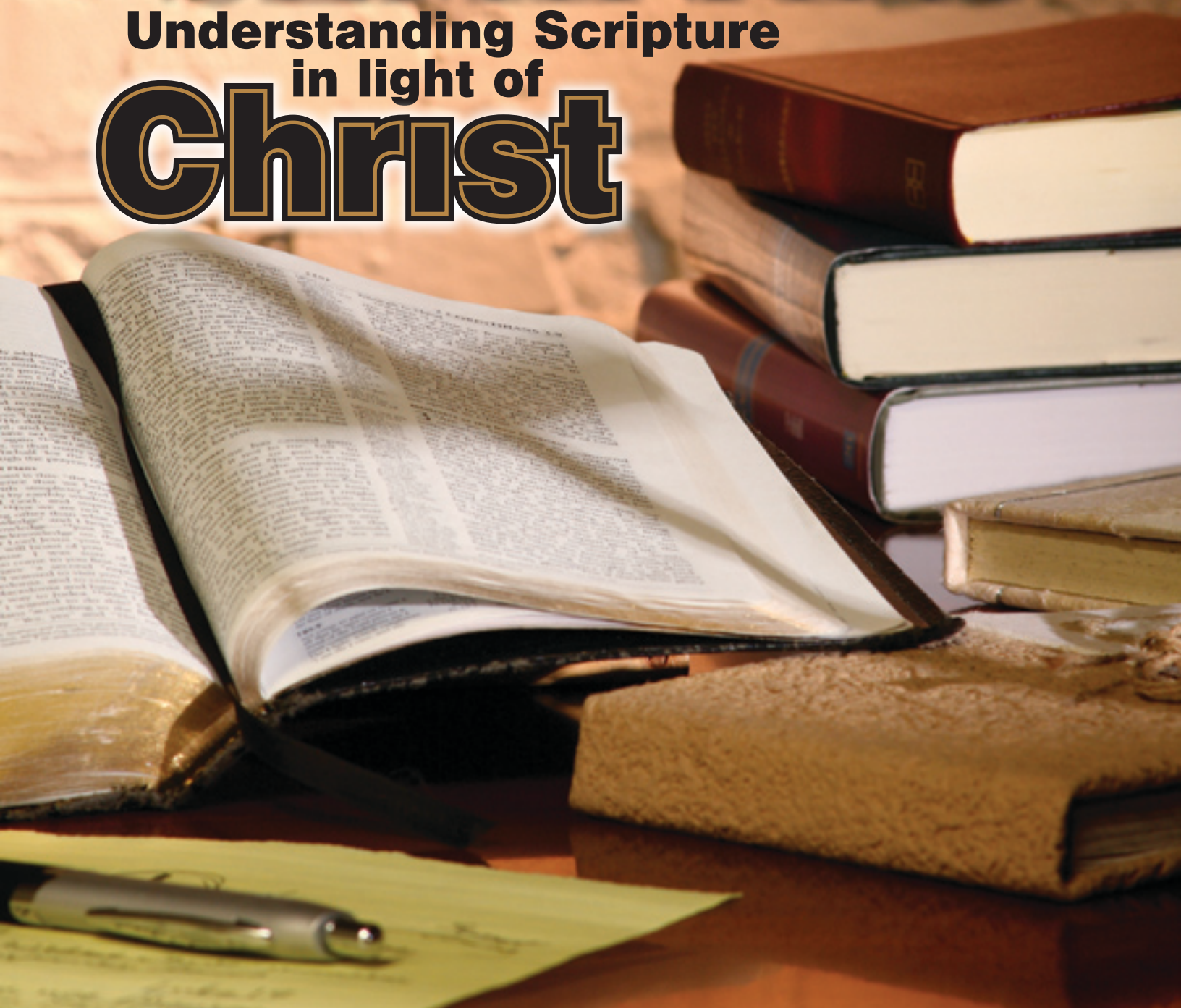


SOUTHERN SEMINARY

Understanding Scripture

in light of

Christ



God's redemptive work in Christ is revealed in all of Scripture

In the book of Deuteronomy, we meet the speaking God. "Has any people heard the voice of God speaking from the midst of the fire, and survived?" (Deut 4:33). Mercy and grace meet here. This is, in its own way, a proto-Gospel. Christopher Wright makes this comment concerning what happened at Sinai, saying what really mattered was that there had been a verbal revelation of God's mind and will. Sinai was a cosmic audiovisual experience, but it was the audio that mattered. It is the audio that matters, for God has spoken.

If God has spoken, let me suggest several realities that should frame our thinking as Christians. First, if God has spoken, then we do know. And what we know is the highest and greatest knowledge any human ear can ever hear. No human ear deserves to hear God's voice, but by His grace, we hear it and we survive. But having heard it, we cannot feign ignorance. We cannot act as if we do not know.

Second, if God has spoken, we know only by mercy. That is a good reminder for anyone who studies theology. There can be no pride in the knowledge of God, because everything we know about Him, we know by mercy. Moreover, there is no way, as the Bible makes clear over and over again, that we could ever figure Him out on our own. He must speak, and He has. God mercifully lets His people hear.

Third, if God has spoken, then we too must speak. We preach and teach and speak, because God has spoken. Because God has spoken, we dare not remain silent. There is a task here; there is urgency here. And so we teach and we preach and we speak, because we are to be the speaking people of a speaking God. The people of God are not to be marked by their silence, but by their speech.

Fourth, if God has spoken, then it is all about God, and it is all for our good. You see, God does speak words of judgment


in the Scripture, and God does speak words of warning. There are hard words in Scripture, but it is all for our good! That is why, even in this chapter of Deuteronomy, we are told that no one should add to these words, nor take away from them.

Fifth, if God has spoken, it is for our redemption. When we think of the work of God in our salvation, we focus of course in the culmination and the fulfillment of God's saving work in the accomplished work of Christ on the cross. **But to read the Scripture is to understand that God has been a redeeming, saving God from the very beginning.** Taking Israel out

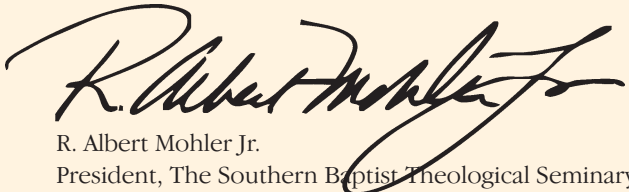
of Egypt was redemption. Keeping Israel alive, even in the wilderness, was redemption. Speaking to Israel and letting Israel hear and survive was redemption.

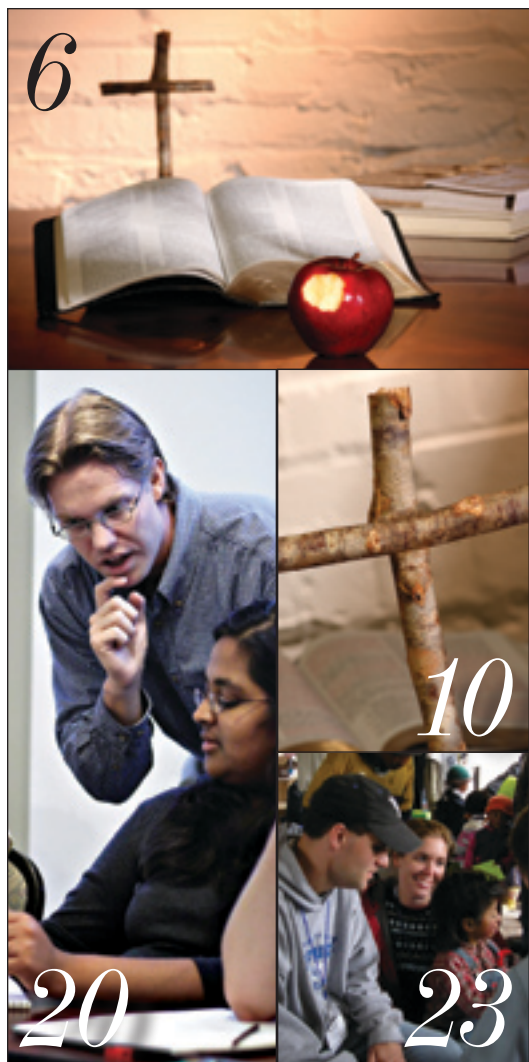
Jonathan Edwards well understood this. Speaking of this passage in Deuteronomy he says, "This was quite a new thing that God did towards this great work of redemption. God had never done anything like it before. 'Did ever people hear the voice of God speaking out of the midst of the fire and live? Or has God assayed to go and take Him a nation that the Lord your God did for you in Egypt?' This was a great advancement of the work of redemption that had been begun and carried out from the fall of man. It was a great step taken in divine providence towards a preparation for Christ's coming in the world, in working out His great and eternal redemption. For

this was the people from whom Christ was to come, and now we see how that plant flourished that God had planted in Abraham."

God allowing Israel at Horeb, and thereafter, to hear and to survive, was a part of His work of redemption, and revelation is for our redemption. We need to remember that. So often, even evangelical Christians speak of revelation as if it were something that witnesses to redemption. Yet we must keep in mind that revelation, in and of itself, is also a part of God's work of redemption. For without revelation, we would not know. We would have no clue. But by God's gracious revelation of Himself, we do know. 




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President, The Southern Baptist Theological Seminary



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CONTENTS

FEATURE

2 Scripture's story centers on Christ

Stephen J. Wellum

6 Old Testament: Christ hidden

Russell Fuller

10 New Testament: Christ revealed

James M. Hamilton Jr.

12 Biblical counseling: Centering cure on Christ

David Powlison

14 Beyond a Veggie Tales gospel: Preaching Christ from every text

Russell D. Moore

16 Christ as Warrior-King: Preaching Christ from Judges

David E. Prince

DEPARTMENTS

18 Student focus: Jonathan Akin

Proclaiming Christ in the local church

20 Faculty focus: Steve Halla

Where art and theology meet

22 Alumni focus: Liz Lockwood

Lockwood transfers theological training to family ministry

23 Alumni focus: Brad White

White takes Southern Seminary education to mission field

24 SOUTHERN SEMINARY NEWS

34 ROLL CALL 2007

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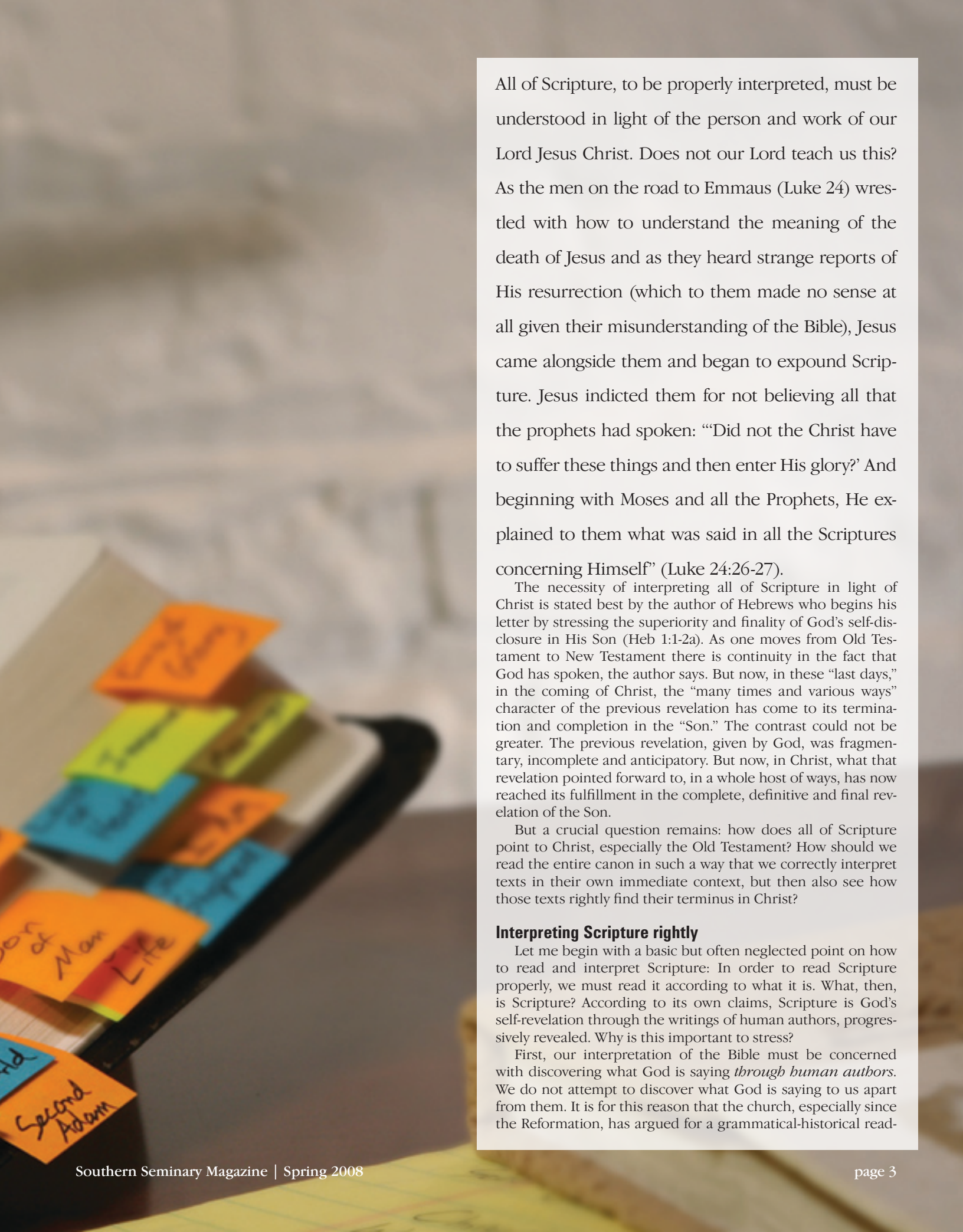


Under the lordship of Jesus Christ, the mission of The Southern Baptist Theological Seminary is to be totally committed to the Bible as the Word of God, to the Great Commission as our mandate, and to be a servant of the churches of the Southern Baptist Convention by training, educating, and preparing ministers of the gospel for more faithful service.



Scripture's story centers on **Christ**





All of Scripture, to be properly interpreted, must be understood in light of the person and work of our Lord Jesus Christ. Does not our Lord teach us this? As the men on the road to Emmaus (Luke 24) wrestled with how to understand the meaning of the death of Jesus and as they heard strange reports of His resurrection (which to them made no sense at all given their misunderstanding of the Bible), Jesus came alongside them and began to expound Scripture. Jesus indicted them for not believing all that the prophets had spoken: “Did not the Christ have to suffer these things and then enter His glory?” And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself” (Luke 24:26-27).

The necessity of interpreting all of Scripture in light of Christ is stated best by the author of Hebrews who begins his letter by stressing the superiority and finality of God’s self-disclosure in His Son (Heb 1:1-2a). As one moves from Old Testament to New Testament there is continuity in the fact that God has spoken, the author says. But now, in these “last days,” in the coming of Christ, the “many times and various ways” character of the previous revelation has come to its termination and completion in the “Son.” The contrast could not be greater. The previous revelation, given by God, was fragmentary, incomplete and anticipatory. But now, in Christ, what that revelation pointed forward to, in a whole host of ways, has now reached its fulfillment in the complete, definitive and final revelation of the Son.

But a crucial question remains: how does all of Scripture point to Christ, especially the Old Testament? How should we read the entire canon in such a way that we correctly interpret texts in their own immediate context, but then also see how those texts rightly find their terminus in Christ?

Interpreting Scripture rightly

Let me begin with a basic but often neglected point on how to read and interpret Scripture: In order to read Scripture properly, we must read it according to what it is. What, then, is Scripture? According to its own claims, Scripture is God’s self-revelation through the writings of human authors, progressively revealed. Why is this important to stress?

First, our interpretation of the Bible must be concerned with discovering what God is saying *through human authors*. We do not attempt to discover what God is saying to us apart from them. It is for this reason that the church, especially since the Reformation, has argued for a grammatical-historical read-

ing of the Bible, seeking to discern God's intent by discovering the intent of the biblical human authors.

Second, since Scripture is *God's Word*, we are convinced that despite the diversity of biblical authors who wrote over a long period of time, there is an overall unity to the Bible. After all, Scripture is the product of the God who knows and plans all things. This is why we may rightly view Scripture as a unified, divine, communicative act, declaring God's unfailing plan and purposes.

