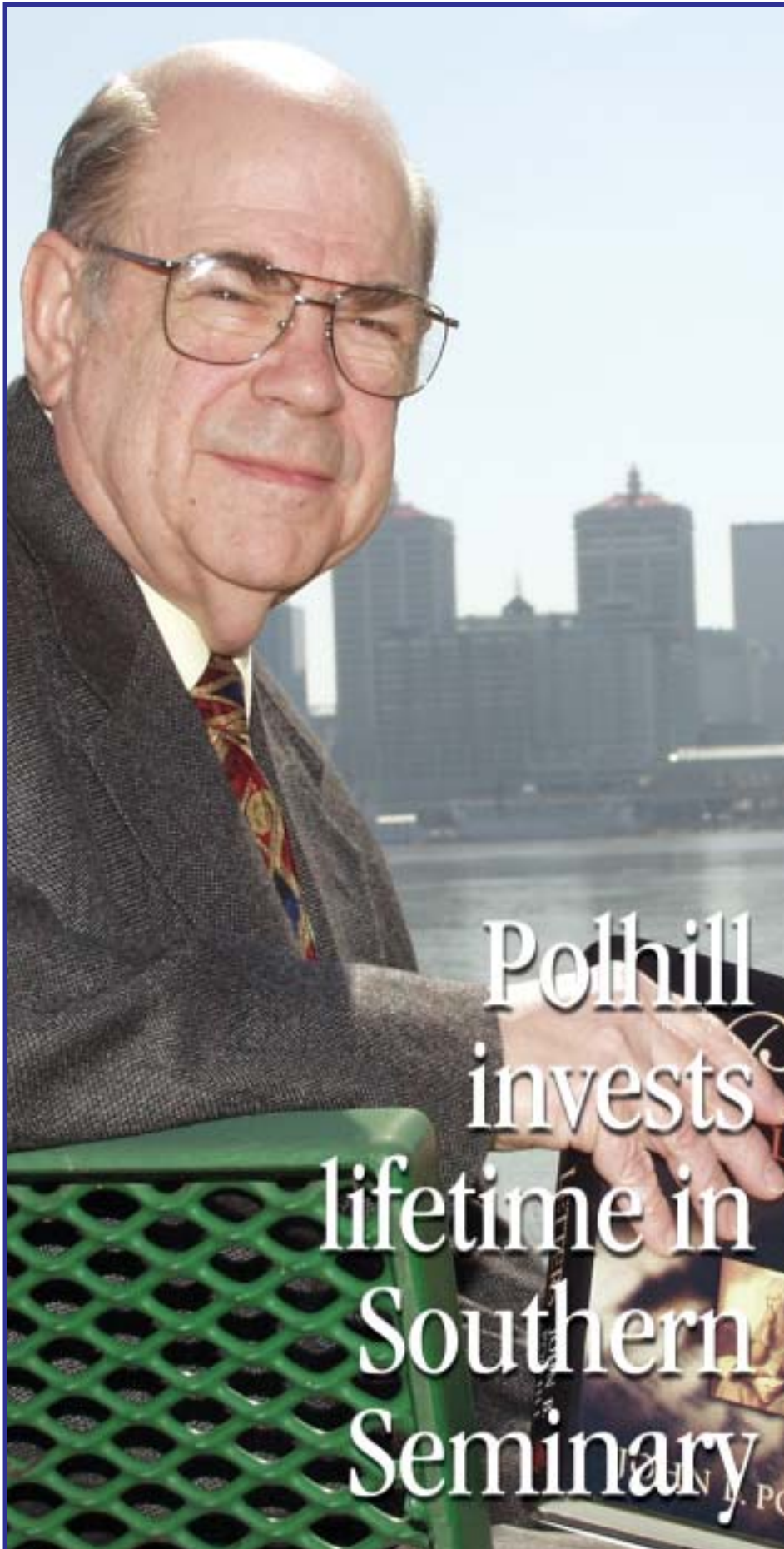
“Many ask how I can serve as a military chaplain knowing that pluralism is pervading,” Merrifield said. “I respond by saying, when God has called you to go to the hard places, to do the unpopular or unsafe things it can only be done in complete trust that God Himself will accomplish all that He decrees resulting ultimately in bringing glory to Himself.

“Christians are not called to be safe. We are called to follow where God leads and to teach the whole council of God. I believe that we need fully committed Christ followers in the military as missionaries called to reach the military with the Gospel. Sadly, many military persons have heard only distorted versions of the Gospel.”

Military chaplains
are noncombatants.
They do however
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the Spirit.

to the troops and their family members worldwide. Still, the most important conflict is one being waged in which the spoils are the hearts, minds and eternal destinies of the entire human race, he said.

“Military chaplains are noncombatants,” Merrifield said. “They cannot carry



By Michael Foust

Long before John Polhill was a Southern Baptist Theological Seminary professor, he was a world-class swimmer.

Sort of.

Before he ever taught his first class, gave his first test or wrote his first book, Polhill swam all the way across the Ohio River. And he lived to tell about it.

“There were about four of us,” he says today. “The river was calm and not real swift.”

Polhill was a wide-eyed teenage boy in those days, and was visiting his brother, who was working at the Louisville YMCA. Polhill was living in Richmond, Va.

So a slow summer day turned into a swimming expedition.

“Somehow they called and found out there weren’t any barges coming that way so that it would be clear,” he said.

They further covered their tracks by having friends accompany them in canoes — just in case someone grew tired.

The roughly one-mile swim remains Polhill’s biggest athletic accomplishment.

“By far,” he said with a smile.

Polhill the athlete is now Polhill the scholar. He still remains active — gardening is a favorite hobby — but his river-swimming days are long gone. Of course, he discourages students from copying his teenage trick. Instead, he encourages them in their Christian service.

“That was one reason I chose (the professorship) over being a pastor — the influence that I would have on future pastors,” he said. “And it’s a joy when you have a former student come up and say that they still use the notes from your class.”

Polhill comes from a family of pastors. Both his father and father-in-law were pastors. In fact, one of his ancestors is Nathaniel Polhill, an 18th-century Baptist who was friends with Methodism founder John Wesley. Wesley buried Nathaniel Polhill and mentioned him in his journals.

“There have been a whole bunch of generations of preachers in my family,” Polhill said.

While Polhill has a rich Christian heritage, he himself is a resource for Southern Seminary history. He has been at

Southern Baptists' mother seminary for 43 years — more than a fourth of the years the school has been in existence. He has served under three different seminary presidents.

"I've been here forever if you include my student days."

Influenced by his father, a Southern Seminary graduate, Polhill enrolled as a master's degree student in 1960. He quickly gained a reputation as a student of conviction by signing a petition requesting a seminary visit by civil rights leader Martin Luther King Jr. The petition came in the midst of some of the darkest days of the Civil Rights movement.

"Those were tense days," he said. "I got some nasty letters because I signed that petition. They (off-campus opponents) got the names of every student and sent us all the same letter. Feelings were very strong in the early 60s."

Polhill graduated with his master of divinity in 1963, and then began working on his doctorate. But, because Southern Seminary's Ph.D. program was temporarily closed — the accrediting agency said the program had too many students — Polhill went elsewhere. He attended Harvard Divinity School for a year, and then went to the University of St. Andrews in Scotland. When Southern Seminary's program reopened, Polhill came home. He graduated with his Ph.D. in 1969.

Saved at the age of 9, Polhill had felt the call to full-time ministry as a young teenage boy. But he was unsure what that entailed. Should he become a pastor? Or, was God leading him into full-time teaching?

As a student Polhill had done both — preaching at area churches and serving as a Greek instructor during two years of his doctoral work. After graduation he was in talks with a church in Mississippi. But Southern Seminary offered him a spot on the faculty, and he accepted. He has taught Greek and New Testament ever since.

"My dad helped me (with the decision)," Polhill said. "He had gotten his doctorate here, and he said, 'You will reach more people through the students you teach than you ever could as a local pastor.'"

During those early years — a decade before the conservative resurgence be-

gan — Polhill was known as one of the school's more conservative professors.

At least on one day, he was also known as a take-no-prisoners professor.

Rev. Sun Myung and members of the Unification Church (the "Moonies") were in town in the early 1970s, and a handful of them had found their way to campus. Uninvited and unannounced, they were going from classroom to classroom, inviting students to their event.

Polhill had never heard of the Moonies, but he wasn't about to let them

And it's a joy
when you have a
former student
come up and
say that they
still use the
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your class.

disturb his class. Two former football players were students in Polhill's class, and he took advantage.

"I told (the Moonies), 'You can either leave politely, or these two men will assist you.' They (the former football players) started down the aisle, and those Moonies got out of there."

Polhill has taught his share of students. Some agreed with his theology. Others didn't. One student in the early days reported Polhill to the dean, objecting to the new professor's beliefs. Polhill

was worried, but soon found out there was no reason for concern.

"This student resented my even implying that the Bible had any authority," he said. "That was a day of protest and strong individualism. They didn't want any authority."

Of course, many students embraced Polhill's stance on biblical authority. His first doctoral student, in fact, was Kenneth Hemphill, the current president of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Polhill has written two major works — *Paul & His Letters* (1999), intended to be a college textbook, and *The New American Commentary* on Acts (1992). Broadman and Holman published both.

"When it comes to writing, I'm not really a self-starter," he said. "I would much rather preach than write. They were both requests, and they both came out of Nashville."

Polhill has several hobbies. He collects stamps, and has some of the first ones issues by the United States government from the early 1800s. He also collects coins and works in his backyard planting flowers.