Third, just as God's plan of redemption did not happen all at once, Scripture too, has not come to us all at once. Rather, it has been given to us progressively over time, along a storyline, which Scripture clearly states is ultimately centered in Jesus Christ.

What these three reasons entail is that our interpretation of Scripture must be a grammatical-historical-*canonical* reading which attempts both to exegete biblical texts in their immediate context, as well as interpret those same texts in light of the entire canon of Scripture, or better, in light of the coming of Christ. In other words, given what Scripture is, we must never read Scripture in an isolated fashion, but we must always read the parts in terms of the whole and vice versa. Otherwise we will fail to read and apply Scripture according to its truest, fullest, *divine* intention. To read the Bible as unified Scripture is not just one interpretative option among others, but it is *the* method which best corresponds to the nature of the text itself, given its divine inspiration.

Biblical theology

In contemporary idiom, the discipline which best helps us read Scripture in the way I just prescribed is "biblical theology." At its heart, biblical theology is a discipline which seeks to understand the whole Bible by carefully interpreting biblical texts in light of the entire canon, taking into consideration the progressive nature of God's redemptive plan and revelation of Himself through human authors. That is why biblical theology, rightly understood, seeks to examine the unfolding nature of God's plan as it thinks through the relationship between *before* and *after* in God's plan, along the Bible's own storyline.

No doubt, as many have pointed out, Scripture is not simply a storyline. It consists of many literary forms and in a variety of ways — through narrative, law, apocalyptic, psalms, wisdom, gospel, and letter — God discloses Himself to us. But it is also a fact that the Scriptures unfold a plotline, which culminates in Jesus Christ. Thus, to read Scripture correctly entails that it be read along a storyline that centers on Christ. If we do not read Scripture this way, the tendency will be this: To view the Bible as merely a series of unconnected segments without an overall plan, purpose and goal, which will simply lead us to misunderstand the Bible and undercut the glory of our Lord Jesus Christ.

Seeing the horizons of Scripture

When we read Scripture it is helpful to think of interpreting it according to three horizons: textual, epochal and canonical. First, let us think of the textual horizon. When we read Scripture we must first exegete any text in terms of its own immediate context, syntax, historical setting, genre and so on (i.e., grammatical-historical exegesis). But, we must not stop here. We must also interpret that text in light of where it is in unfolding plan of God. **This is what is meant by the epochal horizon: where does a text fall in the unfolding plan of God and how does that shape our interpretation of it?** Since the text we are interpreting is part of the progressive revelation of God, it is crucial to read that text in light of what has preceded it and to think through where this text is located in redemptive history.

There is some debate over how to think through the various epochal divisions of Scripture. Obviously, the most important epochal shift is between the Old Testament and New Testament, due to the coming of Christ. How we read and apply Old Testament texts today must involve considering where we are in redemptive history, especially now that Christ has come. But there are other epochal divisions that are important to think through carefully as well. For example, it is crucial to distinguish the epochal shift that took place after creation, Genesis 1-2, at the historic fall in Genesis 3. To say the least, massive changes took place in our relationship to God and to one another as we moved from "Creation" to "Fall," all tied to what we are "in Adam."

But it is also important to unpack epochal shifts tied to God's promise of redemption, which begins in Genesis 3:15. Scripture marks a substantial epochal shift in God's redemptive plan with the calling of Abram, which then is unfolded through the biblical covenants, which ultimately culminates in the inauguration of the new covenant by our Lord Jesus Christ. Thinking through the immediate context of each of these areas plus how they relate to what comes after,

is crucial in interpreting the biblical text and seeing how all it relates to Christ.

But there is still one final step in reading Scripture: we must interpret any biblical text in its overall canonical horizon. For modern day readers, this entails interpreting all of Scripture in light of Christ. To not do so is to fail to read Scripture correctly, according to its divine intention. A canonical reading demands that we pay careful attention to how the storyline of Scripture develops and how the New Testament authors interpret the Old Testament (as well as how later Old Testament authors interpret earlier Old Testament texts). We must also look at important inter-textual links between earlier and later Scripture, thus uniting and unpacking the textual, epochal and canonical horizons.

Promise-fulfillment, mystery themes reveal Christ

In seeking to understand all of Scripture in light of Christ,

Resources for Christ-centered Scripture interpretation

On biblical theology:

Graeme Goldsworthy, *According to Plan* (Downers Grove: InterVarsity Press, 2001).

Stephen Dempster, *Dominion and Dynasty* (IVP).
- T. D. Alexander, *The Servant King* (IVP).

T. D. Alexander and Brian S. Rosner, eds. *New Dictionary of Biblical Theology* (Downers Grove: InterVarsity Press, 2000).

On horizons in Scripture:

Richard Lints, *The Fabric of Theology* (Eugene: Wipf & Stock, 1999).

On promise/fulfillment and mystery themes:

D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in D. A. Carson, Peter T. O'Brien, Mark A. Seifrid, eds. *Justification and Variegated Nomism*, Vol 2 (Grand Rapids: Baker, 2004).

we must find the balance between two complementary biblical themes: “promise-fulfillment” and the Pauline understanding of “mystery.” Let me describe each of these in turn. Essential to reading the Bible canonically is the continuity between the *promises* of God in the Old Testament and the *fulfillment* of those promises in the future, especially and ultimately in Jesus Christ. In many ways, the promise-fulfillment motif is one of the key ways, if not the principal way, that the diverse epochs of redemptive-history are united.

The Triune, covenant-making God who is the Creator and Lord of the universe, as well as the Redeemer of His people, is the same God who faithfully keeps His promises across the ages, and ultimately brings them to fulfillment in Jesus Christ (2 Cor 1:20). In this way, the promise-fulfillment theme nicely unpacks both the continuity of God’s plan (tied to His promises), as well as its discontinuity (fulfillment in Christ brings with it God-ordained changes). As we trace out the storyline of Scripture, as we move from promise to fulfillment, we are better able to see how all of Scripture must be understood in light of Christ.

On the other hand, alongside the promise-fulfillment structure of Scripture, is the Pauline emphasis on “mystery” (see e.g. Eph 1:9-10; 3:1-10). In a number of places, Paul states that several elements in the Gospel, and even the Gospel itself, was hidden in the past, but now, in light of the coming of Christ, is made known. In other words, we must balance two biblical emphases simultaneously: the Gospel was *promised* beforehand and *clearly* revealed through the prophets in the Scriptures (see Rom 3:21), while at the same time, it was *bidden* in the Old Testament and thus not fully known until it was disclosed in the coming of Christ (Rom 16:25-27).

How are we to bring these two ideas together? Obviously much needs to be said at this point. However, I want to suggest that *one* of the ways that these complementary themes are held together is through the use of typological structures (see e.g. Rom 5:14; 1 Cor 10:6, 11; 1 Pet 3:21; Heb 8:5; 9:24). No doubt, typology has been abused in the history of biblical interpretation; sadly, it often takes on the characteristics of allegory. But with that said, it is hard to deny that typology is *one* of the central means by which the eternal plan of God unfolds across history, linking the textual with the epochal and canonical horizons.

For our purposes, I will describe typology as symbolism rooted in the text and history, which points beyond itself and anticipates a future reference or fulfillment. In contrast to allegory, typology involves an essential or organic textual/historical relation between persons, events and institutions (types) of an earlier era in redemptive history with their ultimate fulfillment in the future, ultimately grounded in Christ (antitype).

Typology involves a *repetition* of the promise-fulfillment pattern of redemptive history so that various types may find their fulfillment in later persons, events or institutions, with an ultimate and final fulfillment in Christ. For example, Adam is

presented in Scripture as a type of Christ (Rom 5:12-21; 1 Cor 15:21-49). As redemptive history unfolds, other “little Adams” (the idea of repetition) show up on the stage of human history that take on the role of the first Adam (e.g. Noah, Abraham, Israel, David), but these “little Adams” are not the ultimate fulfillment. Instead, it is only in Christ that we have the “last Adam” — the one to whom all these other persons anticipated. In this way, the first Adam truly points beyond himself, but it is not until you see how Scripture itself, over time, develops the typological structure that you can precisely see how Adam points to Christ.

Typology also involves a lesser to greater quality, from type(s) to antitype. As one moves from Adam or David, from the prophets, priests or kings, across redemptive history, the last Adam, the true Davidic king, the great High Priest, Jesus Christ, is far greater than the types and shadows of the Old Testament. Wrath and grace increase, judgment and salvation are ratcheted up and the glory of the Gospel is seen in full display because Christ has come as the fulfillment of all God’s plans and purposes.

“To read the Bible
as unified Scripture
is not just one interpretative
option among others,
but it is *the* method
which best corresponds
to the nature of the text itself,
given its divine inspiration.”

Scripture culminates in Christ

Starting from the promise of redemption in Genesis 3:15; tracing God’s unfolding plan of redemption through the biblical covenants; unfolding the typological relationships between such people as Adam, Abraham, Moses, Israel, David, the prophets, priests and kings, as well as unpacking the typological relations between tabernacle, temple and sacrifices, we begin to see how God’s glorious and gracious plan finds its fulfillment in the coming of Christ. As we move from what the world was in creation to the disastrous effects of the fall; as we see how God’s redemptive plan unfolds across time through type and shadow, we begin to understand more about the identity and character of our great God as well as our human need and problem.

We discover through reading the storyline of Scripture how that which God has planned, though hidden in the Old Testament but also prophesied, is now fully revealed in our Lord Jesus Christ. It is in Christ and Christ alone that we discover that the desperate plight begun in the Garden of Eden now finds its solution, and that all the promises of God begun there and given through Abraham, now burst forth in the spread of the Gospel to both Jew and Gentile, in anticipation of the new heaven and the new earth. Truly, in reading Scripture this way, we discover what God intended all along, namely, that all of Scripture, if properly interpreted, must be understood in light of the person and work of our Lord Jesus Christ. 🙏



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Old Testament: **Christ** hidden

When we think of finding Christ in the Old Testament, we rightly think of classic messianic passages, such as 2 Samuel 7, Isaiah 9, 11 or 53, Malachi 3, etc. But to think only of those passages when finding Christ in the Old Testament would impoverish the Old Testament's presentation of Christ. Luke's statement (Luke 24:27): "Then beginning with Moses and with all the prophets, he [Christ] explained to them the things concerning Himself in all the Scriptures," distinctly implies that Christ is found throughout the Old Testament, not just here and there, now and then.

To ensure that we are accurately finding Christ in the Old Testament, we must turn to the authoritative interpreters of the Old Testament, namely Christ and His apostles, who see Christ throughout the Old Testament: as the Agent/Messenger of the Father and as the manifestation of the Father.

Christ as Agent/Messenger of the Father

Several passages in John's Gospel illustrate the principle of Christ, the Son, as the Agent/Messenger of the Father. John states that the Son is the spokesman of the Father (John 12:49-50). In fact, the Father does His works through the Son, "But the Father abiding in Me does His works" (John 14:10; also 9:3-4; 10:37-38). When the Father works, therefore, the Son also works: "My Father is working until now, and I Myself am working" (John 5:17), "For whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing" (John 5:19-20).

The works that the Son does, however, should not be restricted to New Testament events since this principle also applies to events in the Old Testament. For example, the Son is the agent through whom the Father created the universe. Moreover, the Father through the Son preserves creation and providentially directs the actions of all creation (John 1:3, 10; Col 1:16-17; Heb 1:3). Just as the Father works, therefore, in the New Testament through the Son, so He works through His Son in the Old Testament as well.

As the Agent/Messenger of the Father in all of Scripture, the Son acts under various titles and offices.

God, Lord, LORD

Since the Son is the agent of the Father and since the Son has the same divine essence of the Father, both divine titles, God (Elohim) and Lord (Adonai, Adon), and the divine name LORD (YHWH) are applied directly to the Son in the New Testament. Malachi 3:1 states that God will send a messenger to prepare the way before the Lord and that the Lord Himself will come to His temple. Mark 1:1-3 identifies that messenger as John the Baptist and the Lord as Christ, the Son of God. In Hebrews 1:8, 10, the apostle, demonstrating the superiority of God over angels, says of the Son, "Your throne, O God" (Elohim, Ps 45:6). Two verses later, the apostle says again of the Son, "You, LORD, in the beginning laid the foundation of the earth" (Ps 102:25). Scripture (Ps 78:35) relates that in the wilderness Israel turned to God, their rock and redeemer. Paul (1 Cor 10:4) tells us that Christ was their rock who followed and nourished them in the wilderness. These verses, and many others, indicate that whenever we read of God (Elohim), LORD (YHWH) or Lord (Adonai, Adon) in the Old Testament, God the Son, the Agent of the Father, is in view.

This does not exclude the Father or the Spirit from such references – the Father works through the Son. Although many

read of God in the Old Testament as referring to the Father primarily or perhaps exclusively, the apostles read it of the Son, though not to the exclusion of the Father (and the Spirit). In Zechariah 2:10-11, the LORD sends the LORD to dwell in the midst of His people, "For behold, *I* am coming and *I* will dwell in your midst, declares the LORD. Many nations will join themselves to the LORD in that day and will become My people. Then *I* will dwell in your midst, and you will know that the LORD of hosts has sent *Me* to you." In these verses, as in so many others, the Father sends the Son to do His will.

Angel, Angel of His presence or Angel of the LORD

The term angel means messenger. The term may refer to earthly messengers — such as royal messengers — or it may refer to heavenly beings sent as messengers to accomplish God's will — angels. Finally, the term may refer to *the* heavenly messenger, from Whom all other messengers, earthly or heavenly, have their authority and commission. This messenger is

Christ. Malachi 3:1 calls Christ the Angel (Messenger) of the Covenant. Isaiah 63:9 refers to "the angel of His presence," who in His love and mercy saved (delivered) and redeemed Israel from Egypt. Scriptures never speak of angels, who in their love and mercy redeem Israel. This is the unique role of the Son as redeemer. Similarly, Moses (Exod 23:20-23) mentions an angel who will go before Israel into Canaan. This angel, however, is no ordinary angel. You must be very careful to obey his voice (Deut 18:15), He can forgive sins, He has God's name in Him and He will do everything to bring and to secure Israel in the land. The Angel redeems and cares for Israel; Christ did the same. This angel was Christ. Likewise, the Angel of the LORD has divine titles (Exod 3:2-6) and accepts worship (Judg 13:15-22), something ordinary angels refuse (Rev 22:8).

Word of the LORD

In general, the Old Testament uses the term, "Word of the LORD," in two ways: as the speech of God and as the Word of His power. Kaufmann Kohler, a Jewish theologian, describes the Word of His power, as "the creative word . . . an efficacious power apart from God, as was the angel or messenger of God." In other words, this creative Word functions as an agent/messenger of God, an efficacious power that carries out God's will. In Psalm 33:6, for example, the Scriptures state, "By the Word of the LORD the heavens were made." Also in Psalm 147:15, the Psalmist says, "He sends forth his command to the earth; His word runs very swiftly." God's providence over nature is accomplished by His Word, "Fire and hail, snow and clouds; Stormy wind, fulfilling His Word" (Ps 148:8). God's Word heals and delivers His people (Ps 107:20). God's Word effects His will, so that "it will not return to Me empty without accomplishing what I desire, and without succeeding for which I sent it" (Isa 55:11). Certainly, this is the source for the apostle John's title of

"When we follow
Christ and His apostles
as our infallible guides,
Christ is found
throughout the Old Testament.
This should not surprise us —
He is the author
of the Old Testament,
the hope and promise
of the Old Testament,
the fulfillment
of the Old Testament."

Christ in John 1:1, “the Word.” Like the Word of His power in the Old Testament, John’s Word is divine, co-eternal with God, the Agent of all creation, the source of all life (John 1:1-4). In the Scriptures, God works through His Agent/Messenger. This Agent is Christ.