His biggest find, though, was his wife, the former Nancy Carmack. They have been married 36 years, having fallen for one another while students at Southern Seminary. However, their first meeting wasn't so memorable for Polhill.

They were students at the University of Richmond in the late 1950s, and Polhill was preparing to lead a revival. He needed a pianist, and someone suggested Nancy.

"I invited her to come do it," he said. "I didn't know her."

He preached. She played. The future couple had met, although he had failed to make much of an impression.

"To this day she can't remember that," he said. "She cannot remember my preaching that revival. She remembers the revival, but she doesn't remember my preaching. That was our first acquaintance — not very flattering. My sermons did not turn her on, that's for sure."

But he's glad that she finally fell for him. When he does interim work for area churches, members always fall for her.

"When I take an interim, the churches always fall in love with her before falling in love with me." 🍷

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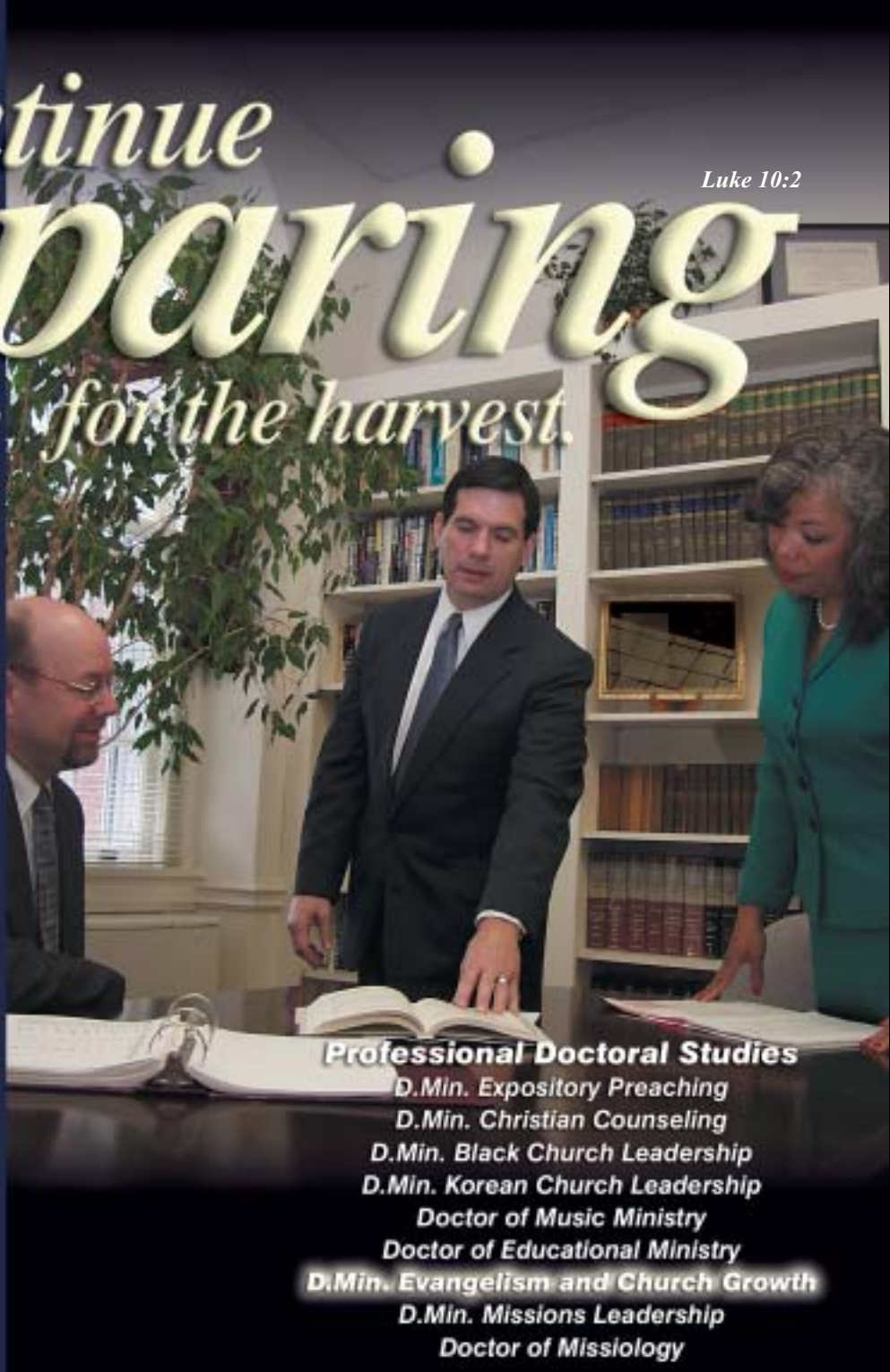
Luke 10:2

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The Southern Baptist Theological Seminary

SOUTHERN NEWS AND NOTES

‘Delight ultimately’ in Christ

Time overseas changes chaplain’s outlook on life

In the wake of the events of Sept. 11, 2001, Southern Baptist Theological Seminary student Tim McKnight clearly understands Jonathan Edwards’ resolution to think often about death.

But the epidemic of terrorism that shook America on that eventful day set McKnight to pondering eternity for a reason that differs markedly from popular sentiment.

McKnight, a doctor of philosophy student, departed five weeks after the attacks for Germany as a member of the U.S. Army National Guard.

He spent nearly 10 months away from family, church and seminary while serving as a brigade chaplain in both Operation Noble Eagle and Operation Enduring Freedom.

“Death is much more of a reality for me now,” McKnight said. “That was probably the way in which this experience changed me most. It is one thing to talk about God’s providence and sovereignty and quite another thing to have difficult situations arise and then see God’s providence and grace in a time of hardship.”

Hardship began immediately after the call as McKnight pondered saying goodbye to his wife, Angela, and the couple’s twin sons — Noah and Micah — who were seven months old at the time. Though McKnight was not going to the front lines of the war on terrorism, he was headed for a country in which the threat of terrorism was deemed likely.

While bidding adieu to his family with danger looming wasn’t easy, McKnight learned a valuable spiritual lesson during his months away: to seek his ultimate delight in the Lord.

“I think the ultimate life lesson for me



Time overseas recently changed Tim McKnight’s outlook on life.

when I left was that I saw how secure I am in my studies and in my church home and in my family,” he said. “Leaving my family was the hardest thing I have ever done in my life, and it is only by God’s grace that I was able to do it.

“But God challenged me to delight ultimately in Him. I am not to worship the blessings but instead the one through whom all blessings flow. I think that will be a lifelong lesson.”

McKnight’s studies were interrupted by his leaving on Oct. 21, 2001. He said he was greatly encouraged by the depth of disciple-

ship that believing soldiers often carried out toward each other.

“I would go to witness to somebody with questions about Christianity or to start a Bible study only to find out that one of my soldiers had already shared the Gospel or started a Bible study,” he said.

“That’s the way New Testament Christianity is supposed to work. That was a very humbling experience. My soldiers did most of the ministry.”

— Jeff Robinson

Leaders needed

Panel: More churches must confront issue of abortion

The future of the pro-life movement in America rests on Christian pastors and leaders courageously confronting the issue of abortion, a group of pro-lifers said in a panel discussion at Southern Seminary in February.

Two Southern Baptist leaders joined a pro-life Presbyterian activist and a former United States congressman to discuss the future of the pro-life movement in America. The seminary's Carl F.H. Henry Institute for Evangelical Engagement sponsored the forum.

The panelists said that while the pro-life movement has momentum — and in many ways is winning — more could be done if pastors and leaders boldly confronted the issue of abortion on Sunday mornings.

"I know ministers in my local community who will not preach on the issue because they say, 'There are people in my congregation that have had abortions and I don't want to stir up the issue,'" said Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission.

"We are still suffering in our denomination from a generation and a half of theological malformation in our (Southern Baptist) seminaries — malformation that has been stopped and reversed, and I praise God for that."

Adding that he "expects better" from the next generation of leaders, Land said too many Christian leaders see abortion as a political issue instead of what it is — a moral issue.



Panelists listen as seminary President R. Albert Mohler Jr. addresses the audience.

"It's not a political issue," he said. "It has political consequences. ... (Instead,) it is the most profound moral and spiritual issue of our time."

Christians must remember that abortion has two victims — the baby and the mother, Land noted.

"There are millions and millions of women suffering who desperately need to hear a word from their pastor about abortion," he said.

Joining Land on the panel were R. Albert Mohler Jr., president of Southern Seminary; David McIntosh, former U.S. Representative from Indiana's 2nd District (1994-2000); Terry Schlossberg, executive director of Presbyterians Pro-Life; and Russell Moore, head of the Henry Institute and assistant professor of Christian theology at the seminary.

Moore agreed that too many pastors see

abortion as strictly a political issue.

Such pastors believe that "you vote for pro-life candidates (and) you do that outside the walls of the church, but you don't need to talk about it, because it's not a biblical, theological issue in their minds," Moore said.


Churches must confront abortion because the source of the problem lies not in politics but in the human heart, the panelists said.

"The culture of death in the human heart is far more dangerous than the culture of the abortion in the abortionist's place of work," Mohler said. "The one leads to the other — from the heart to

the abortion clinic (and) not from the abortion clinic to the heart.

"... We must reach the human heart. We must pray for that day when the idea that a woman would kill the baby in her womb would become such a moral horror that it would not be contemplated."

The first-century Christians were clearly pro-life, Mohler said, pointing to an early church document — the "Didache" — that called abortion "murder." It is believed the document was written around A.D. 100. Land added that the early church stood for the sanctity of life when the surrounding Roman culture often practiced abortion and infanticide.

"Abortion is one of the 'thou shalt not's' (and) it's named by name," Mohler said. 

— Michael Foust

Pro-life momentum

Movement making strides, panel says

Momentum is on the side of the pro-life movement in America, but much work needs to be done, a group of pro-lifers said in February during a discussion at Southern Seminary on the future of the pro-life movement.

They pointed to polls showing that youth are more pro-life than their parents; to advances in technology that allow a woman to see a movie-like image of her pre-born baby; and to the fact that many pro-choicers are shying away from the term "abortion" altogether.

The seminary's Carl F.H. Henry Institute for Evangelical Engagement sponsored the event.

"There is a weakening of abortion commitment as a single issue (among pro-choicers). That comes across survey after survey," said Southern Seminary President R. Albert Mohler Jr. "Every generation from 1973 to the present

has been less committed to abortion as a single issue than the generation that has preceded it."


Joining Mohler on the panel were Richard Land, executive director of the Southern Baptist Convention's Ethics & Religious Liberty Commission; David McIntosh, former U.S. representative of Indiana's 2nd District (1994-2000); Terry Schlossberg, executive director of Presbyterians Pro-Life; and Russell D. Moore, head of the Henry Institute and assistant professor of Christian theology at Southern Seminary.

Poll numbers showing an ever-decreasing support for legal abortion are "sending a quake of fear into the hearts and a quiver into the spine of the pro-abortion movement in America," Land said. Most polls, he said, break down as follows: 30 to 40 percent of Ameri-

cans want to see most abortions banned, while 20 to 25 percent want all abortions legal.

"The battleground is for the people in the middle," Land said. "... We are slowly but surely winning the struggle for heart and minds in America."

A report released by the University of California at Berkeley last year found that 44 percent of people ages 15 to 22 support government restrictions on abortion compared to only 27 percent of adults.

"(Young people) understand that they could have been killed if their mother had decided to kill them," Land said, adding that a "seismic shift" in abortion opinion has occurred in the last 15 years. 

— Michael Foust

Southern prays

Seminary prays world will look to Christ amid war

Even as war heats up in Iraq, Christians must continue to look to Christ and pray that God will bring eternal peace to the hearts of the Iraqi people, a professor at Southern Baptist Theological Seminary said this morning.

During Southern Seminary's regular Thursday chapel service, professors and students held a special time of prayer for America's war with Iraq which began Wednesday night.

Herschael York, professor of Christian preaching, said believers should continue to focus on the gospel as the only force that will ultimately liberate the Iraqi people and recre-

seen the images from the desert of American soldiers turning to Christ and being baptized in makeshift baptisteries there on the sands, we are reminded that salvation is from the Lord."

Jim Orrick, professor of literature and culture at Boyce College, Southern's undergraduate program, prayed that God would help Christians to realize that no nation is saved by its multitude of weapons but through Christ alone.

"A horse or a tank or a bomb is a vain hope," Orrick said. "We know that your all-seeing eye is upon those who fear you so our hope is in you. Our soul waits for the Lord and (He is) our strength and shield."

Don Cox, professor of evangelism and church growth, prayed for the soldiers and President George W. Bush and reminded those gathered that God is the ultimate sovereign power.

"In this great time of uncertainty, there are two things we do know: (God's) unlimited power and (His) immeasurable love," Cox said. "We pray that our soldiers would make their call and election sure and that the war might end quickly with a minimum number of casualties. We pray for President Bush not only as our leader but also as our brother."

Kathryn Webb, associate professor of leadership and church ministry prayed that God would comfort the families and friends of soldiers fighting in Iraq. She also prayed that Christians would project a dynamic witness before a world torn by the war.

"We are here for such a time as this," she prayed. "I pray that we might be enabled to love those who may be called our enemies."

Dr. Daniel Block, professor of Old Testament, prayed that Christians would have a deep love for the Iraqi people even though the country may be seen as America's enemies in the war. He also prayed for peace in the world and for eternal peace in the hearts of all lost men through Christ.

"We pray that love would triumph over hate, that compassion would triumph over ambivalence," Block said. "We long for the day that swords would be beaten into ploughshares, that missiles would be beaten into tractors, when nation will not take up sword against nation and never again will have to learn war."

— Jeff Robinson

Southern Seminary Upcoming Events

April 15: Seminary Choir Spring Concert

April 21-23: Spring Board of Trustees

April 22-23: Great Commission Week

April 24-26: Student Preview Weekend

April 28: Women's Auxiliary Spring Luncheon

May 6: Seminary Choir Concert

May 16: Graduation

June 17-19: Southern Baptist Convention
(Phoenix, Ariz.)



Dr. Daniel Block, professor of Old Testament, prays for the war in Iraq.

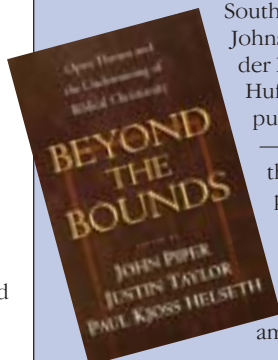
ate their nation by giving them new hearts. He prayed that the outbreak of war would also lead to revival of the faith among American soldiers and citizens alike.

"As God's people, we are aware that apart from Him we can do nothing," York said in the opening prayer. "We realize that only the Lord is our comfort. All war is an admission of our depravity. I pray that this might cause us to yearn and to long for the return of Jesus Christ. Make us truly, one nation under God."

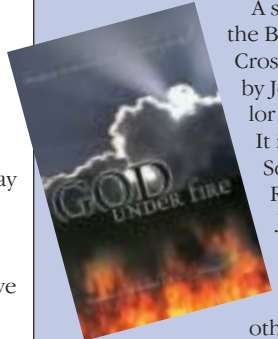
"I pray that this might even be the beginning of a time of national revival. We have

Southern profs defend orthodoxy

Two new books feature essays by Southern Seminary professors defending the traditional Christian understanding of God's exhaustive foreknowledge against the attack of open theism. Both books seek to demonstrate the manner in which open theism undermines historic biblical Christianity.



Southern professor Eric Johnson co-edits "God Under Fire" with Douglas S. Huffman. The book — published by Zondervan — includes an essay on the Trinity by Southern professor Bruce A. Ware, along with writings by D.A. Carson, William Lane Craig and Paul Helm, among others.



A second book, "Beyond the Bounds," published by Crossway Books, is edited by John Piper, Justin Taylor and Paul Ross Helseth. It includes articles by Southern professors Russell T. Fuller, Steven J. Wellum, Chad O. Brand and Ware, along with Piper, Wayne Grudem and others.

Reaching the unreached

Student spends 6 months studying people group

A year and a half ago, Southern Seminary student Chris Parker learned a valuable lesson — be careful what you pick up and read.

Parker perused a missions brochure in the fall of 2001 on an opportunity to work with an unreached people group in Africa for a semester. Several months later, Parker found himself in northeast Kenya among a people group called the Upper Pokomo.

And during his six months as an International Service Corps worker with the International Mission Board, Parker learned several other valuable and life-changing lessons — like the huge need for mission workers in largely unevangelized areas.

The goal of Parker's assignment was to learn more about the relatively unknown Upper Pokomo and their beliefs. The work would hopefully pave the way for future evangelistic efforts in the region.

"The purpose of the trip was to go in and do a worldviews survey with the Upper Pokomo people, asking questions about their values, their beliefs, the familial and societal structure within their communities — looking at all aspects of their life and culture to be able to identify things that could be barriers or bridges for the Gospel," said Parker, a Brevard, N.C., native.

The Upper Pokomo live along northeast Kenya's Tana River, one of the three major rivers in the nation. Mostly fishermen and farmers, the Upper Pokomo are largely Islamic.

Accompanied only by a native Kenyan Christian, Parker spent almost three months among the Upper Pokomo. This came after five weeks of language school and several weeks of orientation and survey training.

Parker conducted numerous interviews in nine of the 26 villages populated by the Upper Pokomo.

"The survey itself was a little over a 100 questions," Parker said. "We had broken it up into four parts and we would usually just go through one little section with a particular group or family. Sometimes we would sit down with the whole counsel of village elders."

Topics ranged from society, family and values to what the people believe about God and salvation.

"A lot of the questions overlapped or they were restated in different ways just so you could get a more accurate picture of what people held to be significant," Parker said.

All in all, Parker found out "quite a bit" that will prove helpful for future missionaries — especially regarding the Upper Pokomo's religious beliefs.

"(Before,) we had no information on whether there was any Christian presence



Student Chris Parker shares a laugh with Upper Pokomo children.

among the Upper Pokomo," Parker said. "In doing the surveys, we did find a small Christian presence."

In fact, Parker found about 8 percent of the Upper Pokomo are culturally Christian, and 2 percent are born-again believers. Still, the region remains predominantly Islamic, although some still hold to the animism of traditional religions.

"They are not extremist radicals," Parker said of the Upper Pokomo's Muslims. "But they are resistant to the Gospel."

Admittedly, these characteristics can present barriers to Gospel proclamation. However, Parker also discovered some bridges — even within Islamic belief itself. The religion's conviction that parts of the Old Testament are holy can offer a significant evangelistic bridge.

"If you begin teaching with these books, you can win a hearing," Parker said.