Various other titles

Some of these titles include David (Ezek 37:24; Hos 3:5), Branch (Jer 23:5; Zech 3:8), Wisdom (Prov 8:22-36), Son of Man (Dan 7:13), My Servant (Isa 42-53), to name only a few. Of course, Christ performs and fulfills many other titles and offices as God’s Agent in the Old Testament, especially, prophet (Deut 18:18), priest (Ps 110:4) and king (Isa 9:7). Since all prophets, priests and kings mediate between God and Israel, they are types of Christ, the Mediator between God and man. The Spirit of Christ was in the prophets (1 Pet 1:11) furnishing their messages and directing their ministries so that their ministry foreshadowed or typified Christ’s ministry. As a type of Christ, Isaiah’s rejection finds fulfillment in Christ’s rejection (Isa 6:9; Matt 13:14-15; John 12:38-40). The same could be said of the priests and kings, the Levitical priesthood being a type of Christ’s priesthood (Heb 8:1-6, especially His substitutionary atonement), the Hebrew monarchy, especially David (Hos 3:5) and Solomon (Matt 12:42), types of Christ’s kingship over the universe and His coming universal peace. Christ fulfilled all these offices and titles as the Agent/Messenger of the Father.

Christ as the manifestation of the Father

When people saw God in the Old Testament, whom did they actually see? The New Testament states that no one has seen the Father, except the Son (John 1:18; 6:46). Whom, therefore, did Isaiah see in the temple, and by implication, whom did others in the Old Testament see when they saw God? The answer from the New Testament is: they saw Christ. In fact, all manifestations of God in the Old Testament are manifestations of Christ.

Seeing God


At his call to the prophetic office, Isaiah saw the LORD in the temple. John 12:38-41 tells us that Isaiah saw Christ. Having quoted Isaiah 6:10, John, referring to Christ, states in verse 41, “These things Isaiah said because he saw His glory, and he spoke of Him.” Moreover, John’s description of the risen Christ in Revelation 1:17 parallels Ezekiel’s description of the LORD in Ezekiel 1:27-28. The reaction of both John and Ezekiel to seeing Christ and the LORD were identical, both falling to the ground without

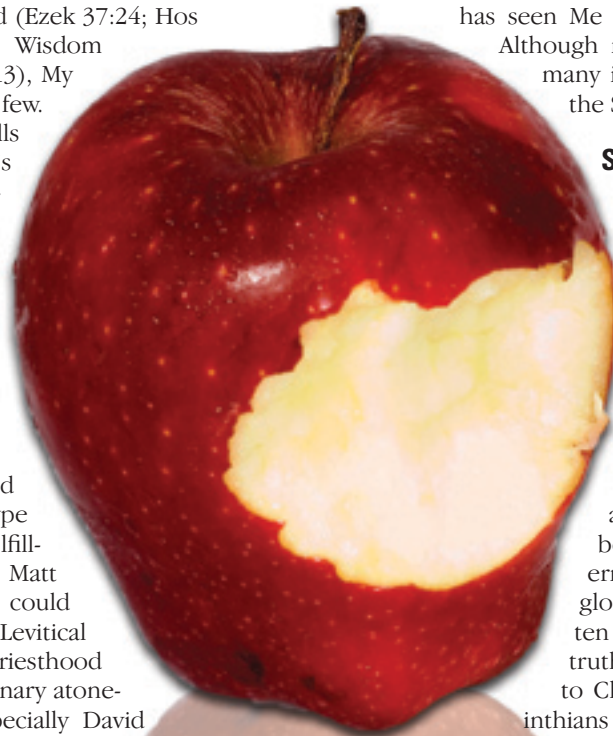
strength to get up. When the parents of Samson saw the Angel of the LORD, they correctly understood and stated that they saw the LORD (Judg 13:22). When they asked the Angel of the LORD His name, the LORD responded, “Why are you asking My name, it being Wonderful” (Judg 13:18). “Wonderful,” of course, is a messianic title in Isaiah 9:6. Finally, when Philip asked Jesus to show them the Father, Jesus responded, “He who has seen Me has seen the Father” (John 14:9).

Although no one has seen God the Father, many in both Testaments have seen God the Son (1 John 1:1-2).

Seeing the glory of God

At the completion of the tabernacle, the glory of the LORD filled the temple so that not even Moses was able to enter. Jewish and Christian theologians call this glory, the Shechinah (dwelling) glory of the LORD, since God especially manifested His presence by His glory dwelling in the tabernacle and the temple. John identifies this Shechinah glory as Christ Himself, “And the Word became flesh and dwelt (literally, tabernacled) among us, and we saw His glory, the glory as of the only begotten from the Father, full of grace and truth” (John 1:14). Similarly, Paul refers to Christ as the glory of God in 2 Corinthians 4:6, “For God, who said, light shall shine out of darkness, is the One who has shone in our hearts to give the Light of the knowledge of the *glory of God* in the face of Christ.” As the glory of LORD shined in the cloud to lead Israel (Exod 40:34-37), so Hebrews describes Christ as “the *radiance of His glory*.”

When we follow Christ and His apostles as our infallible guides, Christ is found throughout the Old Testament. This should not surprise us – He is the author of the Old Testament, the hope and promise of the Old Testament, the fulfillment of the Old Testament. “For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.” (2 Cor 1:20). 



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— 2 Cor 1:20



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New Testament: **Christ** revealed

One sometimes hears people express a desire to know exactly what Jesus said to the two men on the road to Emmaus following His resurrection. But if one wants to know how Jesus interpreted the Old Testament on the road to Emmaus, the easiest way to find out is to read the New Testament. This point is so important that its central implication needs to be made explicit: the New Testament indicates that its authors understand themselves to be reading the Old Testament the way that Jesus read the Old Testament.

Jesus and the Old Testament

When the authors of the New Testament quote, allude to or in some way echo the language and themes of the Old Testament, several points should be kept in mind by those of us who seek to understand how the New Testament appeals to the Old. First, the New Testament indicates that its authors learned to read the Old Testament from Jesus. All four Gospels give many instances of Jesus appealing to the Old Testament in various ways. He claims that He came to fulfill the Law and the Prophets (Matt 5:17). He quotes Isaiah to explain why people do not understand His parables (Mark 4:12). He claims that Moses wrote about Him (John 5:46). After the resurrection,

Jesus explained the things concerning Himself in the whole of the Old Testament to the two men on the road to Emmaus (Luke 24:25–27), and after that He opened the minds of His followers to understand the Old Testament (24:45).

If the New Testament authors learned to read the Old Testament from Jesus, then wrote their accounts from that perspective, would it not follow that the interpretive stance and methods modeled by the apostles should also be adopted by those who are devoted to the teaching of the apostles? Would it not seem that the authors of the New Testament intend to provide examples of how the Old Testament should be read, so that their readers will learn how to read the Old Testament?

The apostles and the Old Testament

For various reasons, the way the authors of the New Testament understand the Old is not always clear to us as we read the New Testament today. Because of this, some interpreters of the Bible suggest that only the inspiration of the Holy Spirit enables the New Testament authors to make the claims they do about the Old Testament being fulfilled in Christ and the church. These interpreters hold that if the Old Testament were interpreted correctly (read: the way that they themselves do) it would not lead to the claims made by the New Testament authors. But since the New Testament authors are inspired, they can make these claims, even though these claims really make no sense. This line of argumentation is then customarily followed with the admonition that since we are not inspired by the Holy Spirit, we have no business reading the Old Testament the way the authors of the New Testament do.

I would humbly suggest that perhaps those who make these kinds of assertions have not fully understood the Old Testament, the New Testament or the methods of interpretation used in both Testaments. I do not mean to imply that these interpreters lack sincere piety, intelligence, training or academic rigor. The issue seems to be one of perspective.

Interpretive perspectives

If one adopts the perspective that the Bible should be read like any other book, or that it should be read the same way that any other piece of ancient Near Eastern propaganda would be read, this perspective is going to determine the boundaries of interpretive possibilities. If, on the other hand, one adopts the perspective that the Bible tells the true story of the world, that beginning from Genesis 3:15 God announces his plan for a seed of the woman to break the back of evil by crushing the head of the serpent, that the word “seed” can refer to *both* individuals and groups, that the Old and New Testaments are full of typological interpretation that highlights the historical correspondence between and the escalation of the significance of divinely intended patterns of events, then the interpretations of the Old Testament seen not only in the New Testament but also in the Old Testament itself begin to make more and more sense.

The less sense these things make to us, the more time and patience we must give to the careful study of these texts. We must not prematurely conclude that the internal logic of these texts is fallacious — the authors of the Bible wrote to persuade their contemporaries. Some think that human intelligence has evolved such that modern man finds the logic of ancient man to be utter nonsense. This is nothing more than what C. S. Lewis dubbed “chronological snobbery,” and it owes more to a Darwinist than to a biblical worldview. If we will take the time to understand the biblical authors, the internal coherence of their claims will be vindicated.

Jesus modeled the interpretation of the Old Testament pursued by the apostles and others who wrote the books of the New Testament. In other words, the authors of the New Testament learned to read the Old Testament from Jesus. These interpretive methods, however, were not new to Jesus, but may also be seen in, for instance, the way that Isaiah interprets Deuteronomy.

A messianic perspective

“... the Old Testament
is a messianic document,
written from a
messianic perspective in
order to provoke
and sustain
messianic hope,
and the New Testament
claims that these hopes
are fulfilled in
Jesus and the church.”

If a modern scholar suggests that Jesus’ interpretation of the Old Testament is somehow illegitimate, stick with Jesus and His interpretation. After all, as Christians we believe that He is God! Not only did the New Testament authors learn how to interpret the Old Testament from Jesus; the Holy Spirit inspired them as they wrote. Jesus promised His followers that the Spirit would teach them all things (John 14:26) and lead them into all truth (16:13). If a modern scholar suggests that an interpretation learned from Jesus and inspired by the Holy Spirit is somehow illegitimate, stick with the inspired guys.

This does not mean that we automatically understand the Old Testament, nor does it mean that we automatically understand how Jesus interpreted the Old Testament. It does mean that we will commit ourselves to reading and re-reading both the Old Testament and the New Testament’s interpretation of the Old. This reading and re-reading is best pursued under the

assumption that there is an internal coherence to the New Testament’s understanding of the Old Testament, an internal coherence that we might not yet see but that is nevertheless there. We must read and re-read until, rather than understanding the Bible in terms of our world and our experience, we understand our experience and world in terms of what the Bible says. The closer we get to that end, the more we will see that the Old Testament is a messianic document, written from a messianic perspective in order to provoke and sustain messianic hope, and the New Testament claims that these hopes are fulfilled in Jesus and the church. Indeed, all the promises of God are yes and amen in Jesus. 🙏



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Biblical counseling: Centering cure on Christ

Evangelical Christians affirm that conversion takes place by God's grace, with man's works not contributing at all. But there is less consensus on how the sanctification process takes place. What role does God's grace play, and what role do man's works play? What is the difference between man-centered, moralistic obedience and Christ-centered, gracious obedience? We naturally speak of the need to "preach Christ," but how can we also "counsel Christ"?

Hearing the music of the Gospel

The mercies of God come through a Person, who comes in person to restore peace. He alone touches deep enough to untangle everything that troubles us. When Jesus opened the minds of His disciples to understand the Scriptures, He explained to them the gracious things concerning Himself. The Bible is *about* Jesus Christ, Savior and Lord. Therefore, counseling, like all ministry, must be essentially *about* Jesus Christ if it is to be true, biblical and helpful.

Four facets of Christ's grace

To counsel Christ does not mean that every third sentence contains the word "Jesus." But it does mean that Christ's grace – in word, in attitude, in intention, in action – is the atmosphere and goal of your counseling. The grace you offer people has many facets. Let me mention four.

First, *God's past grace to sinners demonstrates that He is for us.* What Jesus once did is not only significant for our initial coming to faith, but He continues to reshape us. For example, 2 Corinthians 5:14-15 identifies past grace as the power at work

in transforming our present Christian life: “*The love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf*” (emphasis mine). Past grace gives you the ability to fearlessly see yourself in the mirror of God’s gaze and gives you a reason to become different. Past grace keeps inviting you to need Him and to trust Him.

Second, *God’s present grace to sinners demonstrates that He is with us and in us*. How do you know He is with you? The love of God has been poured into our hearts through the Holy Spirit who was given to us, by whom we cry out, “Abba, Father” (Rom. 5:5; 8:15). The good news is not simply what happened long ago and far away. What Jesus now does reshapes what we think, feel and do. The Holy Spirit produces fruit here and now. Present grace nourishes and empowers your faith to work through love.

Third, *God’s future grace to sinners demonstrates that He will come to us*. How do you know that He will come for you, that He will make right all the wrongs that rise up within you? “We know that when He appears, we will be like Him, because we will see Him just as He is” (1 John 3:2). The good news is not simply past and present. What Jesus will do reshapes what we do. How will you hang in over the long haul, growing wiser until the end? Future grace beckons you.

Fourth, *God’s past, present and future grace to sufferers demonstrates that He bears the cry of the afflicted*. Grace is not only a mercy to sinners, but a mercy to sufferers. Jesus is a refuge for the afflicted, defends the innocent, feeds the hungry, heals the sick, raises the dead. Our need as sufferers meets God’s protection. In the past, He showed such mercies, in part to give us hope today (1 Cor. 10:11; Rom. 15:4). Right now He helps, comforts, heals and encourages. Someday He will act decisively to remove all heartache and to bring all joy to pass (Rev. 21:4). His mercies to the broken change the way you face whatever afflicts you.

The Gospel’s place in counseling

What is the place of Christ’s good news in biblical counseling ministry? That is rather like asking, “What is the place of water and carbon in human physiology?” The Gospel of Jesus should be the fundamental stuff of counseling. Counseling that lacks Jesus, however skillful, is not wise. Counseling based on what God does and says will be composed of grace. Why do people sometimes wonder whether grace is central to the Christian life and to biblical counseling? Here are two reasons.

A narrow perspective

First, for many people the Bible functions within a narrow scope. It gives a religious formula to “get people saved,” and then tells us what to believe doctrinally and do morally. From that perspective, all a “biblical” counselor might say to people is, “Here’s how to accept Christ so that you’ll go to heaven. Now, until that day, here are the rules.” But such moralizing and spiritualizing flies against the Bible’s real call. God never tacks willpower and self-effort onto grace. His words are about all of life – both sins and sufferings, both fruitfulness and bless-

ings – not some religious sector.

What happens as the scope and relevance of your Bible expands? God’s self-revelation becomes the environment you live in. His promises become the food you live on, amid your pointed struggles with both sin and suffering. God’s commands become the life you live out. Biblical counseling worthy of the name ministers God’s promises and power, changing people inwardly and outwardly.

Equating obedience with moralism

Here is a second reason some people wonder about the place of grace in biblical counseling. Counseling that thinks biblically aims for practical obedience. Faith must work out into action, into love. Many people think that emphasizing obedience to God’s commands equates with moralism. But when *God* calls for our obedience and a holy life, does that mean He is ignoring or contradicting the grace of His own Gospel? May it never be!

Free grace – past, present and future – is effective grace. The gracious Master learned obedience through what He suffered, and remakes disciples into His “image.” To obey this Savior is simply to become like Him: more loving, wise, honest, constructive, purposeful, just, merciful.

What is the alternative to such tangible, sweet obedience? It is no treat to be forgiven adultery, and yet remain adulterous.

It is no glory to God to forgive anger, and yet leave a person irritable, explosive and self-righteous. It is no honor to the Gospel if anxiety can be forgiven, yet someone remains a nervous wreck. It is no advance for God’s kingdom to forgive self-centered people, if they do not learn how to consider the interests of others. It does no good to the world or the church if a forgiven war-maker does not learn how to become a practical peacemaker.

These are long journeys, but the direction of grace is always towards obedience to God’s law of love. None of these changes mean perfection until Jesus returns. You will need new mercies every morning. But there is substantial healing amid the ongoing struggle. Change isn’t always dramatic. Small choices count. Biblical counseling serves such practical transformations as the Spirit produces His desires and fruit in us.

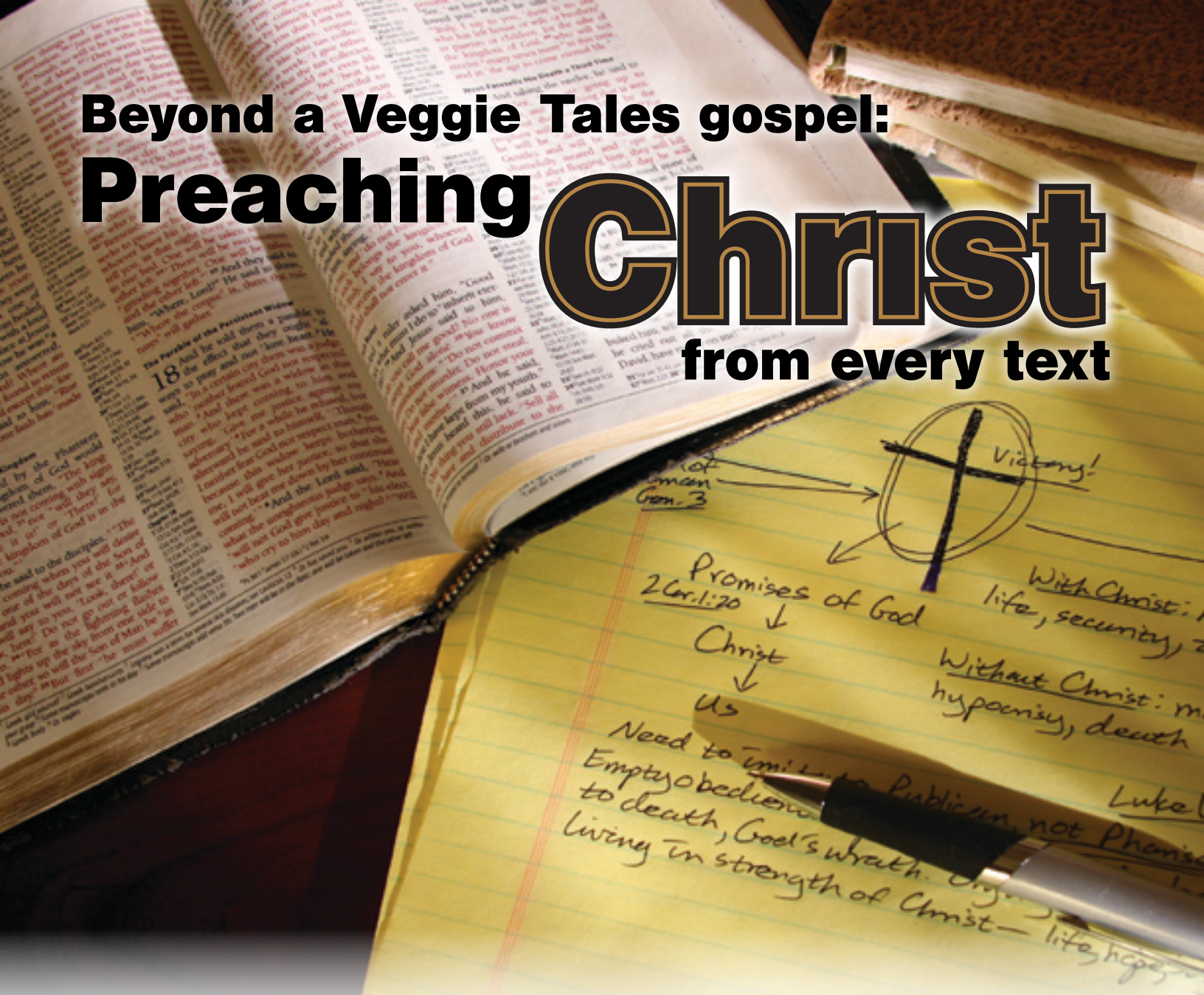
Christ, the center of both Scripture and counseling

Biblical counseling carries the gracious message of a gracious Savior. The Bible equips us to minister the whole, wise counsel of God. When you counsel, you represent, incarnate and bring the living Redeemer to people who need Him. You are working for the joy of those you counsel. To serve the purposes of the Spirit and the Word, you must bring Christ. Such counseling merits the label Christian, because such a life is the Christian life. 📖



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Beyond a Veggie Tales gospel: Preaching **Christ** from every text



Have you ever seen the episode of “Veggie Tales” in which the main characters are martyred by anti-Christian terrorists? You know, the one in which Bell Z. Bulb, the giant garlic demon, and Nero Caesar Salad, the tyrannical vegetable dictator, take on the heroes for their faith in Christ. Remember how it ends? Remember the cold dead eyes of Larry the cucumber behind glass: pickled for the sake of the Gospel? Remember Bob the tomato: all that remained was ketchup and seeds?

No, of course you don’t remember this episode. It doesn’t exist — and it never will. It would be considered too disturbing, too dark, for children. Instead, the Veggie Tales episodes we’ve all seen are bloodless. They take and use biblical stories and biblical characters, but they mine the narrative for abstractions: timeless moral truths that can help children to be kinder, gentler and more honest. There’s almost nothing in any episode that isn’t true. But what’s missing is Jesus.

There’s plenty of Veggie Tales preaching out there, and it’s not all for children. As a matter of fact, the way we teach children the Bible grows from what we believe the Bible is about — what’s really important in the Christian life. There’s also such a thing as Veggie Tales discipleship, Veggie Tales evangelism, even erudite and complicated Veggie Tales theology and biblical scholarship. Whenever we approach the Bible without focusing in on what the Bible is about — Christ Jesus and His Gospel — we are going to wind up with a kind of golden-rule Christianity that doesn’t last a generation, indeed rarely lasts an hour after it is delivered.

Preaching Christ doesn't simply mean giving a Gospel invitation at the end of a sermon — although it certainly does entail that. It means seeing all of reality as being summed up in Christ and showing believers how to find themselves in the story of Jesus, a story that is Alpha and Omega, from the spoken Word that calls the universe together to the Last Man who governs the universe as its heir and King.

Hidden in Christ or condemned before God

No human being can live without stories, without a central narrative explaining his existence and his place in the world. Most of these stories are self-justifying and false, perversions of the story of Christ. But no one can live without such a story, and so human beings in their rebellion make up narratives. For some, it is the story of the dawning of a classless society. For some, it is the story of a thousand-year Reich. For some, it is the story of a feminist fight against patriarchy. We are all longing for a past, a future and a storyline that makes sense of it all.

According to the prophets and apostles, that story is the story of Christ. We will either find ourselves, as Paul puts it, "hidden in Christ" — so that His ancestors are our ancestors, His life is our life, His sacrificial crucifixion is our crucifixion, His resurrection is our resurrection — or we will stand before God with our own identity, our own history, our own "righteousness" and our own "justification." The question is whether we stand before God on our own, or with a Mediator. That's what the Gospel, and all of reality, is ultimately about. Paul knew,

exactly what Abraham, Isaac, Moses and David saw dimly before them, that in Jesus "all the promises of God find their Yes" (2 Cor 1:20).

Why is this so important? Why can't I simply say true things from the Scripture without showing how it fits together in Christ? It is because, apart from Christ, there are no promises of God. In his temptation of Jesus, Satan quotes Scripture and he doesn't misquote the promises: God wants His children to eat bread, not starve before stones; God will protect His anointed One with the angels of heaven; God will give His Messiah all the kingdoms of the earth. All this is true. What is satanic about all of this, though, is that Satan wanted our Lord to grasp these things apart from the cross and the empty tomb. These promises could not be abstracted from the Gospel.


The people in our pews can go to hell clinging to Bible verses abstracted from Jesus. One can read the message of Psalm 24: "Who shall ascend to the hill of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and

does not swear deceitfully" (Psalm 24:3-4). Perhaps the Pharisee that Jesus mentions had this verse in mind when he stood in the Temple, next to the repentant publican. Perhaps the Pharisee, and his successor on the altar at First Baptist Church, can say, "Thank you God that I can approach you with clean hands and a pure heart." That attitude is damning. It is damning not because it is not true — it is. It is damning because there is only one Man who can stand before the holiness of God, only one Man with a pure heart and clean hands, only One who is the righteousness of God. If I pretend to come before God apart from Him, as though this text and a thousand more like it applies to me outside of Jesus Christ, I will only find condemnation. But, hidden in Christ, this promise is my promise. When I cry out with the publican, "Have mercy!" and find myself in Christ, then everything that God has promised to Jesus now belongs to me.

Prosperity in Christ

The prosperity Gospel teacher on the airwaves attempts to bypass Jesus, pointing to promises of length of days and wealth beyond measure for those who are blessed of God. The grinning televangelist tells the cancer-stricken mother that if she is blessed by God, she'll be healed. He tells the laid-off factory worker that if he is blessed by God, he will prosper. He cites verses from Deuteronomy, verses that are the inerrant Word of God, but verses that point to an inheritance that belong to the Blessed One, to Jesus of Nazareth. If I am in Christ, then a health-and-wealth prosperity Gospel is indeed what I receive, but more health and more prosperity than Joyce Meyer or Kenneth Copeland can ever conjure up. In Christ, I am raised from the dead — and will one day be resurrected with Him. In Christ, I have the ends of the earth as my inheritance, with Him at the right hand of the Father. At His coming, those promises will be received by sight as well as by faith.

As we teach and preach and disciple and evangelize, let's preach the whole Bible — every verse. And in every verse, let's show how God keeps His promises in Christ. Let's not simply teach our people how to be moral or how to be well-tempered or how to be authentic or how to put the erotic energy back into their marriages. Let's teach them how to find themselves in Christ, to conform to His life and to follow His steps through His Spirit, looking always to His cross, His resurrection and His glory. Let's put aside the cartoons, whether in our children's programs or in our Sunday morning sermons, and proclaim Christ.

Let's reclaim the narrative of Scripture, all of it, and let's remember what it — all of it — is about: not a set of ethereal doctrines or a compilation of ethical principles or a guidebook of psychological tips but a Person who was dead and is now alive. Let's anchor our lives in that story and sing with our brothers and sisters around us, "I love to tell the story ... because I know it's true." 



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Christ

as Warrior-King: Preaching Christ from Judges

What do a left-handed assassin (Judg 3:12-30) and a head crushing wife who is grotesquely handy with a tent peg and a hammer (Judg 4:17-22) have to do with the Gospel of Jesus Christ? This is a dilemma with which every person preaching, teaching or studying the book of Judges has to grapple. One response is to suggest that Judges is simply sub-Christian literature. Evangelical Christians who believe in the inerrancy of the Bible reject that proposition but frequently express squeamishness with the notion that the book reveals deliverers who can genuinely be called heroes of the faith along with the prophets and patriarchs (Heb 11:32-35).¹

Without a doubt, few verses from the book of Judges ever make it on Hallmark greeting cards or will accompany Precious Moments Jael figurines. The warfare, blood, gore and wide-eyed depiction of sin and costly salvation in the book of Judges does not fit well with much of the baptized sentimentality passed off today in the name of Christianity. But the actual biblical story is one of cosmic warfare and kingdom conflict from beginning to end, one in which the promised Seed born of woman, the great Warrior-King, crushes the head of the Serpent and destroys his parasitic kingdom (Gen 3:15; Rom 16:20; Rev 12:9). After His crucifixion and resurrection this Jesus issued His followers a battle plan in this cosmic warfare known as the Great Commission (Matt 28:18-20).

When the book of Judges is considered as a part of the fabric of the grand narrative of redemptive history, then the book's dramatic, suspense-filled stories of sin, salvation and violent warfare do not seem as foreign to us as followers of Jesus. Throughout this narrative there are twists and turns, trials and triumphs, myriads of authors, diverse settings and genres of literature, but every word of the Scriptures must be

understood in the context of one storyline that centers on Jesus and His Kingdom (Luke 24:25-27; 44-47).²

Interpreting the book of Judges through the lens of the person and work of Jesus of Nazareth, then, we do not have to wonder whether or not the message of Judges is applicable for believers more than 3,000 years after it was written. The apostle Paul reminds us that events in Old Testament history were “written down for our instruction, on whom the end of the ages has come” (1 Cor 10:11). God designed all Old Testament narrative, including Judges, to be interpreted in light of Jesus Christ, the One who, in His very person, brought the glory of the age to come into this present evil age.

What did Judges do?

The traditional title of the book as “Judges” does not aid our understanding of the book’s Christocentric focus.³ Far from being those who wear long robes and sit in clean, safe courtrooms, these judges were charismatic military leaders raised up as an expression of God’s mercy to deliver a stiff-necked and rebellious people.⁴ The book of Judges describes the task of the judges in this way: “Then the LORD raised up judges, *who saved them* out of the hand of those who plundered them (Judg 2:16),” and “But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, *who saved them*” (Judg 3:9). The LORD provided these warrior-saviors who fought for an undeserving people who could not save themselves. Rather than being titled “Judges,” the book could be fittingly titled “Saviors.”

These warrior-saviors functioned over a period of more than 300 years, from the death of Joshua to the rise of the monarchy in Israel. They were raised up during a period of rebellion and apostasy in Israel when the people “did evil in the sight of the LORD” (Judg 2:11; 3:7, 12; 4:1; 6:1; 10:6; 13:1). Their rebellion aroused God’s anger, and He chastised them by allowing them to be conquered and oppressed at the hands of foreign invaders. The people eventually cried out to the LORD who heard their cries and provided them warrior-saviors to deliver them from the hands of the enemy. And this cycle is repeated, again and again. The pervasiveness of the reality of Israel’s sin and rebellion must not be minimized by anyone who preaches Judges, but neither should the triumph and the heroism of the warrior-saviors God provided to deliver an undeserving people. The very framework of the book of Judges mirrors the framework of the Gospel of Jesus Christ which deals with the problem of sin by providing salvation through a Savior who defeats the enemy (Rom 3:23-24).

Skull-crushing, faith-exhibiting warrior-saviors

Seeing that the first promise of the Gospel was a declaration of a promised future Messianic Seed who would be born of woman, engage in mortal combat with the serpent and ultimately crush his head (Gen 3:15), it is apropos that death by head wound marches through the book of Judges with Sisera and Abimelech and continues in the Old Testament narrative

with the likes of Goliath and Absalom.⁵ Jael’s handiness with a tent peg on display in Sisera’s temple is described as the means God used to subdue the enemy (Judg 4:23) and leads to a song of praise in the next chapter (Judg 5:24-31). Throughout redemptive history there is a recurring echo of this glorious first promise, as seeds born of women crush the heads of the enemies of God (John 8:44). There are various saviors in the Bible who serve as types of the promised skull-crushing Savior, and the book of Judges is no different.⁶

Many modern commentators seem tormented by the fact that these warrior-saviors who are rescuing a rebellious people are so sinful and flawed themselves. After all, a reluctant farmer, a left-handed assassin, a sex-addicted strong man and other less than loveable characters provide us a rather strange list of heroes and saviors. Nevertheless, the text of Judges makes plain that these deeply flawed, odd people were indeed saviors of Israel (Judg 2:16; 3:9), liberating the nation from bondage to the enemies of God.

The Holy Spirit records for us the truth that these flawed warrior-saviors often had misplaced actions but not misplaced faith (Heb 11:32-35). In fact, they are a part of that great cloud of witnesses calling us to look unto Jesus who fulfills the promises in which they hoped (Heb 11:39-12:2). Their sinful actions and flawed reasoning remind God’s people that these God-given warrior-saviors were but echoes of the ancient promise that would be fulfilled in the incarnation of the Warrior/Savior/King who was a mighty horn of salvation raised up for us in whom there was no sin (Luke 1:69; 1 John 3:5).