Another possible way to reach the Upper Pokomo is through economic and agricultural assistance. In recent years, the part of the Tana River upon which the Upper Pokomo rely has been diverted from its normal flow. The resulting lower water levels have produced more mosquitoes, more diseases and less water for irrigation.

Doors for evangelism could open as Christians help overcome such difficulties, Parker said. A group coming in with methods to im-

prove irrigation could earn trust and create an opportunity to begin teaching people about the water of life.

"Just about any evangelistic work with the Pokomo would have to be off of a platform — maybe a group coming in with methods ... to improve irrigation," he said. "Once a trust has been earned there, it might be possible to begin teaching people about the water of life."

After his time with the Upper Pokomo, Parker spent several weeks compiling the information.

"I hope that the work will be able to effectively guide future missionaries who will be sent to the Upper Pokomo and help them be prepared to know what they need to do to help reach these people," Parker said.

In fact, the trip helped convince Parker he might be one of those future missionaries.

"I'm definitely looking forward to getting back out in the field," Parker said. "I hope to work to get the Gospel to people who really need it — which could be just about anyone."

The trip also opened Parker's eyes to the value of people group research.

"My vision of what missionary work entails was definitely broadened," Parker said. "I saw the necessity of having the research before going in to work." ❖

— Bryan Cribb

Encouraging others

New women's director seeks to give godly guidance

Heather King thought God had called her to overcome her "fear factor" long before the concept of reality television was ever conceived.

As a high schooler in Dallas, the now-32-year-old King knew she was called by God to minister for His Kingdom. Her assumption, however, was that God would require her to relocate to a land far away from civilization.

"I thought God was going to send me to a foreign country as a nurse where I would be required to utilize nursing skills on myself because I would be forced to eat goat eyeballs or some odd concoction I previously would have considered incredible," she said.

That day may come, but King's ministry currently is at Southern Baptist Theological Seminary as the new director of women's programs. King began the job on Nov. 1 after replacing former director Sharon Beougher.

She came to Southern Seminary after serving as WMU/women's ministry director for the State Baptist Convention of Indiana for the past six years. She also served on the 2000 *Baptist Faith and Message* Study Committee that drafted the convention's newest statement of belief.

As the seminary's women's director, King plans to create programs to equip women to minister to other women in the local church. She plans to begin a degree program as well as a certificate program.

The degree program will be a master of arts or master of divinity in Christian education with a 15-credit-hour focus in women's ministry. The second program will be a women's certificate program and will consist of eight non-accredited courses geared toward staff and lay women within the local church.

Above all, King hopes to provide encouragement for female students.

"By virtue of this position going fulltime, it communicates to students that the administration and faculty want to encourage and affirm female students in their studies and ministries," King said. "I, too, desire to be an encouragement to students."

King earned her bachelor's degree in biblical studies from Criswell College in Dallas. She then earned a master's degree in counseling from Southeastern Baptist Theological Seminary in Wake Forest, N.C. She has applied for the doctoral program at Southern Seminary and plans to begin working toward a doctor of education in leadership degree (Ed.D.) upon acceptance.

She became a Christian while in the third grade after becoming cognizant of her need for salvation while reading and memorizing Scripture verses in Vacation Bible School.

"I can vividly remember several elderly women teaching my Sunday School class," she said. "They taught stories about who Jesus was and what He did for me. I understood my need for salvation due to the memorization of the famous VBS verse John 3:16. And most importantly, I remember seeing my father make his profession of faith public."

After sensing the call to ministry while in high school, King decided she would attend seminary someday, still uncertain of the specific area of ministry to which she was called. Since then, God's guidance has continued to unfold.

"In the area of women's work," King said, "the opportunities are almost limitless. Work within the local church provides (numerous) opportunities. There are many more opportunities (for women) in the area of state work, denominational work and mission fields, along with writing and speaking ministries and para-church organizations." ❧

—Jeff Robinson



Heather King, center, seeks to equip women students at Southern Seminary for ministry opportunities.

'Never give up'

73-year-old earns doctorate

Seventy-three-year-old Charles Williams is the embodiment of the famous "never surrender" speech which Winston Churchill delivered during the darkest hours of World War II.

Williams' commitment to those well-known words bore fruit yet again in December. The Monticello, Fla., native graduated from Southern Seminary in December, receiving a doctor of ministry (D.Min.) degree in church consultation. He now holds seven degrees alongside more than 40 years of experience in ministry.

"I adopted Churchill's advice a long time ago," said Williams, who served in the U.S. Army during the Korean conflict. "And that is to never give up. I think the secret to success is not necessarily intelligence but perseverance."

Williams' story is one of perseverance and accomplishment. In his seven-plus decades of life, Williams has served as pastor for eight churches in Kentucky, Georgia and Florida, attended six different colleges, receiving degrees from five of them, and held seven different positions within Christian education.

The veteran minister now holds the honor of being the oldest person to receive a degree through Southern Seminary's Billy Graham School of Missions, Evangelism and Church Growth.

"If I can use this to encourage and inspire others, that will be great," he said.

Williams' list of degrees reads like the synopsis of an academic catalog. It includes bachelor, master of theology and doctor of theology degrees from Luther Rice Seminary, a bachelor's degree from Southwestern College, a master of arts degree from Pepperdine University and a doctor of education degree from Nova Southeastern University.

After serving as a pastor and Christian educator, Williams is now putting his vast pool of knowledge to use, offering consulting services for congregations that are in decline both spiritually and numerically.

Williams is presently working with eight small rural churches that are in decline. He does not charge small churches for his counsel. He recently bought a motor home that he and his wife use to travel for consultation visits to these small churches.

Williams and his wife, Georgia, have two children, two grandchildren and one great-grandchild.

"I feel that I have 15 to 20 years of active ministry left in me," he said. "I am starting my third career within ministry now and don't plan to retire anytime soon." ❧

—Jeff Robinson

Left behind?

Seminary panel debates end times

Tribulation. Second Coming. Millennium.

They're certainly biblical beliefs, but — thanks in large part to the "Left Behind" book and movie series — even some non-believers can talk adeptly about various end-times scenarios.

However, do Christians know what they believe? Can Christians make a clear biblical argument in defense of their position? And can they make that argument while acting in a gracious and gentle manner to those who may disagree?

Three Southern Seminary professors did just that recently, presenting different positions on what theologians call eschatological doctrine (or end-times theology). More than 200 students attended the function, which was part of Boyce College's Berea Forum — a periodical gathering in which faculty members tackle tough issues. Boyce College is Southern Seminary's undergraduate school.

Daniel Akin presented a progressive dispensational (pretribulation, premillennial) position. Chad Brand defended a posttribulation, premillennial position, and Hal Ostrander presented an amillennial position.

And they didn't argue.

Akin pointed out that the panel agreed on the essentials of the Christian faith laid forth in the Southern Baptist Convention's 2000 *Baptist Faith and Message* as well as in the seminary's statement of belief, the *Abstract of Principles*. Each seminary professor must agree to teach within the framework of both documents — each of which upholds a future judgment of the world and a physical, bodily return of Christ.

"I knew that their particular eschatological position was not identical to mine, and yet I also knew that we were of one mind on those things that are absolutely essential and non-negotiable," Akin said.

The positions of the three professors centered on various viewpoints of two terms — the tribulation and the millennium.

According to evangelical doctrine, the tribulation is a period of time (often seven years) in which the world will undergo massive suffering and chaos. Some Christians believe that an antichrist will rise up during these days. A person holding to a pretribulation position — such as Akin — believes that Christians will be taken up (or "raptured") by Christ just before the tribulation (thus, the person is pretribulationist). A posttribulationist (Brand and Ostrander) believes that Christians will live through the tribulation before they are taken up by Christ.

The same logic also applies to the millennium — a term which describes a thousand-year reign of Christ and is derived mainly from Revelation 20:1-8. In premillennialism (Akin's and Brand's position), Christ returns to earth prior to his thousand-year reign, then reigns alongside his saints in a peaceful kingdom. At the end of the thousand years he crushes Satan forever.

In amillennialism (Ostrander's position), the millennium does not refer to a literal thousand years. Instead, the millennium began with Christ's first appearance on earth and will end at his second coming. In this position,

19:28, "Jesus was a premillennialist." He added that the majority of the early church fathers — including Polycarp, Tertullian and Justin Martyr — were premillennialists.

"I do believe that the second coming of



Professors Chad Brand, right, and Hal Ostrander, second from right, talk to students following an end-times theology forum.

Christ is currently reigning both in heaven and on the earth (within the hearts of believers).

A third position, postmillennialism, asserts that Christ's second coming will take place following a time of great spiritual and moral influence by Christians. Conversions will dramatically increase and evil will diminish. None of the three men held this position.

Akin began by explaining the differences between his position — progressive dispensationalism — and one known as classic dispensationalism. In the later viewpoint, God works in unique ways (or dispensations) throughout human history and has different plans for Israel and the church. Akin's viewpoint is a departure from the classical system.

"Unlike classic dispensationalists, progressives believe there is a genuine joining of Israel and the church as the one people of God who fully share together in the covenant promises," he said, adding that both Old Testament and New Testament believers make up the church.

Akin asserted that his position of premillennialism is derived from "the natural reading and chronology of Revelation 19 and 20." He also said that, according to Matthew

Christ will take place before a literal, visible, historical millennial kingdom that will be realized on this earth with Jesus Christ ruling from Jerusalem as the King and Lord of the entire universe," Akin said.

Brand agreed, saying that the thousand years could be either a literal or figurative number.

"The idea is that there will be a period in which the will of God is actually done on the earth," he said. "This is one of the fundamental ideas of premillennialism."