Gospel faithfulness in Judges proclamation

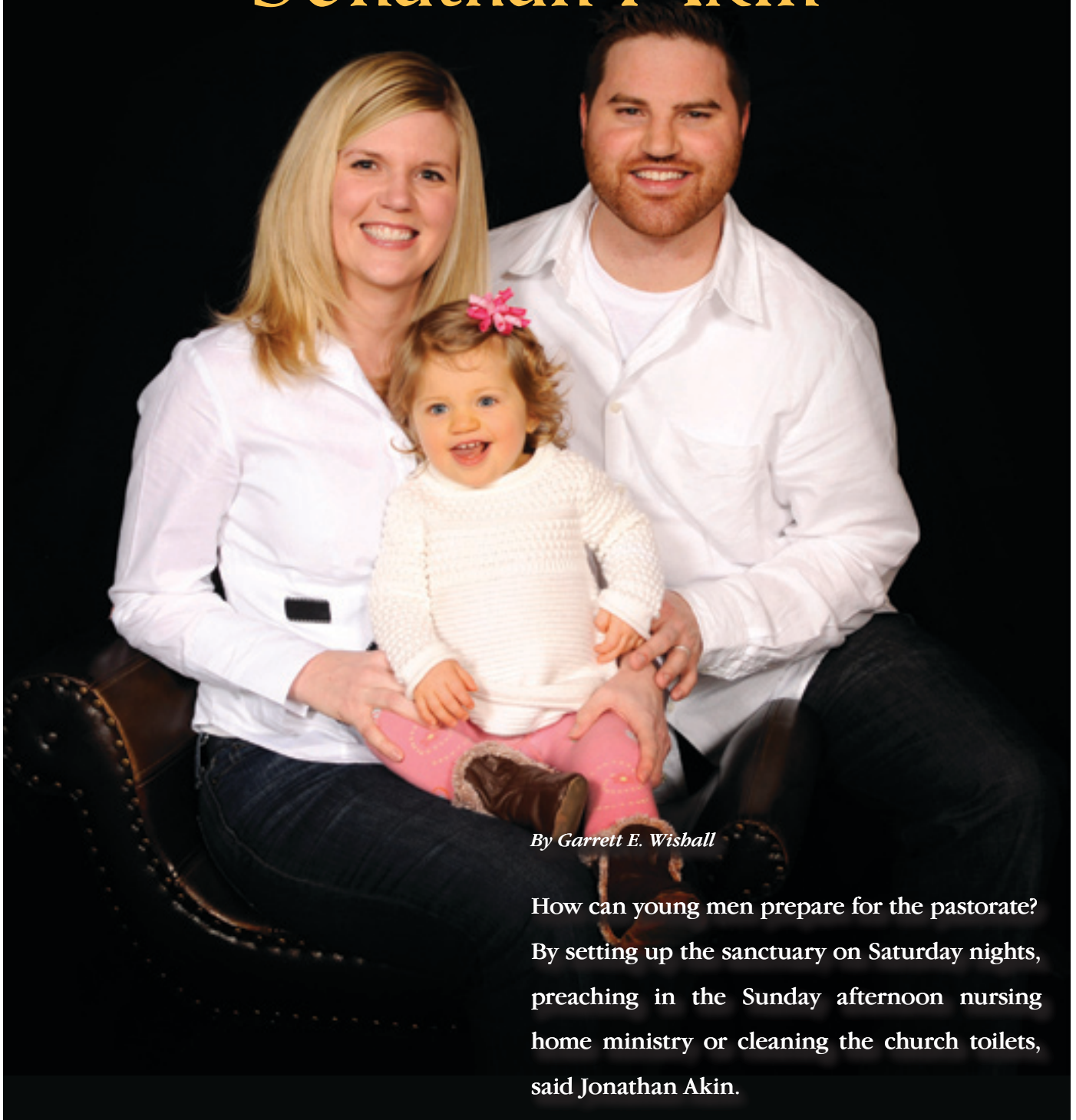
After I preached verse-by-verse through the book of Judges over a period of several months in the church in which I pastor, one elderly lady in our congregation stopped me after the last sermon with tears in her eyes and said, “That is one of the most powerful series of Gospel sermons I have ever heard in my life. Thank you, pastor, I understand the Gospel better.” Either that is a terrible indictment on my New Testament preaching or the book of Judges is a tragically neglected portion of the Word of Christ (Col 3:16) for the preaching of the Gospel. The narrative surrounding each warrior-savior in the book of Judges provides a suspense-filled, literarily rich, inspired Word from God for proclaimers of the Kingdom of Christ. The book of Judges is messy and bloody, but so is Christianity. As much as we wince at the sin and rebellion we read about in the book of Judges, the picture of our own hearts is desperately wicked and the only answer is a Warrior-Savior with a bloody robe who says, “it is finished” (John 19:30). 🏹

“As much as we wince
at the sin and rebellion
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Proclaiming Christ in the local church: Jonathan Akin



By Garrett E. Wishall

How can young men prepare for the pastorate? By setting up the sanctuary on Saturday nights, preaching in the Sunday afternoon nursing home ministry or cleaning the church toilets, said Jonathan Akin.

"I think they need to be involved in local church right now, at a servant level first," he said, speaking of seminary students looking at the pastorate. "They should not be expecting to be getting preaching opportunities right off the bat. They need to serve, whether it is in Awana, or setting up or teaching a Sunday School class.

"I also think they need to be involved in missions work and then take every opportunity they can to preach. This does not have to mean Sunday morning pulpit preaching. If they are willing to take what looks like menial assignments, then that will help them prepare."

Akin, 27, is a Ph.D. student in Old Testament at The Southern Baptist Theological Seminary and also serves as lead pastor at Highview Baptist Church's Valley Station campus in Louisville. The Dallas native earned an advanced master of divinity from Southern in 2006 and a bachelor's from Boyce College in 2004.

Akin began serving at Highview in the college department, doing setup for events and helping wherever he could in that ministry. Akin preached for two years in Highview's prison ministry at the Jefferson County jail and said that work — combined with a mission trip to the Philippians during his third year at Boyce — taught him how to preach.

Akin grew up in Dallas where his father Danny Akin served as dean of students at Criswell College. The Akins moved to North Carolina while Jonathan was in middle school, when his father accepted a teaching position at Southeastern Baptist Theological Seminary, the school where he now serves as president.

Akin became a Christian at age 5, an experience he believes was his true conversion, and was baptized a few years later. Akin said he greatly appreciates the influence of both of his parents on his life and Christian development and counts both of them as heroes.

"The things that I appreciated most about my parents are that one, they made it a priority to spend time with us," he said. "My dad coming to our ballgames was huge. Watching college football on Saturday mornings was also huge. My dad has affected everything that I do and am. I had a great relationship with him. My dad taught me how to read the Bible, to pray and to witness. The biggest thing in that area (spiritual growth) is that he would read the stories of the

Bible to us. The thing that I learned most from my mom is that she is the biggest servant. She exemplifies Philippians 2:5 more than anyone I have ever met."

Initially, Akin attended the University of Kentucky in Lexington, but while he was there, he sensed the Lord leading him into vocational ministry.

"I never had a significant period of rebellion, but I experienced a season of rebellion in my freshman year at Kentucky," he said. "I knew I was rebelling, and after a month I turned away from that. I had been planning on getting a political science degree, but I began to really pray about what God wanted me to do. I spent a week praying and fasting. I was reading in the epistles and read 1 Timothy 3 about anyone who desires to be a pastor desiring a good thing and I decided I wanted to do that."

Akin started at Boyce in the fall of 2000 and graduated from Southern's

**"I think the most
important thing
is that you
know, love and
preach Jesus."**

undergraduate institution four years later. During his last semester at Boyce, Akin met his wife-to-be, Ashley Madon, and they married a year later. Today, they have a one-and-a-half year old named Maddy.

In 2002, while he was still at Boyce, Akin became director of Highview's east campus. This position entailed leadership over setup in Christian Academy of Louisville's auditorium, where the campus was meeting at the time, and oversight of greeters and altar counseling training.

In 2005, Highview was looking to establish a campus in the west end of Louisville, and in the fall of that year the church leadership began to discuss the possibility of a merger with Valley Station Baptist Church. In February 2006, the vote passed in both the Valley Station and Highview congregations and High-

view Senior Pastor Kevin Ezell offered the lead pastor position at the Valley Station campus to Akin.

"The last Sunday night of March, we did a dedication/celebration service. All of the Highview campuses came and packed out the service," Akin said. "My dad came in and preached the dedication service from 1 Peter 5. We had a great service, and I started preaching the next week."

Highview now consists of one church, meeting at six different locations. Ezell serves as the senior pastor, and there are lead pastors at each campus. The lead pastors preach and are in charge of pastoral ministry at each campus, and Highview holds a quarterly combined worship service, Akin said.


The same Scripture passage is preached at each campus on Sundays, and each Tuesday Akin said the lead pastors at each campus meet with Ezell to discuss that week's sermon text.

"We preach the same text, but our sermons have their own distinct flavor," Akin said. "All of the campuses are different. The crowd at Valley Station is unique, as are the other campuses, so our application is different. Each lead pastor does hospital visitation, outreach and counseling. The congregation at the Valley Station campus looks to me for leadership."

Akin also teaches preaching classes adjunctively at Boyce. He is on track to walk with his doctorate in spring of 2010 and while he would like to continue to teach some, his ministry passion is service in the local church.

Akin said he is learning that pastors must love Jesus, love the specific people in their congregations and love the lost to practice faithful Gospel ministry.

"I think the most important thing is that you know, love and preach Jesus," he said. "The thing I am learning the most right now is that we need to see the entire Bible as fulfilled in Christ. I don't think there is any way to do legitimate preaching that is authoritative over those in the pew, unless it is centered in Christ. I think God's purposes in Jesus define everything that we do.

"Second, I think you need to love people and love a local body of believers. Love people and the local church, even with all their faults. Third, love the lost. Romans 10:14-17 dictates that we have to get the Word to people or they will never be saved." 

Where art and theology meet: Steve Halla

By Jeff Robinson

The man in the yellow and black spandex pants laid aside his guitar, stood at the front of the stage and spoke at a rapid pace into the microphone.

Having just belted out a set of heavy metal rock and roll on his group's "To Hell With the Devil" tour, the man was a curious mass of sweat and curly "big hair" of the sort that typified 1980s music. But he spoke frankly to his audience on a topic that seemed equally curious at a rock show: the deep sinfulness of man and the redeeming grace of God.

The man was Michael Sweet, lead singer of the Christian metal band Stryper, and his message on this spring night in 1987, by God's tender mercy, took root in the heart of high school sophomore Steve Halla.

"His message was clear, direct and to the point," Halla said. "I remember hearing that message and praying to receive Christ right there on the floor in the middle of Mecca Arena in Milwaukee. I can honestly say, going home that night I was a changed person.

"At the time I didn't quite know what was happening. I shared the experience with my parents and almost instantly after that concert was over, I became very involved with our youth group. Any opportunity to serve, I wanted to get involved. Church became almost my livelihood afterward."

The circumstances of Halla's conversion are something of a microcosm of his life. Halla, who now serves as assistant professor of philosophy at The Southern Baptist Theological Seminary, can plot clearly the story of his ministry along a two-sided line that, for many years, separated his love for theology and his deep passion for the arts. Since his graduation from high school, the two had always lived in tension.

"Right before graduation part of me felt called into ministry and part of me felt called to pursue art," he said. "The one thing I seemed to be most gifted at was art. It seemed to come very easy to me and most people who knew me assumed I would pursue some sort of career in graphic design or something of that nature.

"But I was torn between art and ministry. I got advice to the effect that if I could do one, I couldn't do the other. I was told that if I was going to pursue ministry then my art could become a hobby that I could do on the side or if I pursued the arts, then any ministry would have to be on the side through my local church."

Unable to reconcile the seeming dichotomy, the desire for ministry temporarily won out and Halla attended Moody Bible College, where he graduated with a degree in Christian education. Still, Halla found the urge for art to be irrepressible.

"Any time I had some spare time in my schedule, almost intuitively I would grab my stuff and run down to the Chicago Institute of Art," he said. "I would visit the art museums and take notes. So in my free time I would eat up any portion I could with art. I was just naturally drawn to it."

Halla met his wife Kathy, a fellow Moody student, while on a trip to Israel

the summer after graduation. Following marriage, Halla enrolled at Dallas Theological Seminary where he studied historical theology with an eye toward teaching.

After three years at DTS, the old urge for art boomeranged back into his heart and mind. Needing an outlet for it, Halla enrolled in wood carving classes at a studio in Plano, Texas, and fell in love with wood carving, the medium he pursues today. But his renewed participation in art had a residual effect: the ministry vs. art paradox returned.

"Going to that studio every Monday became by far one of the highlights of my week," he said. "I enjoyed it so much that when I was getting ready to graduate from DTS, I was in the exact same

"I began to see
all sorts of parallels and
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and that they were not
so far apart..."

position as I had been in high school. I had this deep interest in theology and church history and academics, but I had this equally strong desire and interest in the arts."

After completing his degree from DTS, Halla began pursuing a Ph.D. in art history at the University of Texas at Dallas. Later, he began to teach a drawing class at the school and DTS asked him to teach a systematic theology class. Little did Halla know that a harmonic conversion between theology and the arts was about to take place in his mind and ministry.

In teaching his art class, Halla drew on the rich biblical imagery found in classical art in the Western tradition. Through his advanced study of art history alongside his task of teaching art and theology simultaneously, things began to click for Halla.

"It could not have been more perfect," he said. "For me, suddenly these two interests began to merge. I was excited

about this and truly felt that it was by God's grace that I got into this program at UT-Dallas. I found a way that these two interests could be merged together.

"I would teach drawing at the university from noon until three o'clock. Then I would jump into my car and drive over to DTS and teach soteriology from six until nine o'clock at night.


"For the first two months I was doing this, it seemed like two completely different worlds, going from the art world to teaching theology. But by the time that semester was over, I began to see all sorts of parallels and bridges that one could make between the two subjects and that they were not so far apart as I had always been taught, but that the two did have a very interesting relationship."

Soon, he ran into an old friend, James Parker, professor of worldview and culture at Southern Seminary. Parker told Halla of the burgeoning arts and theology program at Southern Seminary and asked him to interview for a teaching position. At last, art and theology had reached a harmonious confluence for Halla.

Halla joined Southern's faculty in 2006. In his brief time at the seminary, he has made significant inroads into the Louisville arts community. Late last year he was asked to provide commentary on a major Louisville exhibition by Frederick Hart, one of the most renowned sculptors in American history.

He has also developed intimate friendships at Louisville's Speed Art Museum and is involved in the arts ministry at Sojourn Community Church, where Halla attends church with his wife and two daughters, Evelyn, 4, and Cora, 2.

Halla works at building relationships within the broader Louisville arts community with a dual aim: to help Southern students think biblically about aesthetics and the arts and to proclaim the good news of God's grace in Christ to the arts community.

"I've received a lot of feedback from people in the arts community who are becoming much more aware of what Southern is doing in the arts," he said. "I think they are a little surprised by it, but they are very encouraged by it. We are in a process now of trying to build very good relationships with people in that community and use it as a way for students to get a better understanding of the arts, but ultimately, to open up avenues to share the Gospel with the arts community." 

Lockwood transfers theological training to family ministry



Lockwood (far right) shares dinner with some young women from East Cooper Baptist Church.

By David Roach

What are the most helpful seminary classes for a person serving in the children's and family ministry program of a local church?

You might expect the answer to be practical courses in administration or teaching techniques, but for Liz Lockwood it was systematic theology classes where she studied evangelical feminism and the gender-role debate.

A two-time graduate of Southern Seminary who earned a master of divinity in 2004 and a master of theology in 2005, Lockwood has served since 2007 as children and family program ministry associate at East Cooper Baptist Church in Charleston, S.C., where she equips family ministry volunteers and leads a weekly community group for young adult women.

"I concentrated my studies, especially during my Th.M., on issues related to evangelical feminism and the gender-role debate," she said. "While my studies and research on the gender issue flowed from my systematic theology courses, I believe that those courses were absolutely crucial to my work in the local church. I spend a great deal of time with young women, and it is so critical to know what the Bible teaches about the roles of men and women in the home and in the church."

It was more than just the classroom aspects of her experience at Southern that prepared Lockwood for her current ministry, she said. One-and-a-half years of work at the Council on Biblical Manhood and Womanhood complemented her class-

room study of the gender issue, and working as administrative assistant to Southern Seminary President R. Albert Mohler Jr. from 2005-2007 reminded her that theology relates to every aspect of life.

"Working for Dr. Mohler was helpful in reminding me to see all things through a theological lens," she said. "For example, we cannot dissect our lives into silos of theology, education, entertainment and relationships. All areas of our lives naturally intersect, and if we are going to be a biblically-minded Christian, we must consider what the Word of God says first and all other things as secondary."

Some people may see ministry in a local church as a stepping stone to seemingly bigger opportunities, but Lockwood views things differently. Working in the local church is the high point of her calling, she said.

"It may seem a little odd to some, but serving in local church ministry is what I have wanted to do my whole life," she said. "Growing up as a pastor's kid, I was literally at church every time the doors were open and have always loved the experience of church and Christian community being woven into every aspect of my family's life. Whether here in America or overseas, I firmly believe that serving the local church is what the Lord has called me to, regardless of what the specific ministry role may be."

Though she does not know exactly what the future holds, Lockwood said she always hopes to serve in a place like East Cooper that trains believers to translate theological training into practical Christian living.