Ostrander, professor of Christian theology, contended that it is unclear to what Revelation 20 is referring. He said passages such as Daniel 12:2, John 5:28-29 and Acts 24:15 are more clear in their teaching.

"The millennial reign of Christ is therefore now — both in heaven and on earth," he said. "Jesus Himself declared before Pontius Pilate, 'My Kingdom is not of this world.' So He reigns presently in the hearts of His new covenant people here on earth," Ostrander said. "... He also reigns in heaven now over a host of the redeemed and over the angels. That is not of this world." ❧

— Michael Foust

Trustee: Giving to seminary builds Kingdom of God

There is no greater way of impacting the Kingdom of God than to support Southern Seminary, according to one Southern trustee and Foundation Board member.

"My prayer to the Lord was, 'Lord, how can I maximize your resources which You have given me for your Kingdom?'" Otis Ingram said. "And as I got to know what Southern Seminary's vision and purpose was, I said, 'Man! If I could just be a very very small part of the Lord's efforts at training young pastors...'"



Yet for Ingram, serving Southern Seminary has taken on significance beyond simply contributing to the training of others. As he contributes time and resources to the theological education of young ministers, Ingram has experienced a rejuvenation of his own faith.

Ingram, president of Ingram and LeGrand Lumber Company in Macon, Ga., first learned of Southern Seminary through a dinner in Macon at which president R. Albert Mohler Jr. shared the seminary's vision. After that dinner, Ingram recalls considering the impact his contributions to Southern could make.

If the seminary graduates 500 pastors a year, and multiplies that over a 40 or 50 year lifetime, says Ingram, one person's consistent donation to Southern Seminary could lead to those pastors bringing untold thousands to Christ.

And ever since that day the vision of Southern Seminary first touched Ingram, his service to the seminary has continually increased. Today he serves on the seminary's board of trustees and Foundation Board in addition to contributing his financial resources.

Ingram points to personal growth as one of the greatest blessings to have arisen from his service.

"The ironic thing is that I come to serve Southern Seminary, and the God thing about this is that I end up being served, encouraged, enriched and blessed when I come on campus," he said.

Ingram has witnessed noticeable growth in his devotional times and in his passion for the Lord particularly over the past two years.

"I'm enjoying a midlife renewing of my personal walk with the Lord through a quiet time that I have been much more consistent with in 2002 and 2003 — much more so than probably any other time in my life.

"One of the things the Lord has allowed me to do is that He has taught me over the last 15 or 16 months how to have a very personal and real quiet time, not something that was an agenda item that you checked off ... something that really stirred your soul, moved you, changed the way you thought about life, changed the decisions you make on a daily basis," said Ingram.

Because of the blessing God has brought Ingram through Southern Seminary, he says that one of his goals is to encourage others to give similarly of their resources to the seminary, citing the need to grow Southern's endowment to keep tuition down.

Ultimately, Ingram says that he wants to be known as one who was faithful to God's direction in his life and as one who remained true to the ministry of Southern Seminary.

"How I would like to be known is someone who was loyal to the vision and the purposes and the *Abstract of Principles* of Southern Seminary," he said. "And the highest compliment anyone could think about me would be that the Lord would say, 'Well done, good and faithful servant.'" ❖

— David Roach

In search of 'villages not on the map'

The old joke about the small town that's "not on the map" took on new meaning for three Southern Baptist Theological Seminary students in January.

Knowing little of the language and even less about the region, they spent two weeks exploring an Asian country*, specifically looking for villages that were not on any map. The goal was simple: make certain that International Mission Board personnel know the location of every family in the region.

The students hiked through rain, fog and snow, and in the end found only one unmapped location — a small village with a handful of families. It wasn't much of a find in the world's eyes, but in the spiritual realm, in was a goldmine, for each of those persons needs to hear the gospel.

The trip served as a sampling of ministry possibilities for the students, all of whom are considering fulltime missionary service.

"I hope to go back," said one of the students, Darryl Borden. "I feel a strong call to both — both the foreign field and here at home."

The students toted backpacks weighing some 40 pounds over hills and mountains, going wherever the Spirit led. At each village, they plotted its coordinates with a hand-held Global Positioning Satellite (GPS) system so that future missionaries could find its location. They also took a photo of the village's entrance and exit.

They had tents but used them only once. At nearly every stop, someone took them in, providing meals and a place to sleep. The men had carried little food — only a handful of "energy" bars.

"We were depending on the Lord for that — for [lodging] and meals," said another student, Chris Madison. "... The Lord just kept providing."

As the men discovered, searching for unmapped locations isn't easy. They would often come to a fork in the road, not knowing which trail to take.

"We had no idea which one went to a village and which one went to a rice patty," Madison said.

One morning they woke up and discovered some eight inches of snow on the ground. They were dreading the hike in the wintry mix but soon learned it could be beneficial.

"It was sent by the Lord," Madison said. "Because with snow, you can see your tracks. We were able to look at the snow and say, 'Hey, there are a lot of tracks here, so there's probably something down there.' It actually served as a guide."

While they were searching, they were praying for wisdom and safety. Those prayers were answered at one location when the men — looking for water — went unnoticed by government officials, who may have raised questions about the students' journey.

"I walked into this one store and I started looking around," Madison said. "I looked up and there were four officials sitting there playing a game. I backed out as nonchalantly as possible.

"We had the energy all of sudden to get up and leave."

The trip simply gave the three men a greater burden for the lost, even though they had been prayerfully considering fulltime service on the mission field. "It's a definite change," Borden said of his deepened outlook. ❖

*Because of security risks, the names of the trip's location and participants have been changed.

— Michael Foust



Southern Seminary professor remembers victims of Philippine bombing

Mark Terry has never lost contact with Mark and Barbara Stevens during the couple's three years as missionaries to the Philippines.

Terry, professor of Christian missions and evangelism at Southern Baptist Theological Seminary, taught the Stevens during their years at the school and keeps abreast of the couple's work by way of their monthly newsletter.

Barbara Stevens and the couple's 10-month-old son, Nathan, were injured along with 146 others March 4 when a terrorist bomb exploded at the airport in Davao City, Philippines. Bill Hyde, a Southern Baptist missionary to Manila, Philippines since 1978, was among 21 killed in the explosion.

Barbara received minor injuries but the couple's son was more seriously injured. After being placed in intensive care initially, Nathan Stevens improved and was listed in stable condition.

In 1998, Mark Stevens was the first to enroll in Southern's "2 Plus 2" missions program which combines two years of classroom work with two years of service as a missionary apprentice. Stevens became the program's first graduate in 2000. That same year, the Southern Baptist Convention's International Mission



Board appointed the couple as career missionaries to the Philippines.

Southern Seminary's, Mark Terry, receives the Stevens' newsletter about once a month.

"They are outstanding young missionaries, very dedicated, very sharp young people who are truly committed to the cause of Jesus Christ and to the Great Commission," said Terry. "If I was going to hold up an example

of good first-term missionaries, they would be splendid examples."

During the family's time in Davao City, Mark Stevens has coordinated efforts to reach Philippine tribal groups with the Gospel. The Stevens' were injured by a bomb placed outside the arrival terminal at an airport Terry had flown through numerous times. Terry served as a missionary from 1976-'89 in Davao City. He knows well the unrest in the southern Philippines.

"They were in the wrong place at the wrong time," Terry said. "The Muslim separatists have been conducting a campaign of terror in the southern Philippines for the last several years. This is just one in along series of explosions and terrorist acts perpetrated by Muslim separatists. They are trying to force the Philippine government to make the south-


ern Philippines an autonomous or a semi-autonomous Muslim state.

"The missionaries know very well where they are serving is a volatile place. They understand that. The bomb wasn't targeted at them. It was simply a random act of terror and they just happened to be there when it detonated."

Terry also served on the mission field with Bill Hyde for more than a decade. Hyde and his wife, Lynn, came to the Philippines in 1978 but served on the north Island in the capital city of Manila.

Hyde first worked as a music teacher at Faith Academy, a missionary boarding school. Later, he returned to Southwestern Theological Seminary and obtained another degree before returning to Manila to work with the IMB in leadership development.

Terry said his path crossed with Hyde's infrequently but remembers the late missionary for his personality.

"He (Hyde) was Mr. Personality," Terry said. "He had an ebullient personality. He was very outgoing, very friendly. I didn't see him very often. We were in Davao City and he was 500 miles North in Manila. I saw them once a year at the annual missionaries' meeting, but I remember what a nice man he was." 

—Jeff Robinson

Grimauds in the business of planting churches

Keith and Deborah Grimaud will serve as church planters while seeking to reach executives and high-level business managers in France.

Keith Grimaud was born in Augusta, Ga. He received a bachelor of arts degree from Georgia State University in Atlanta and a master of divinity from Southern Baptist Theological Seminary. He is the son of Milton and Shirley Grimaud of Augusta.



Prior to his appointment by the International Missions Board, Keith served as pastor of Vine Street Baptist Church in Louisville. Deborah served as minister of music at the same church.

Deborah is a native of Swainsboro, Ga. She is the daughter of Thais Durden of Tampa, Fla., and Carol Berry of Morganton, N.C. She received a bachelor's degree from the University of Louisville and a master of divinity from Southern Seminary.

The Grimauds have two adult children.

Southern Prof: Man on the island needs a missionary

If a man spends his entire life alone on a desert island and is saved because he never heard the Gospel, then evangelical Christians should stop missions and evangelism so the whole world will eventually be saved, Russ Moore, a professor at The Southern Baptist Theological Seminary recently said.