"I have been blessed to come to a church that provides multiple venues for personal spiritual growth, fellowship and ongoing theological training," she said. 🇺🇸

White takes Southern Seminary education to mission field



Brad and Cassie White help translate as a doctor examines patients at a medical clinic in a mountain community close to Volcano Tungurahua, about an hour outside of the city of Ambato, Ecuador.

By David Roach

Brad White has known since high school that God was calling him to foreign missions.

But he didn't know until recently how challenging missions would be or how vital theological education was for making disciples in even the remotest places of the globe.

After graduating from Southern Seminary in 2004 with a master of divinity degree, White headed to the Southern Conchucos region of Peru with his wife, Cassie, to serve as a strategy coordinator with the International Mission Board of the Southern Baptist Convention. There he planted churches among an unreached people group of more than 250,000 people and used his theological training to connect with a culture with virtually no Gospel witness.

"The greatest victories that we saw there were a few people coming to faith in each of the towns where we worked and seeing two of them baptized," White said. "We also considered that we had made progress in that we saw the groups begin to understand themselves as congregations."

The Whites continued their work in Peru for two-and-a-half years, but eventually logistical issues forced them to relocate to Ambato, Ecuador, where he served as a theological trainer. His main duty there was teaching small group Bible studies to Ecuadorian church planters — a task where he saw God use the Bible to change lives as students abandoned erroneous beliefs.

"I teach an average of 12 to 14 classes per week with one to eight people at a time," he said in February.

"The greatest victories that I have seen here are in the lives of my students who really appear to be growing in their knowledge of the Word of God and in their ability to teach it to others."

The Whites plan to return to the United States May 1 of this year for Brad to serve as associate pastor for Hispanic ministry and missions at Poplar Heights Baptist Church in Jackson, Tenn. White served as the church's first pastor to Hispanics from 1999 to 2001.


He sees his work in Jackson as a continuation of the same calling that took him to South America and said his work on the mission field reminded him how important the local church is to God's plan of evangelism and discipleship.

"One of the things that the Lord used to increase my longing to serve the local church was the fact that we were without a church in Peru," he said. "Of course we were working to begin churches, but we ourselves really were without a church. This caused us to reflect on how the local church is such an integral part of the Lord's plan for our lives."

White does not know where God will take him in the future, but he eventually wants to serve as pastor or associate pastor of an American church while continuing to use his Spanish-speaking gifts to impact native speakers.

Through all of his ministry endeavors, White has seen the practical benefit of a Southern Seminary education.

"I had a great experience at Southern, and I am truly grateful to the Lord for the seminary," he said.

"Most of all, my time at Southern equipped me to rightly divide the Word of truth. It equipped me to think biblically about the issues and challenges that I have faced." 

SOUTHERN NEWS AND NOTES

SBTS collegiate conference sets attendance record

By Jeff Robinson

The annual Give Me An Answer collegiate conference at The Southern Baptist Theological Seminary set another record for attendance this year.

More than 1,300 students from 23 states attended the school's annual conference, held Feb. 8-9, which addressed the topic "Immortal Combat: Is It Finished? Missions, Spiritual Warfare, and the Kingdom of Christ."

In the general sessions, Southern Seminary professors sought to answer questions ranging from "Do gender roles cross cultural boundaries?" to "Do we see missions in the Old Testament?" and "What are church planting options in the 21st century?" Other sessions examined Satan and spiritual warfare and the cost of discipleship in missions.

Students attended from as far away as Pennsylvania and Texas with 130 groups trekking to Southern's campus. Director of Admissions Scott Davis said the topic and sessions were well received by the large audience. The conference is an important recruiting tool for the seminary, with 10-15 percent of students who enroll at Southern Seminary listing the event as their first point of contact with the school, Davis said.

"The feedback was very positive," he said. "Some said it increased their appetite for God and others said the weekend helped them decide about their calling to ministry. Some had said our numbers would be down because we were talking about missions, but I feel like it was extremely well received. We had more groups than ever and a record attendance."

Southern Seminary President R. Albert

Mohler Jr. and Theology School Dean Russell D. Moore served as keynote speakers. In his plenary session, Mohler pointed out that God manifests His glory through the salvation of sinners, making evangelism and missions a crucial enterprise for every believer.

"We are absolutely right that our motivation for evangelism is that there are people we know and people we love and people who we have not yet seen who are headed for hell," Mohler said.

"We understand what the stakes are. We understand the difference between heaven and hell. We understand that we too are sinners that deserve nothing but damnation and eternal punishment in hell, that it is the righteous demonstration of the wrath of God toward sin. But we understand that God in His mercy saved us through the blood of His Son." ❧



Aletheia leads students in worship at the Give Me An Answer collegiate conference, Feb. 9. More than 1,300 students, a record high, attended the annual event, which focused on spiritual warfare.
Photo by John Gill

SBTS gives \$100,000 for Union's rebuilding efforts

The Jackson Sun

The Southern Baptist Theological Seminary in Louisville, Ky., has made a \$100,000 contribution to Union University's disaster relief efforts after a Feb. 5 tornado caused an estimated \$40 million in damage to the Union campus.



Jennings Hall at Union University. BP Photo

The donation will be used to help rebuild the R.C. Ryan Center for Biblical Studies and to provide for the loss of biblical and theological materials contained there, according to a release.

The Ryan Center is located in Jennings Hall, which sustained considerable water damage when the tornado blew off most of


the building's roof.

"This gift means much to the entire Union family," Union President David S. Dockery said. "We are grateful to Dr. Albert Mohler and the Southern Seminary trustees for their support for the rebuilding of the campus, and particularly the restoration of the Ryan Center. We thank God for our friends at Southern Seminary and trust God's blessings on them."

Southern Seminary joins several other Southern Baptist-related entities who have invested at least \$100,000 in Union's rebuilding project:

LifeWay Christian Resources, the Southern Baptist Convention Executive Committee, GuideStone Financial Resources, Bellevue Baptist Church and

the Mid-South Baptist Foundation.

Baptist churches across the state of Tennessee and throughout the Southern Baptist Convention have been encouraged by SBC President Frank Page and Tennessee Baptist Convention President Tom McCoy to take a special offering for Union University's disaster relief efforts. 

New Urban Ministry Center named for the Dehoneys

By Garrett E. Wisball

The Billy Graham School of Missions, Evangelism and Church Growth has named its new Urban Ministry Training Center for the late Dr. Wayne Dehoney and his wife Lealice.

Dehoney, president of The Southern Baptist Convention from 1964-66 and long-time pastor of Walnut Street Baptist Church in Louisville, KY from 1967-85, died Nov. 15, 2007 at a health rehabilitation center in Louisville. He was 89.


Dehoney, a 1946 graduate of The Southern Baptist Theological Seminary, also served as chairman of Southern's Board of Trustees and as senior professor of evangelism and preaching.

"Dr. Dehoney's influence lives on through



Wayne Dehoney
(1918-2007)

the Dehoney Center for the Study of the Local Church," said Chuck Lawless, dean of the Graham School. "Through that center, the Graham School has had the resources to do all the evangelistic church studies that we have completed in the last 14 years. Now we are also honored to name our new Center for Urban Ministry Training after Dr. Dehoney and his wife Lealice."

Lealice Dehoney died less than one month before her husband on October 23, 2007 at age 82. They were married for 63 years. They are survived by two daughters and a son, Rebecca Richardson, Katherine Evitts and William Dehoney; four grandchildren; and two great-grandchildren. 

Southern Seminary Upcoming Events

April 28	Women's Auxiliary Luncheon
May 9	Boyce Graduation
May 16	Southern Graduation
June 10-11	Southern Baptist Convention, Indianapolis, Indiana
June 11	Southern Seminary Luncheon at SBC


Book by Mohler urges Christians to engage culture biblically

By Jeff Robinson

In his new book "Culture Shift: Engaging Current Issues With Timeless Truth," R. Albert Mohler Jr. compares Christians in America to Aristotle's fish: they spend all of their time in water, but do not know that they are wet.

In his first full-length book, released in January by Multnomah Books, Mohler, the ninth president of The Southern Baptist Theological Seminary, offers a remedy to Christian obliviousness by calling believers to engage the culture around them with the timeless wisdom of God's Word.

"We are swimming in one of the most complex and challenging cultural contexts ever experienced by the Christian church," Mohler writes. "Every day brings a confrontation with cultural messages, controversies and products. We are bombarded with advertisements, entertainments and the chatter of the culture all around us. We are Aristotle's fish."

In 20 essays — each comprising an individual chapter — Mohler exemplifies Christian worldview thinking on a number of current issues, ranging from abortion and biomedical ethics to science, pop theology and America's preoccupation with self. 



Mohler tells audience: “Resurrection non-negotiable”

By Jeff Robinson

Without the truthfulness of the bodily resurrection of Jesus Christ from the dead, there is no Christianity and no salvation for sinners, R. Albert Mohler Jr. told students and faculty during the annual spring convocation Jan. 29 at The Southern Baptist Theological Seminary.

Continuing a series on the Apostles Creed, Mohler, president of Southern, examined the phrase “the third day He rose again from the dead,” referring to the resurrection of Jesus. If the resurrection from the dead is not true, Mohler said, then Christ is still in the grave and Christianity is false and deceptive. Worse, if God did not raise Christ from the dead, sinners have no hope of salvation and will face God’s wrath, he said.

“It is the very ground of the church’s faith,” Mohler said. “Because He lives, we can face tomorrow. Because He lives all fear is gone. Because He lives the disciples were willing to die. Because He lives the martyrs were willing to

follow His example.

“If there is no resurrection, then close it up, sell the building, go home, eat, drink and be merry for tomorrow we die. Worse, we will face the judgment of God and we are found to

remain in the grave, we remain in our sins. No resurrection, no salvation, no victory — nothing.

“This is one of the non-negotiables of the faith; there is no way around the empty tomb.

There is no way to suggest that the tomb has been misidentified. There is no room for equivocation in understanding that this is a bodily, physical, historical resurrection.”

Three members of the Southern Seminary faculty signed the Abstract of Principles, Southern’s statement of faith, which was penned by founding faculty member Basil Manly Jr. and adopted by the school when it opened in 1859. Professors must sign the document, agreeing to teach “in accordance with and nor contrary to” its doctrines.

All three signatories teach at Boyce College, Southern’s undergraduate school: James A. Scroggins, Jr., Boyce College dean; Mark McClellan, professor of Christian theology and Missions; and Jim Orrick, professor of literature and culture. ☞



Southern Seminary professors prepare to enter Alumni Chapel for spring convocation. Photo by John Gill

be false witnesses of God...If the dead are not raised, then Christ is not raised, our faith is worthless and we are still in our sins. If Christ merely died for as a substitute for our sins, but

New Southern Seminary degree programs take Christ to culture

By Garrett E. Wisball

Seeking to spread the name of Christ to every element of society, The Southern Baptist Theological Seminary added in the spring semester two master of arts programs in theology.

Southern professors Peter Richards and Steve Halla said the master of arts in theology and law and master of arts in theology and the arts programs are designed to prepare lay church leaders and students for cultural engagement in law and the arts, respectively.

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration, said the new programs would help students to bring the kingdom of God into several important arenas.

“Jesus commanded His disciples to be harmless as doves, but wise as serpents. These two new degree programs equip Christians in two of the most difficult arenas for Christian engagement, law and the arts, to articulate the priorities of the kingdom of Christ in an age that blurs the lines between

true and false, beautiful and grotesque. The theological foundation these degrees will provide will be critical in enabling a new generation of culture-engaging Christians for kingdom action.”

Richards, associate professor of theology and law at Southern, said the theology and law degree will provide a solid grounding in theology with an eye to its applications in public life.

“Jurists, government servants, lawmakers and concerned citizens wrestle with perennial questions,” he said. “What is justice? Is there a higher ‘law of nature and of nature’s God’ to which human

laws and institutions must answer? If so, what is its content? What is the proper role of the church in civil society? What is the nature of the state and what is its proper role when it comes to matters of religious faith and practice? What is the proper scope of government?

Invariably, such questions require thoughtful, responsible theological consideration.”

Richards said the theology and law program is designed for lawyers and public servants; anyone considering a career in politics, government service, law or other related fields; recent law graduates and prospective law students. In addition, he said concerned citizens, interested lay church members and others interested in integrating the disciplines of law and politics with principles of historic biblical theology would benefit from the program.

“Students in the program strive for a greater biblical understanding of the nature of justice and equity, the role of law, the scope of governmental authority and the church’s proper role in the public arena,” Richards said. “Courses in the program will cover the areas

of theology, biblical studies, church history, worldview and culture, and will provide students with the opportunity to explore a long, fertile tradition of Christian thinking about law, justice and politics.” ☞



Peter Richards



Steve Halla

SBTS professor defends historicity of Gospel at UNC

By Garrett E. Wisball

Nearly 900 students at the University of North Carolina at Chapel Hill listened to Southern Seminary professor Timothy Paul Jones declare during a lecture series earlier this year that the historical reliability of New Testament accounts meets or exceeds expectations used to prove the historicity of other events.

Co-sponsored by InterVarsity Press and InterVarsity Christian Fellowship, the events drew a strong crowd at the school where Bart Ehrman, a self-professed agnostic, serves as chair of the department of religious studies.

Jones, professor of Christian education and leadership at Southern, said he addressed such questions in his lecture as “Can the text be trusted?” “Has it been copied accurately?” and “Is it historically reliable?”

“I focused on the resurrection of Jesus and the fact that we trust the historical accounts of the resurrection of Jesus,” he said. “I spotlighted the fact that the criterion we use to prove the historicity of events other than the resurrection are all present in the account of the resurrection of Jesus. For example,

independent testimonies of the resurrection of Jesus exist and that would be one criterion put forward to prove the historicity of an event.”

Ehrman is the author of “Misquoting Jesus: The Story Behind Who Changed the Bible and Why” (HarperCollins), in which he argues that scribes — through both omission and intention — changed the Bible.


Jones authored “Misquoting Truth” (InterVarsity Press) as a response to Ehrman’s manifesto against the historical reliability of the New Testament. Jones said Ehrman was once considered to be an evangelical Christian —

he took classes at Moody Bible Institute and earned his bachelor’s degree from Wheaton College — but now refers to himself as a “happy agnostic.”

In his presentation, Jones noted that Ehrman compares the scribal transmission of the New Testament to the game of “telephone” where a phrase is whispered from ear to ear and the end result differs greatly from the original wording. In response, Jones said strong evidence suggests that a stable oral history of the crucial events of Jesus’ life emerged less than three years after His death,

and the essential content of the New Testament remained unchanged as it spread across the Roman Empire.

In addition to agreement among the different human authors of Scripture as to the historicity of the resurrection of Jesus and other Gospel events, Jones said non-canonical sources also attest to these occurrences.

Jones is also the author of “Conspiracies and the Cross” (Strange Communications), which will be released March 4. The book examines the historical reliability of the Gospel accounts of Jesus’ life. 

“...independent testimonies of the resurrection of Jesus exist and that would be one criterion put forward to prove the historicity of an event.”



Cancer experience a journey of faith, Stam says

By David Roach

Many on the campus of The Southern Baptist Theological Seminary noticed that Carl Stam was absent last semester from his normal position of leading worship in chapel services, but most did not know why he was gone.

After being diagnosed with intermediate grade Non-Hodgkin’s Lymphoma in July, Stam, associate professor of church music and worship, underwent months of chemotherapy and radiation treatments before being declared cancer-free in January. Despite the physical and emotional trials of his experience, Stam said God was gracious to him and grew his faith through the entire experience.

“The most striking thing was the fact that I was not all that worried about dying,” Stam said. “Rather, I was concerned for my family, of course, and for how the glory of God would be displayed

played through all of this — sort of like Jesus’ comments about the blind man in John 9.”

He added that there was at least one benefit to being away from his usual role of worship leadership in chapel.

“I enjoyed watching seminary chapel (on television) in my pajamas each Tuesday and

Thursday of the semester,” he said.

Stam, who also serves as minister of music at Clifton Baptist Church in Louisville, first noticed a physical problem when he experienced back pain after a late-night tennis match on Feb. 16 of last year. When the pain persisted, he had an MRI in early July and went into the hospital for tests the next day, where doctors made a diagnosis of cancer.