In addressing the question of the so-called “man on the island” at the school’s recent “Give Me An Answer Collegiate Conference,” Moore asserted that Scripture teaches the only way persons are saved is through the proclamation of the Gospel. Contrary to much popular teaching, if ‘the man on the island’ failed to hear the Gospel, he would go to hell for his sins upon death, Moore said.

“If the apostles had believed pop evangelicalism’s version of what happens to the man on the island, you and I would be in hell right now,” Moore said. “They understood something from the resurrected Jesus Christ that there is more at stake here than we think. The only hope for the man on the island is preaching.”

The third annual conference drew more than 675 college students from across the nation. Fifteen speakers from the Southern faculty explored various aspects of the exclusivity of salvation in Christ by seeking to answer the conference’s theme question “Why One Way?”

Many within evangelicalism teach that the “man on the island” will go to heaven when he dies because he never heard of Jesus and did not have an opportunity to believe, Moore said.

This teaching falls within two theological designations: inclusivism and pluralism. Both views hold that all or most expressions of religion lead to God, and ultimately, eternal life.

Moore said that if those views are correct then Christians should cease missions and evangelism so that, eventually, nobody will know about Christ. This will ultimately result in the salvation of all because they will be redeemed by the excuse of never having heard the name of Christ.

“If pop evangelicalism is right — that the man on the island is going to be okay because he has never had an opportunity to believe — and God is going to say, ‘I’ll give you a pass because you never rejected Christ and you never really had an opportunity anyway,’ then let me suggest to you what you should do as the next generation of evangelical Christians: shut up.

“Stop witnessing, evangelizing and putting out tracts. And plan right now, that when you have children, you will never sing ‘Jesus Loves Me.’ And let’s band together as a church with the idea that what we need to do is cancel

Lottie Moon. Bring all that money back here.

“(We should) gather together and never speak the name of Jesus again with the hope that in several generations His name will be forgotten from the face of the earth and then the entire world will be a bunch of men and women on the island who are innocent before God. And the entire world will be saved.”



Russ Moore used several illustrations to help conference attendees understand the plight of the so-called man on the island.

Moore pointed to numerous passages in Romans that depict Christ and the preaching of His Gospel as man’s only hope. The Gentiles faced a similar plight to that of the “man on the island,” Moore said, which Paul addresses in Romans 15:8-12. Paul was urging the church at Rome to send missionaries to the Gentiles who had not yet heard of Christ.

Moore says Christians will see the Bible gives a clear answer to the “problem” of those who have never heard the Gospel when they consider three questions: Is the man on the island ignorant of God’s existence? Is he innocent? Is he important?

The first three chapters of Romans answer the first question and show that man knows about God through the existence of the created order. Romans 2 shows that all men know about God by their conscience through “the law written upon their hearts.”

Those same passages in Romans also show that the man on the island — like every person who stands outside the grace of Christ even if they have not heard the Gospel — is

not innocent. Paul’s writing shows that all persons will be held accountable for breaking the law written upon their hearts, he said.

“You may say, ‘How is it fair if the man on the island wakes up in hell tomorrow?’” Moore said. “If you are asking that question, that tells you something about what you believe about yourself and what you believe about God.

“Basically, what you believe is we’re more or less okay and God really owes us every opportunity we can have to make the best of it. That’s not what Paul says in Romans 1. Paul says (we) make an idol out of anything.

“We don’t want (the true) God, we want something else. We want an idol. Scripture says because of that man is going to be held accountable before God.”

Further, Moore said we continually sin. He paused for five seconds during his presentation and said afterward, “In that five second period you and I sinned enough to send us to hell for an eternity. You say, ‘Well, maybe you did, but I’m sitting here and I’m not thinking any impure thoughts or coveting anything.’

“But during that pause did you or I love the Lord our God with all our heart, soul, mind and strength and our neighbor as ourselves? No you didn’t and neither did I. God says that is what is expected of you as someone who is created in the image of God.”

Moore said Scripture also gives a resounding answer to his third question regarding whether the man on the island matters. The man on the island matters immensely because that man represents all Christians before they trusted Christ as Lord and Savior.

There are millions of ‘men on the island’ in the form of unreached people groups, Moore said. This reality, coupled with Scripture’s mandate that sinners are saved solely through the proclamation of the Gospel, should provide believers with an impetus to surrender some of the comforts of middle class American life to reach the lost, he said

“If it is true that the man on the island is going to hell, then you and I need to give up our idolatrous fascination with SUVs and DVDs and the comforts of middle class American life and say that there is something more pivotal than that and that is the Gospel,” Moore said.

“That means that some of you need to be preparing to be that person on the boat taking the Gospel to the man on the island. That means the rest of you need to be preparing to get that person on the boat because (the man on the island) is going to hell. What is the hope for the man on the island? It is you.”

— Jeff Robinson

People and Places

Southern Seminary has a rich history of alumni serving Christ throughout the world. The intent of this section is to help the seminary family stay close — whether that be through the news of a new ministry position, a retirement, a birth or a death. To submit information to People and Places, call 502-897-4143 or e-mail irprojects@sbs.edu

30s **Samuel Eaton Maddox** ('38) was recently named the Arthritis Foundation's Humanitarian of the Year during an awards dinner in Dothan, Ala. As former pastor of First Baptist Church, Dothan, Maddox helped start an alcohol and drug rehabilitation center in the city. He and his wife, Nadine, have been married for 61 years. He is the son of former Southern Baptist missionaries.

40s **Bradford Curry** ('44) recently retired, moving to Stanford, Ky.

50s **Andrew M. Hall** ('50) recently completed his 20th interim in Greenland, Ark., since his 1984 retirement. He has also taught at Palm Beach Atlantic College (Fla.) and the Southern Baptist College at Barbados and held one interim in the Grand Cayman Islands. **N. P. Landry** ('54) and his wife, Mildred Owen, celebrated their 60th wedding anniversary in October 2002. N.P. Landry also celebrated his 85th birthday in November 2002. They are currently residing in Macon, Ga. **W.H. Goatley** ('54) retired from the pastorate in 2003 after 45 years of pastoring and 50 years in the ministry. **Alfred** ('56) and **Bobbie Sparkman** of Russellville, Ark., celebrated their 50th anniversary on August 25, 2002. **Charles C. Flaesch** ('58) recently published *A Homiletical Notebook '3500 Notation*. Flaesch is currently serving as pastor at Madison Avenue Baptist Church in Albany, N.Y. **Robert Snowden** ('58) retired in 1986 and has been serving as a volunteer chaplain at the Barnes-Jewish Hospital in St. Peters, Mo.

60s **Gene B. Waggoner** ('60) is serving as the pastor of New Salem Baptist Church in Vine Grove, Ky. **Jerry A. Songer** ('61) retired from First Baptist, Roswell, Ga., after serving for 40 years in the ministry. **R. Louis Rideout Jr.** ('64) retired Dec. 31, 2002 from the pastorate of Lincoln Heights Baptist Church in Tullahoma, Tenn. Rideout pastored churches in Kentucky, Tennessee and Ohio.

He has also served as a vocational evangelist for 10 years. **Paul L. Camp** ('67) is currently serving as interim pastor at Trinity Baptist Church in Carrollton, Ga. **John H. McPherson** ('67) is serving as pastor of Stevens Grove Baptist Church in Lexington, Ga. **James R. Hall** ('68) retired from teaching in the public school system in Oklahoma City, Okla., in May 2000. He taught for over 25 years. **Paul D. Learned** ('68) is executive director of church resources at Standard Publishing Company, Cincinnati, Ohio. He is in charge of producing Sunday School, Vacation Bible School and elective curricula. **Nelson Kuykendall** ('69) of Anniston, Ala., recently celebrated 20 years as pastor of Golden Spring Church. He has pastored churches in Alabama for 47 years and also serves on the board of trustees at the University of Mobile. He and his wife, Sue, have three children.

70s **Ken Lister** ('70) is the minister of music at Mount Horeb United Methodist Church in Lexington, S.C. He and his wife, Connie, have two adult children. **William E. Whitfield Jr.** ('71) was approved for a patent in June 2002. **Charles Parker** ('73) is developing Tennessee International Ministries as a way to welcome, encourage and evangelize internationals in Tennessee. **Ralph Hodge** ('74) is serving as director of the mid-south region for LifeWay Church Resources. **C. Orville Kool** ('74) is currently serving as the visiting pastor for the Alton Reformed Church in Alton, Iowa, as well as the Sunday School director for Cornerstone Baptist Church in Orange City, Iowa. **Gary Lindenberg** ('75) is currently serving on the pastoral team of a youth church, "Refuge," located in a suburb of Fort Worth, Texas. **Bob Jones** ('76) is the senior chaplain at Santa Rose Correctional Institution near Pensacola, Fla. **Lynn F. Paschall** ('76) is serving as interim pastor of New Hope Baptist Church in Paris, Tenn. **Gerald Miller** ('78) retired Sept. 1, 2002 after serving 18 years as a senior chaplain with the Illinois Department of Corrections. Miller served the Illinois Baptist State Association as a church planter for four years and pastored churches in

Kentucky, Georgia and Illinois. **James R. Thomason** ('78) is serving as the regional director for Florida, Illinois, Indiana, Kentucky, Missouri, Ohio and West Virginia with the Evangelical Lutheran Good Samaritan Society.