The months of treatment brought physical sickness and discouragement at times, but Stam said he retained a largely optimistic outlook and received encouragement along the way.

Stam’s cancer gave him opportunities to present the Gospel to lost men and women.

“The huge white back brace I wear is not comfortable,” he explained. “But it has afforded me countless opportunities to tell my story and to explain how the Lord has been faithful through the cancer journey.” 

“I was concerned for my family, of course, and for how the glory of God would be displayed through all of this”



Romanian Ministry is Seminarian's passion

By David Roach

At age 23 Petru Matasaru, living in his native Romania, received his first Bible as a gift from a friend of his father.

The Word of God was a rare commodity under Romania's restrictive communist regime, and one copy was worth 300 lei. Yet despite the opportunity to learn the saving message of Christ, Matasaru sold the Bible to help fund a sinful lifestyle.

Today, more than 30 years later, Matasaru takes a much different view of Scripture. After jumping from country to country across Europe in a search of happiness, he found salvation in Christ, moved to the United States and eventually enrolled as a master of divinity student at The Southern Baptist Theological Seminary.

"By God's grace, I will graduate from Southern in May 2008 with a master of divinity from the Billy Graham School of Missions, Evangelism and Church Growth," Matasaru said.

Matasaru's journey to faith began in Romania shortly after World War II. The son of a pastor, Matasaru rebelled against his father and rejected Christianity. Family members tried to tell him about Jesus, but he refused to listen.

"Drinking, playing cards and wasting away all my money, I continued to reject God," he

said of his young adult years.

In 1980, Matasaru began traveling across Europe and ended up in Munich, where he started an electronics and computer store with his brother. When business turned bad, Matasaru sunk even more deeply into sin.

"Because of pressure, I began to drink and smoke even more so than before, and I tried to drown my sorrows in alcohol," he said. "As a result of all these things, my life became a deception and I did not know how to solve my problems. My life was a complete disaster."

But a missionary from what was then known as the Southern Baptist Convention's

Foreign Mission Board brought a ray of hope to Matasaru's life. Paul Box, who worked as a chaplain on an American military base in Munich, met Matasaru's sister and learned about his situation. Box attempted to visit him both at home and work.

He did not believe Box's message yet, but Matasaru did begin attending church. He continued his sinful lifestyle and often attended church drunk, but one Sunday the Holy Spirit moved in his heart and Matasaru was converted to faith in Christ.

His passion in life is now helping his countrymen find the freedom he has experienced as a follower of Jesus.

"I plan to continue preaching in Romanian churches and do evangelism among the Romanian people wherever I can," he said. "Ultimately my goal is to reach Romanians in Romania and in the Republic of Moldova with the Lord's help." 🇷🇴



Petru Matasaru and his wife Heather with their daughters (l to r) Liliana, Corina and Anamaria.
Photo from Petru Matasaru

New initiatives enable quicker mission field entry

By Garrett E. Wisball

Looking to hasten the spread of the Gospel to the furthest corners of the world, The Southern Baptist Theological Seminary has added two initiatives in the Billy Graham School of Missions, Evangelism and Church Growth.

The new initiatives, the reverse 2+2 program and the 5/12 program, are designed to enable Southern students to get to the mission field more quickly, said Chuck Lawless, dean of the Billy Graham School.

"Our goal in both of these programs is to encourage students to get to the mission field soon, while also helping them to earn academic credit in the process," he said.

The current 2+2/3 program allows students to spend two years on the Southern Seminary campus, followed by two or three years on the mission field where they earn their final credit hours while working with a missionary. The new reverse 2+2 program flips this process.

In the 5/12 program, students who commit to serving on the mission field for five or six months can earn up to 12 credit hours during their time on the field, Lawless said. In some cases, Lawless said the IMB would provide travel costs to get such students to the field.

"We want to make it possible for as many Southern Seminary students as possible to get to the mission field," Lawless said. "When students spend time on the field, their hearts get directed toward the needs of the world. Even if they are not called to be a missionary, they will lead churches that are more committed to global missions." 🌍

Graham School faculty increases

By Jeff Robinson

Students in the Billy Graham School of Missions, Evangelism and Church Growth are benefiting from the teaching of three new professors, and all are alumni of The Southern Baptist Theological Seminary.

Chuck Lawless, dean of the Graham School, said the appointment of Paul Chitwood, Adam Greenway and Bill Henard has strengthened the school's faculty. Chitwood and Henard each serve as assistant professor of evangelism and church growth, while Greenway serves as instructor in evangelism, church growth and applied apologetics and associate director of professional doctoral studies.

"Dr. Chitwood and Dr. Henard bring together the worlds of academia and practical ministry," Lawless said. "They are what a seminary professor should be -- academically

qualified, godly men with a proven track record in ministry and an obvious love for and commitment to our denomination. I am honored to have them on our Graham School team.

"Adam Greenway is a uniquely gifted scholar and administrator whose heart beats for evangelistic, healthy church growth. I have no doubt that he will be — through his writings and speaking — a voice for Southern Baptists and for evangelicals in the years to come."

Chitwood serves as senior pastor of First Baptist Church of Mount Washington, Ky. He is the immediate past president of the Kentucky Baptist Convention and also serves

as chairman of the Mission Personnel Committee of the Southern Baptist Convention's International Mission Board.

Henard has served for the past eight years as senior pastor of Porter Memorial Church in Lexington, Ky. He is also chairman of the board of trustees for LifeWay Christian Resources and in November began serving as president of the KBC.

Greenway presently serves as interim pastor of The Baptist Church at Andover in Lexington, Ky., a congregation for which he served as senior pastor since 2002 before joining Southern's faculty. 🇺🇸

Record number of students learn about God's creation

By Garrett E. Wishall

More than 500 junior high and high school students crowded into Heritage Hall and overflow rooms at The Southern Baptist Theological Seminary for the 2008 junior high and high school Give Me An Answer conference Feb. 1-2.

The record number of attendees exceeded last year's total by 200 as junior high students were invited to the annual apologetics conference for the first time. "Made" was the conference theme as faculty from Boyce College and Southern Seminary addressed how the world came into existence.

In a plenary session, Jimmy Scroggins, dean of Boyce, said his greatest fear for young people in today's culture is that they are being taught that Christianity is grounded on blind "faith" and is incoherent.

"You (young people) are being taught by a culture, by a school, by a television program, by what is on your I-Pod, that in order to be a Christian you have to turn off your brain, take a blind leap of faith and just believe a bunch of stuff that can never be credible and can never be substantiated," he said. "Some of you are terrified that you are believing in something that is no more intellectually sound than Santa Claus or the tooth fairy."

Scroggins said the perspective of many people is that religious belief can play a fun, warm role in someone's life but it has no grounding in reality.


"What people are basically saying is, it is the same as if your mother came to you after you lost a tooth and said to you, 'It is okay

church. 'You know that you really evolved from monkeys and there is no real God involved in this, but you go ahead and go to church and pretend like there is anyway for fun.' It is one thing to play a kids game when everybody knows it is a kids game. It is another thing to play a game with a worldview

that is going to affect everything else in your life and everything else in your eternity."

In another plenary session, Russell Moore said that — contrary to public opinion — heaven will not be a place where we will stand with arms raised for all eternity singing, but instead it will be a place where we live, work and eat together in joyful service to a King.

"The life that we are looking forward to is not a life where we are alone with a light, or alone sitting on Jesus' lap," he said. "It is instead a place where we will be joined with one another.


"The friendships and relationships that you are forming right now are things that will deepen and strengthen over centuries and millions and billions of years. It will be a kind of universe in which we will be seated together, serving together and living together. 'In my Father's house,' Jesus said, 'there are many rooms.' It will be a place where we will be together." 



Jimmy Scroggins challenged students at the 2008 junior high and high school Give Me An Answer conference Feb. 1-2 to develop a reasonable faith that can answer the challenges of non-believers. Photo by John Gill

if you believe that the tooth fairy is going to come and bring you money.' We all know that mom and dad are going to come and put money under there. But we say, 'Go ahead and believe in the tooth fairy: it's fine,'" he said.

"That is what people expect you to do with

centuries and millions and billions of years. It will be a kind of universe in which we will be seated together, serving together and living together. 'In my Father's house,' Jesus said, 'there are many rooms.' It will be a place where we will be together." 



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Donors won't regret gifts to Southern, Harris says

By David Roach



Michael Harris has taught Sunday School, served as a deacon, sung in his church's choir and practiced orthodontics for more than three decades.

But one service opportunity in his life trumps all the rest for Harris: being a Southern Seminary trustee.

Harris served on the board of trustees from 1989-1999 and helped bring about the seminary's return to its conservative theological roots.

"I will always feel like if I have had no other purpose in this life but to have had the opportunity to have been a part of the change that took place in our seminary and our denomination, I feel that God will look at me and say, 'Well done thou good and faithful servant,'" he said.

Coming on the board of trustees the first year conservatives gained a majority, Harris saw changes begin to happen immediately. He became increasingly passionate about the seminary during his time as a trustee and joined the Southern Seminary Foundation Board in 1999 upon completion of his term.

Several years ago, Harris and his wife, Rose, attended a chapel service and became overwhelmed at how much God had blessed and changed Southern through the service of people like them, he said.

"My wife and I just looked at each other, and both of us had tears streaming down our faces," Harris said. "It was magnificent. The feeling in the room, watching the students and seeing the look on their faces and feeling the atmosphere that was there was just overwhelming."

Because of his gratefulness to God for Southern, Harris cannot help but give his financial resources to the seminary, he said.

"I've come to believe that the change at Southern Seminary has the potential of changing our denomination, and our denomination has the potential of changing our country," he said. "So if you believe those things, you would have to feel like you would want to financially support an institution that was truly seeking to spread the Word of God around the world."

Along with his service to Southern, Harris since 1973 has been active as a member at Severns Valley Baptist Church in Elizabethtown, Ky., where he lives. He opened an orthodontics practice in Elizabethtown in 1973, eventually expanding to open offices in Radcliff, Ky., and Bardstown, Ky., as well.

Nearly a decade ago he sold the Elizabethtown and Radcliff offices. Today he works three days each week out of the Bardstown office.

Through all his ministries and activities, Harris has maintained an ongoing enthusiasm for Southern and advises prospective donors that any investment they make in the seminary will pay eternal dividends.

"I don't believe that I have talked to or met a teacher or student at Southern right now who is not totally and completely dedicated to the purpose of the seminary, that being to raise up pastors to go out and reach the lost of the world today," he said.

"And the Lord knows there is a great need in our country and the world around us. Money that is spent there is money that will come back many many many times over in rewards in the number of people that are saved and the opportunity to change the world in which we live." ❧



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For more information on giving to Southern Seminary, contact the Office of Institutional Relations at 1-800-626-5525, ext. 4143, or visit online at www.sbts.edu.

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The Southern Baptist
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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@sbts.edu.

40s **Forrest H. "Woody" Watkins** ('48) retired from his staff position at North Stuart Baptist Church. He has been the Chaplain at Mosley and Son Construction Company for 14 years. He also has a weekly radio program, "The Best is Yet to Come."

50s **Dr. D. Perry Ginn** ('53) was elected pastor of North Clarendon Bapt Church in Avondale Estates, Ga., Dec. 1. Dr. Ginn's wife, Betty, died May 3, 2007, following a long illness. **Dr. Robert "Bob" Fly** ('59) has published a book entitled *Making Sense of the Old Testament Scriptures*. **Dr. H. Raymond Langlois** ('59) is the interim pastor of First Baptist Church (FBC) Crossville, Tenn.

60s **Donald A. White** ('61) and his wife, Elizabeth, have retired from full-time teaching, and they now live in Silver Springs, Md. **William Piercy** ('63) retired in 1999, but he continues to pastor Blackwater Baptist Church in Northeast Arkansas. **Dr. Floyd E. Lacey, Sr.** ('66) is a retired Army Chaplain and pastor. He is currently serving with the Tennessee Baptist Convention. **Virginia P. Ernest** ('69) was honored for serving as the organist at Central Christian Church in Indiana for more than 30 years. **Kenneth Kirkley** (attended from 66-68) was the only performance major at Southern when he attended. Kirkley directed music in churches in Alabama, Mississippi and Kentucky for more than 40 years. Kirkley was also a member of the Centurymen, a group of 100 ministers of music from churches around the United States. Kirkley's wife Patty ('66) earned a degree in performance piano and now lives in Alabama.

70s **Dr. Robert S. Clark** ('70) received the Algernon Sydney Sullivan Award from Campbellsville University. **James P. Craigmyle** ('70) and his

wife, Dottie, celebrated their 50th wedding anniversary on June 8. They served as international missionaries in the Middle East for 17 years. They are active members of FBC of Owenton, Ky. **Michael C. "Mike" Sigmon** ('74) is the pastor of Riverview Bapt Church in Snellville, Ga., after serving 11 years in downtown Atlanta. He also has two granddaughters. **Ernest B. "Ernie" Myers, Jr.** ('77) is director of planned giving and denominational relations for GuideStone Financial Services. Previously, Myers spent the past nine years as a senior executive capital stewardship consultant with Resource Service, Inc. He and his wife Joyce ('77) also served as missionaries with the International Mission Board for 11 years. **Louie H. "Bud" Turner** ('77) has established a new law firm, Bud Turner, Attorney at Law L.L.C. in Anniston, Ala. **R. Steve Tufts** ('78) is the pastor of Silver Grove Bapt Church in Oregonia, Ohio. He is also a driver's education instructor and an assistant teacher for special education.

80s **James L. "Jim" Simmons** ('80) published, *This is the Day- A Daily Devotional* by Xlibris Press in March 2007. **Robert J. O'Brien** ('81) married Betty Crouch Gibson on Dec. 9. Two years after the death of his first wife, Shirley, from Non-Hodgkin's Lymphoma. Robert is semi-retired from a career in Baptist communications. **Chap. David E. Bates** ('83) will retire from the U.S. Army in July, after 36 years of active and reserve service. He and his wife, Jane, plan to settle in the Virginia-North Carolina area in order to be closer to their children. **Jeff Jordan** ('84) is professor of philosophy at the University of Delaware. His book *Pascal's Wager: Pragmatic Arguments and Belief in God* was recently published by Oxford University Press.

90s **David Olive** ('93) is the new president of Bluefield College, a Virginia Baptist school, as

of July 1. **Miguel A. "Mike" De La Torre** ('95) published a book, *Liberation Within World Religions*. **Samuel Cho** ('97) serves as the senior pastor of a new church plant, Nepal Baptist Church in Baltimore, Md. **Anthony A. Hayes** ('99) is the senior pastor of Hillcrest Baptist Church in Arvado, Colo.

2000s **Robert Glenn "Buddy" McDonald, III** ('00) serves as vice president of Palmetto Family Council in Columbia, S.C. **Scott Savell** ('01) was named the Scott Air Force Base 375th Airlift Wing Director of Staff Company Grade Officer of the Year. This award recognizes his ministry to the airmen and their families. **Timothy S. Brogan** ('02) is the pastor of First Baptist Church, Grayson, Ga. **Dr. Nathan Joyce** ('02) is the pastor of Heartland Worship Center in Paducah, Ky. **Dr. Thomas D. Bray** ('03) is the senior pastor of Fellowship Bapt Church in Warrenton, Mo., as of Sept. 23. **Larry "Steve" Doyle, Jr.** ('04) and his wife, Mary planted a new church in Dacula, Ga., Harbins Community Baptist Church. **George Garner** ('06) accepted a ministry position with Colorado Baptist General Convention and Ken Caryl Baptist Church. He is also the minister of missions and senior adult pastor. **Bennie E. Tomberlin** ('06) is the pastor of FBC, Fairfield, Ill. **Bryan Wright** ('06) serves as a chaplain for the U.S. Army, and is currently serving in Iraq. He will be deployed until May. **Craig P. Schmidt** ('07) is the pastor of FBC Richfield, Utah. **Michael "Mike" Sousa's** ('07) daughter Emily Rose, born Oct. 10, was diagnosed with Cerebral Palsy. Mike has started Saving Grace Ministries and is planning a youth summer camp at Boyce College in 2008.