80s **Louis Forsythe** ('85) is serving as pastor at Pleasant Grove Baptist Church in Detroit, Mich. **Dale Jackson** ('85) was named associate professor of biblical studies at the Baptist Seminary of Kentucky. He is the school's first full-time faculty member. He previously taught at Truett-McConnell in Cleveland, Ga. **Craig Loscalzo** ('85) helped lead a conference on worship on October 11-12, 2002 at First Baptist, Bowling Green, Ky. **Brad Mitchell** ('85) is the pastor of First Baptist Sheffield, Ala. He and his wife, Becky, have served nine years with the IMB in Port Elizabeth, South Africa. **Larry Mayo** ('86) is serving as assistant professor of church music at Southeastern Baptist Theological Seminary in Wake Forest, N.C. **John Swindler** ('86) serves as minister of students at Lexington Baptist Church in South Carolina. Swindler and his wife, Jennie, have three daughters. **Johnnie Bailey** ('87) is currently serving at Rock Haven Baptist Church in Brandenburg, Ky. **Richard Sample** ('87) was recently appointed as a career missionary through the Cooperative Baptist Fellowship. He and his wife, Lita, have two children, Elizabeth, 4 and Anna, 1. **Aaron Striegel** ('87) has celebrated two years as pastor of Lanesville United Methodist Church in Indiana. Striegel also teaches psychology at Trinity High School in Louisville, Ky. **Alan Holden** ('88) is serving as a chaplain for Hospice of Lake and Sumter Counties in Fla. **Clifford Rosenbohm** ('88) is serving at George Fox University as the director of social work and assistant professor of social work. **David B. Whitlock** ('88) is currently the senior pastor at Lebanon Baptist Church in Lebanon, Ky.

90s **James Emery White** ('91) recently had a book published — *Long Nights Journey into Day*. **Chris Short** ('95) is serving as the senior pastor of Southern Heights Baptist Church in Russellville, Va. **Kathy Boyd** ('96) married Vito F. Zito II on June 8, 2002 in Grand Blanc, Mich. She is working as a mental health specialist in the school system and team social worker for Fetal Alcohol Syndrome Diagnostic Clinic at Mott Children's Health Center in Flint, Mich. They live in Grand Blanc, Mich. **Allan Lockerman** ('97) is the

senior pastor of Elberton First Church. He previously served at Cottage Hill Baptist Church in Mobile, Ala. He and his wife, Alice Brown, have three children. **Aaron Harvie** ('98) received the Hal E. Crane Church Planter Award at the Penn-Jersey Baptist Meeting. Harvie is pastor of Riverside Community Church. **Matt Lockett** ('98) has been called to Edgewood Baptist Church in Nicholasville, Ky., as the minister of students. Lockett previously served at Rock Hill Baptist Church in St. Louis, Mo., as associate pastor. He and his wife, Beth, have one child, Courtney Grace, born Aug. 22, 2002. **Michael W. Julian** ('99) married Jennifer Parker on Oct. 19, 2002 in Dyersburg, Tenn. He is serving as minister of youth/activities at First Baptist, Mount Pleasant, Tenn.

2000s **David Michael Cook** ('00) is currently serving as pastor of a new Southern Baptist Church, Life Way Baptist, in Rocky Face, Ga. **Bobby Spencer Haygood** ('01) is serving as senior pastor of Orange Hill Church in Austell, Ga. He and his wife, Allyson, have four children. **H. David Wiggins** ('01) recently accepted the call to serve as pastor of Bold Springs Church in Monroe, Ky.

MISSIONS

Donna K. Kirby ('63) retired May 31, 2002 after serving as a missionary for 36 years in Hong Kong with the IMB. **Larry** ('81) and **Edwina Mills** ('77) **Rowell** have transferred to Lagos, Nigeria, where they work with the IMB. They were appointed in 1987. **Bruce Sloan** ('82) is serving as the senior pastor of Tokyo Union Church in Tokyo Japan.

BIRTHS

George B. Kimsey ('55) celebrated the birth of his third granddaughter, March 6, 2002. Her name is Haley E. Ables. **Mark** ('97) and **Michele** ('96) **Howard** have been blessed with the addition of their third child, Noah Auten, born Nov. 4, 2002. Mark currently serves as the senior pastor of Kennebec Baptist Church in Angier, N.C. **Steve** ('97) and Stacy **McGinnis** were blessed with a baby boy, Jared Laine, born April 24, 2002. **Ronald Scott Kiser** ('98) and his wife, Marsha, celebrate the birth of Jonathan David, born June 24, 2002. **Robert Glenn** ('00) and Marlo Long **McDonald** were

blessed with a baby girl, Abby Grace, born Oct. 19, 2002. **Clayton** ('02) and Amy **Layfield** announce the birth of Clayton Michael, born Sept. 27, 2002.

DEATHS

Vernon G. Davison ('35) died July 29, 2002 in Sterrett, Ala., at the age of 94. Davison served as a lifetime member of the board of directors for *The Alabama Baptist* newspaper after beginning his service on the board in 1959. He taught a wide variety of subjects at Samford University. **Elwood K. Wylie** ('46) passed away Sept. 18, 2002. He was living in Minneapolis, Minn. **Henry Allen Redd** ('50) of Lancaster, Va., died Dec. 1, 2002 at the age of 79. Redd served as pastor of Baptist churches in Georgia, Ohio, South Carolina and Virginia. He is survived by his wife, Marian. **Paul A. Montgomery** ('51) of Las Vegas, Nev., passed away Jan. 11, 2001. **Lee Swope** ('53) died Aug. 13, 2002 at the Shawnee Christian Nursing Center in Herrin, Ill., at the age of 83. He served as a member of the Illinois Baptist State Association Executive Board as well as chairman of the church development division. Swope also served on the Baptist Sunday School Board of the Southern Baptist Convention and pastored several churches in Illinois and Kentucky. **Lester C. Cornett** ('55) died Feb. 3, 2002 at the age of 78. He was a retired chaplain from Baptist Medical Center in Jacksonville, Fla. He pastored several churches in Kentucky, Ohio and Virginia. He is survived by his wife, Pauline, and two children. **Charles J. Sharron** ('56) passed away on Nov. 21, 2002 at the age of 77. Sharron served in the U.S. Navy during WWII, pastored churches in Kentucky, Georgia and Florida and served as chaplain of two jails. **Ernest J. Boyd** ('66) died Nov. 11, 2002. He resided in Richmond, Va. **J. Martin Baldree** ('76) of Cleveland, Ohio, died Nov. 26, 2002. **Steve Hamilton** ('94) died Sept. 14, 2002 at Pinckneyville Hospital in Illinois. Samuel Richard Farmer, infant of **Bob** ('96) and **Young Oak** ('97) **Farmer**, died Nov. 25, 2002. The Farmers serve as missionaries in the Philippines for the International Mission Board. **Rolland Darrell Everly** ('99) of Powderly, Ky., died Oct. 29, 2002. ☠

Bill Hendricks, former prof, passes away



Former Southern Seminary professor William "Bill" Hendricks passed away Dec. 8. He was 73.

Funeral services were held at Broadway Baptist Church in Fort Worth, Texas.

Hendricks died in Fort Worth, where he had been director of Baptist studies and a theology lecturer at Texas Christian University's Brite Divinity School after retiring as a professor of theology from Southern Seminary in 1995. He had served on the former Roman Catholic/Southern Baptist dialogue and was active in the National Council of Churches and World Council of Churches colloquies, according to an obituary in the Fort Worth Star-Telegram.

Hendricks was on the faculty of Southern Seminary in Louisville, Ky., from 1984-95. He was the first director of the seminary's Center for Religion and Arts, which opened in 1986, and was involved in developing a doctoral program in theology and the arts.

Earlier, Hendricks taught at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., from 1978-84 and at Southwestern Baptist Theological Seminary in Fort Worth from 1957-78.

He was the author of eight books, including "The Doctrine of Man," "Who Is Jesus Christ?," "A Theology for Children" and "A Theology for Aging."

He earned an undergraduate degree from Oklahoma Baptist University, master of divinity and doctorate in theology degrees from Southwestern and a Ph.D. from the University of Chicago.

He is survived by his wife, Lois and a son, John. He also had four half-brothers and a half-sister in his birth family, which he discovered in 1995, according to the Star-Telegram. He had been adopted and raised by Homer and Ruby Hendricks in Kansas. ☠

— Baptist Press



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Roll Call 2002

A Letter From Our President



Dear Friend,

Confusion about Christianity continues to prevail in our culture. Although over 80% of Americans claim to be Christian, only half would say they are totally committed to Christ Jesus. How can this be? How can fifty percent of self-proclaimed Christians make these two statements and somehow not realize that the ideas are mutually exclusive of each other? The fact is that we live in a world where confusion about the truth reigns and the line between fact and fiction continues to be muddled.

A mighty army of Bible teachers, pastors, missionaries, children ministers, etc. are needed to combat the false teaching within our culture. Theological education continues to be as important as ever.

On May 11, 1855 a group, simply referring to themselves as “friends of theological education,” met during the Southern Baptist Convention session in Montgomery, Alabama. This faithful gathering of laymen, pastors, and scholars understood the need for Bible teaching and dared to dream about and lay the foundation for what is now The Southern Baptist Theological Seminary.

Almost 150 years later, Southern Seminary is still indebted to faithful Christians who support the mission of the Seminary to train, educate and prepare God called men and women to be more faithful ministers in sharing the truth of the gospel.

The 2002 Roll Call contains a list of persons who continue to be “friends of theological education.” On behalf of the faculty, students, and administration of Southern seminary, I say thanks to you for your continued support. We are eternally grateful to be able to partner with you as we seek to serve the Lord and His church.

Sincerely,

R. Albert Mohler Jr.

The President's Associates

Individuals, denominational groups and businesses contributing a minimum of \$1,000 in 2002 are members of the President's Associates. Within the President's Associates are several specific giving societies: Distinguished Associate, Leaders Associate, Founders Associate, John A. Broadus Associate, and Associate.

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Annual gifts of \$10,000 or more qualify donors for membership as a Southern Seminary Distinguished Associate. The Seminary recognizes the importance of this level of support and extends appreciation to the individuals and groups that invest so generously in Southern Seminary.

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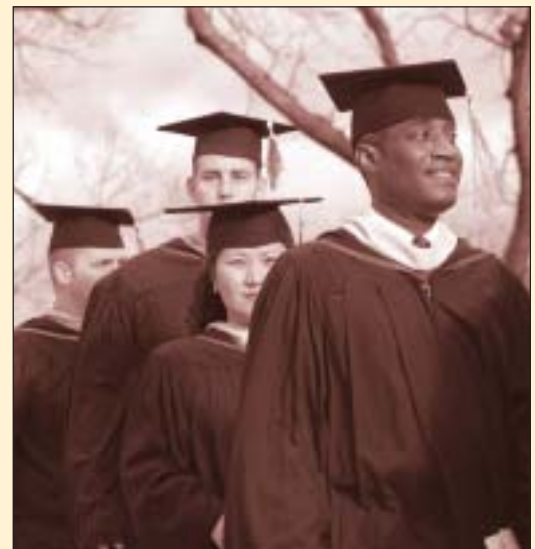
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Columbus, Indiana
Calvary Baptist Church
Little Rock, Arkansas
Carlisle Avenue Baptist Church
Louisville, Kentucky
Eastern Star Baptist Church
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Eastwood Baptist Church
Haughton, Louisiana
First Baptist Church
Crowley, Texas
First Baptist Church
Merritt Island, Florida
First Baptist Church
Soso, Mississippi
Hopewell Baptist Church
Philpot, Kentucky
Lynn Acres Baptist Church
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The Chatlos Foundation, Inc.
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Luce Foundation, Inc.
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North American Mission Board
Alpharetta, Georgia
North Carolina Baptist Convention
Cary, North Carolina
Ragan & King Charitable Foundation
Atlanta, Georgia
Pew Charitable Trusts
Philadelphia, Pennsylvania
Southeast Commercial Corporation
Charlotte, North Carolina
Southern Baptist Foundation
Nashville, Tennessee
Tennessee Baptist Foundation
Brentwood, Tennessee
V. V. Cooke Foundation
Louisville, Kentucky
Virginia Baptist General Association
Richmond, Virginia

Churches

Dawson Memorial Baptist Church
Birmingham, Alabama
First Baptist Church
Greensboro, North Carolina
First Baptist Church
Hickory, North Carolina

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Kentucky Baptist Foundation
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Waco, Texas
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Decorating, Inc.
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Michigan Baptist Convention
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North American Mission Board
Alpharetta, Georgia
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Louisville, Kentucky
South Carolina Baptist Convention
Columbia, South Carolina
Tennessee Baptist Convention
Brentwood, Tennessee
Texas Baptist Foundation
Dallas, Texas
Vineyard Conference Center
Winter Park, Florida
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Churches

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Shepherdsville, Kentucky
Dogwood Hills Baptist Church
East Point, Georgia
First Baptist Church
Charlotte, North Carolina
First Baptist Church
Jonesboro, Georgia
First Baptist Church
Smyrna, Georgia
First Baptist Church
Somerset, Kentucky
First Korean Baptist Church
Louisville, Kentucky
First Presbyterian Church
Akron, Ohio
Harmony Baptist Church
Louisville, Kentucky
Second Ponce de Leon
Baptist Church
Atlanta, Georgia
Shades Mountain Baptist Church
Birmingham, Alabama

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Chattanooga, Tennessee
Coca-Cola Company
Atlanta, Georgia
Commonwealth Life Insurance
Louisville, Kentucky
Florida Baptist Convention
Jacksonville, Florida
George W. Norton Foundation
Louisville, Kentucky
Hamer Foundation
Kenova, West Virginia
Jolley Foundation
Greenville, South Carolina
Mississippi Baptist Foundation
Jackson, Mississippi
National City Bank
Louisville, Kentucky
Nations Bank
Petersburg, Virginia
New York Baptist Convention
East Syracuse, New York
Oklahoma Baptist Foundation
Oklahoma City, Oklahoma
Patterson-Barclay Foundation
Atlanta, Georgia
Rockwell International Corporation
Seal Beach, California
Edmund C. Smith Estate
Memphis, Tennessee
South Carolina Baptist Foundation
Columbia, South Carolina
South Central Bell
Birmingham, Alabama
The UPS Foundation
Atlanta, Georgia
Virginia Baptist Foundation
Richmond, Virginia
Waste Management, Inc.
Oak Brook, Illinois

Churches

Broadmore Baptist Church
Jackson, Mississippi
First Baptist Church
Bowie, Maryland
Hurstbourne Baptist Church
Louisville, Kentucky
Memorial Baptist Church
Arlington, Virginia
Trinity Baptist Church
Etowah, Tennessee
Walnut Street Baptist Church
Louisville, Kentucky
23rd & Broadway Baptist Church
Louisville, Kentucky

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Lexington, Kentucky
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Elizabethtown, Kentucky
Bill O. Davis Estate
Dalton, Georgia
Gwynn M. Day Estate
Richmond, Virginia
Leta Bateson Eaton Estate
Calabasas, California
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Apex, North Carolina
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Petersburg, Virginia
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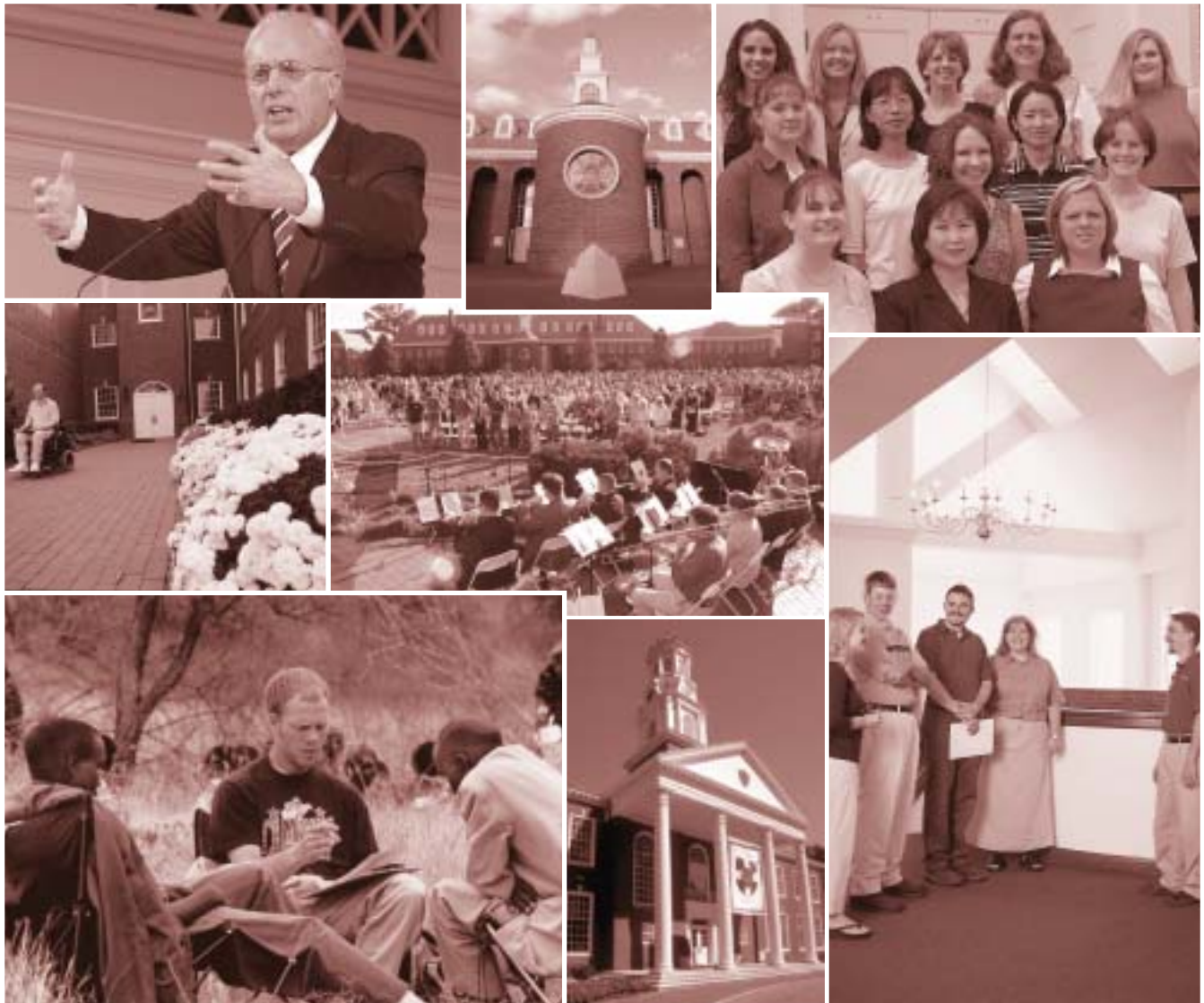
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