BIRTHS

2000s **David Charles Price** ('01) and his wife celebrated the birth of their second child, Andrew David, on March 27, 2007. Price also celebrated one year as lead pastor at Memorial Bapt Church in Hixson, Tenn., in December. **Dr. David S. Parks** ('04) and his wife, Tami, announce the birth of their third child, Hannah, born Dec. 14, 2006. Her brother Joshua, 14, and sister Sarah, 12, welcome Hannah home. **Bryan Grigg** ('04) and his wife, Krista, announce

the birth of their twin boys, Elijah Jacob and Samuel Josiah, born Aug. 28. Grigg is also the Pastor of Macedonia Baptist Church in Kuttawa, Ky.

DEATHS

Margaret Gilbert Cole died in Kentucky on Nov. 5 at age 49 from a heart attack.

1930s

Allan R. Knight ('37) died Nov. 30 in St. Peter, Minn. He served many churches in New Jersey, New York and Iowa. He also served with the Nebraska Baptist Convention from 1965 to 1977.

1940s

Dr. Robert W. Pratt ('40) died Sept 20. **Henry "H.B." Land, Jr.** ('44) died Oct. 2. Rev. Land served as a chaplain with the U.S. Air Force for several years, and he served as pastor of many churches in Virginia and North Carolina. **Thomas L. Rich, Jr.** ('45) died July 2 at the age of 85. Rich was the pastor of FBC Fairmont, N.C., from 1956 to 1987. **Henry Earl Peacock** ('49) died April 24, 2006. **Dr. T. T. Crabtree**, ('49) died Sept. 18 at the age of 83

from Parkinson's disease. He served as pastor of FBC of Springfield, Mo., from 1971-1990. Crabtree also served as a trustee at The Southern Baptist Theological Seminary from 1959-1983. **John "Sam" Phillips** ('49) died Jan. 4 in Tulsa, Okla. He pastored churches in Kentucky, New Mexico, Texas, Alabama and Oklahoma.

1950s

Mary C. Page ('50) died on Dec. 10. **Arthur C. Bruner, Jr.** ('52) died March 15, 2007 in Chattanooga, Tenn. **Norman R. Ferrell** ('52) died Feb. 26, 2007. He served as pastor of several churches in North Carolina, South Carolina and Georgia. The wife of **James A. Cates** ('55), Olivia, died Feb. 18, 2007. Olivia attended the Carver School in 1954. **Esther Marie Weller** ('56) died Jan. 24. **Dr. Billy G. Hurt** ('59) died Feb. 17 in Benton, Ky. He served as pastor of several churches in Tennessee, Kentucky, and Missouri. The wife of **James A. Latimer** ('59), Betty, died March 8, 2006.

1960s

James Walters ('64) died May 22, at the age of 68 from a brain tumor. He had recently retired from pastor of FBC, Mobile, Ala. The wife of **Roger Williams** ('66), Virginia, died

May 17 in Atlanta, Ga. **Dr. Jack A. Snell** ('66) died Oct. 2.

1970s

Dr. Thomas A. Atwood ('73) former Southern Seminary trustee and pastor emeritus of FBC Oxford, Miss., died Nov. 13 at Baptist Hospital in Memphis, Tenn. He also served as pastor of FBC Oxford from 1994 until he retired in 2003. **A. Judson "Jud" Lambert** ('77) died. He pastored churches in Tennessee and Kentucky. **Deborah Lynn (Howard) Honeycutt** ('79) died Sept. 15 at her home in Sanford, Fla. She had been struggling with a neurological disorder for several months.

1980s

Chap. Daniel E. Harrison ('83) died July 27.

MISSIONS

2000s

Joel Rainey ('01) was named director of missions for the Mid-Maryland Baptist Association in January 2007. He has served with this association as a church-planting missionary since 2005. 🏠

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**The Southern Baptist
Theological Seminary**

ROLL CALL 2007

A Letter From Our President



Dear Friends,

Confusion about Christianity continues to prevail in our culture. Although more than 80% of Americans claim to be Christian, only half would say they are totally committed to Christ Jesus. How can this be? How can 50% of self-proclaimed Christians make these two statements and somehow not realize that the ideas are mutually exclusive? 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, youth 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, Ala. 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 2007 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 2006 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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Mrs. Charles S. Webb, Jr.

Businesses, Denominations and Foundations

ABFE
Oklahoma City, Oklahoma
BellSouth Communication System
Stuart, Florida
Bineham Mission Foundation
Argyle, Texas
The Campbell Group, LLC
Portland, Oregon
Coca-Cola Company
Atlanta, Georgia
Commonwealth Life Insurance
Louisville, Kentucky
Florida Baptist Convention
Jacksonville, Florida
Hamer Foundation
Kenova, West Virginia
Ingraham/Jarman Foundation
Nashville, Tennessee
Jolley Foundation
Greenville, South Carolina
Jolly Evangelistic Foundation
Dalton, Georgia
McCulloch Memorial
Endowment Fund
Dallas, Texas
Michael-Walters Industries
Louisville, Kentucky
National City Bank
Louisville, Kentucky
Nations Bank
Petersburg, Virginia
New York Baptist Convention
East Syracuse, New York
George W. Norton Foundation
Louisville, Kentucky
OfficeScapes, Inc.
Bartlett, Tennessee
Oklahoma Baptist Foundation
Oklahoma City, Oklahoma
Patterson-Barclay Foundation
Atlanta, Georgia
The Proctor & Gamble Fund Matching
Gift Program
Cincinnati, Ohio
Rademaker Corporation
Louisville, Kentucky
The Marilyn June Robinson
Foundation
Santa Barbara, California
Rockwell International Corporation
Seal Beach, California
Sodexo
Nashville, Tennessee
South Carolina Baptist Foundation
Columbia, South Carolina
South Central Bell
Birmingham, Alabama
Virginia Baptist Foundation
Richmond, Virginia
Waste Management, Inc.
Oak Brook, Illinois

Churches

Broadmoor Baptist Church
Jackson, Mississippi
Covenant Life Church
Gaithersburg, Maryland
First Baptist Church
Bowie, Maryland
First Baptist Church
Kissimmee, Florida
Memorial Baptist Church
Arlington, Virginia
Trinity Baptist Church
Etowah, Tennessee
Walnut Street Baptist Church
Louisville, Kentucky

Estates

J. Felix Arnold Estate
Nashville, Tennessee
Ruth Averitt Estate
Lexington, Kentucky
T. C. Crowder Estate
Richmond, Virginia
Bill O. Davis Estate
Dalton, Georgia
Gwynn M. Day Estate
Richmond, Virginia
Leta Bateson Eaton Estate
Calabasas, California
Martha A. Goodwin Estate
Apex, North Carolina
H. V. Gritz Estate
Fort Worth, Texas
Samuel W. Holdcroft Estate
Petersburg, Virginia
Arthur Lloyd Estate
Lexington, Kentucky
Richard R. Lloyd Estate
Nashville, Tennessee
Evelyn E. Maydwell Estate
Louisville, Kentucky
Miss Margaret McKinney Estate
New Market, Tennessee
Mrs. J. G. Mohler Estate
Greenville, Ohio
Mrs. Mary J. Nanney Estate
Paris, Tennessee
Ira J. Porter Estate
Louisville, Kentucky
Mabel P. Scruggs Estate
Guthrie, Kentucky
O. M. Seigler Estate
Atlanta, Georgia
Edmund C. Smith Estate
Memphis, Tennessee
Ethel Washington Estate
Gainesville, Georgia
Cinda Mae Wilson Estate
Cincinnati, Ohio

Trusts

M. C. Thomas Trust
Charlottesville, Virginia

Alumni

Annual Donors by Graduation Year

1931
Dr. & Mrs. Ladislau Biro
Dr. & Mrs. J. Aubrey Estes
1932
Rev. W. L. Baker
1935
Mrs. Gladys M. Huntwork
Rev. & Mrs. Samuel R. Stone
1936
Dr. Raymond A. Coppenger
1938
Dr. & Mrs. Duke K. McCall, Sr.
1939
Dr. & Mrs. J. Chester Badgett
Mrs. Dorothy M. Cohn
Dr. & Mrs. M. O. Owens, Jr.
1940
Dr. Reuben H. Falwell, Jr.
Mrs. Pauline Hacker
Dr. & Mrs. Robert W. Pratt

1941
Mrs. Rhoda E. Tallant
1942
Rev. R. Bruce Griffith, Jr.
Mr. and Mrs. Paul G. Locke
Rev. & Mrs. Claude B. Love, Jr.
1943
Mrs. Jean H. Brown
Dr. J. Randolph Gambill
Dr. & Mrs. Raymond C. Moore
1944
Rev. & Mrs. W. B. Bolt
Rev. & Mrs. Samuel M. Brown
Dr. J. Winston Crawley
Dr. Richard G. Crowe
Dr. & Mrs. Harold E. Lindsey
Dr. & Mrs. Roy C. McClung
Rev. & Mrs. Merle F. Pedigo
1945
Dr. & Mrs. E. Lowell Adams
Rev. H. Richard Bills
Chaplain & Mrs. W. David Cooper
Dr. & Mrs. J. Estill Jones
Rev. & Mrs. Henry V. Langford
Rev. R. D. McAllister
Rev. & Mrs. Thomas L. Rich, Jr.
Dr. Robert H. Willets
1946
Dr. & Mrs. David Q. Byrd, Jr.
Dr. & Mrs. W. Wayne Dehoney
Rev. & Mrs. Charles W. Drake
Dr. Andrew M. Hall
Dr. & Mrs. G. Othell Hand
Mrs. Velma P. Hart
Dr. & Mrs. John C. Huffman
Rev. & Mrs. Charles A. Kuszmaul
Mrs. Edith D. Rich
Rev. William F. West, Jr.
1947
Dr. & Mrs. James C. Barry
Rev. & Mrs. Edgar J. Burkholder
Mrs. Floriene Byrd
Dr. & Mrs. Robert S. Cooper
Dr. & Mrs. Eugene I. Enlow
Rev. & Mrs. Tom D. Gullatt
Dr. & Mrs. Coley L. Leopard
Rev. & Mrs. Dargan B. Lucas
Dr. & Mrs. Hugh T. McElrath
Rev. Hughlan P. Richey
1948
Mrs. Erlene P. Denson
Mrs. Martha J. Hand
Rev. & Mrs. John E. Hasel
Miss Laura Frances Snow Lagos
Mrs. M. G. Sheddric
Rev. Forrest H. Watkins
1949
Rev. & Mrs. George W. Campbell
Rev. Charles J. Evans
Rev. William H. Gamble
Ms. Frances J. Hendrix
Mrs. Violet M. Jones
Mrs. Ruth Rose Lundquist
Rev. & Mrs. Sherman W. Swan
Rev. & Mrs. Allan R. Watson
Rev. & Mrs. W. L. Wells
Ms. Mary E. Young
1950
Rev. & Mrs. George C. Bridges
Mrs. Elsie C. England
Rev. Francis E. (Jack) Eppes
Dr. & Mrs. W. Bryant Hicks
Dr. & Mrs. John D. Laida
Ms. Ellen Marie McIntosh

Ms. Mary C. Page
1950
Rev. & Mrs. Elliot B. Stewart
Mrs. Walter P. Wright
1951
Mrs. Bessie Davis
Rev. & Mrs. Crate Jones
Rev. & Mrs. John H. McTyre
Mr. & Mrs. Robert H. Mizell
Dr. & Mrs. David A. Nelson
Mrs. Jean G. Wells
1952
Mrs. Martha Bargo
Rev. & Mrs. Walter R. Davis
Gordon & Miriam Flesher
Rev. & Mrs. George R. Gaddie
Rev. & Mrs. Howard H. Golden
Rev. & Mrs. Wesley O. Hanson
Chaplain & Mrs. Clifton E. Land
Mrs. Geneva S. Link
Mrs. Clara L. Matthews
Rev. & Mrs. Robert E. Medearis
Rev. & Mrs. H. K. Sorrell
1952
Miss Constance A. Via
Ms. Elizabeth Zorn
1953
Dr. & Mrs. Winston H. Ambrose
Ms. E. Hortense Barnes
Dr. Roy Z. Chamlee, Jr.
Rev. & Mrs. Ralph H. Dovenbarger
Mr. & Mrs. J. Archie Hampton
Mr. Wayne C. Josey
Chaplain & Mrs. H. Marlowe Link
Dr. & Mrs. Richard D. Lucas
Mrs. Patricia R. Permenter
Rev. & Mrs. Donald B. White
1954
Dr. & Mrs. Kelly E. Blanton, Jr.
Rev. & Mrs. Edward R. Boyd
Rev. & Mrs. Alvin D. Bozard
Rev. & Mrs. James L. Britt
Rev. & Mrs. George W. Chapman
Mrs. Pauline W. Dodson
Mr. & Mrs. Morris J. Hardwick, Jr.
Chaplain & Mrs. Alexander N. Hollis, Jr.
Rev. & Mrs. Clint A. Oakley, Jr.
Rev. Chester L. Self
Mr. Clyde R. Simms
Rev. & Mrs. Grady H. Summer
1955
Dr. & Mrs. Harold L. Anderson
Dr. David H. Bentley, Jr.
Rev. William F. Bowen, Jr.
Mrs. Bob Brannan
Rev. & Mrs. Harold F. Bratcher
Mr. & Mrs. Russell B. Carroll
Rev. Richard A. & Mrs. Alice A. Landess
Chaplain George W. Miller
1956
Mrs. Mary P. Sample Barlow
Mr. & Mrs. John G. Barth
Dr. & Mrs. James O. Coldiron
Dr. & Mrs. Wilbert H. Goatley
Mrs. Eunice D. Howerton
Rev. & Mrs. W. Paul Payne
Mrs. Frances Sharon
Chaplain & Mrs. Joseph W. Vetter
Miss Ila M. Westerman
Rev. Roy S. Whitescarver
Rev. & Mrs. Bill L. Withers
1957
Mr. & Mrs. Thomas E. Baker

E. Byron & Barbara P. Boyer
Rev. & Mrs. Eltis N. Brown
Rev. & Mrs. Fred H. Brown
Mr. & Mrs. Aubrey L. Butler
Rev. James G. Crouch
Dr. & Mrs. D. Kenneth Day
Dr. & Mrs. Earl M. Hall
Mr. & Mrs. William E. Hungate
Dr. & Mrs. Glen A. Kirsch
Dr. & Mrs. Roger W. Maslin
Dr. & Mrs. Robert D. McCray
Mr. & Mrs. James T. Nolen
Dr. & Mrs. Harper Shannon
Mr. D. Hugh Waddy
1958
Mr. James Cambron
Mr. Dexter L. Conner
Dr. & Mrs. George R. Dye
Dr. & Mrs. E. M. Heddon
Dr. & Mrs. Herbert R. Higdon
Dr. & Mrs. Robert G. Howard
Mr. & Mrs. W. Lester Howard
Mr. & Mrs. James D. McClain
Mr. & Mrs. James T. Melton
Rev. & Mrs. Lewis I. Myers, Jr.
Dr. & Mrs. J. H. Olive
Rev. & Mrs. G. Jack Palmer
Dr. & Mrs. James A. Puckett, Sr.
Rev. & Mrs. James K. Sparkman
Dr. & Mrs. Eugene H. Stewart
Mr. & Mrs. H. Eldon Sturgeon
Mr. Hiroshi Tanamachi
Rev. & Mrs. Willis H. Tassie
Dr. Bill Clark Thomas
Dr. Palmer J. Whit
Chaplain & Mrs. Vasten E. Zumwalt
1959
Mr. Dan M. Bishop
Mr. & Mrs. Donald A. Garcia
Mr. & Mrs. Norman L. Gardner
Rev. Dr. & Mrs. J. Billy Graham
Rev. & Mrs. Thomas H. Harding
Miss Eunice Heath
Rev. & Mrs. William B. Jennings
Dr. & Mrs. H. Raymond Langlois
Rev. & Mrs. James A. Latimer
Rev. & Mrs. William B. Middlebrooks
Rev. & Mrs. Odean W. Puckett
Mr. & Mrs. James S. Rice
Miss Carol J. Smith
Rev. & Mrs. Lovell J. Sorrell
Dr. & Mrs. Dick Thomassian
1960
Rev. J. Leon Boyd, Jr.
Dr. & Mrs. James C. Bradley
Mrs. Patricia T. Browning
Dr. & Mrs. G. Byrns Coleman
Mrs. Nancy J. Davis
Mr. & Mrs. Clyde T. Gibbs, Jr.
Dr. & Mrs. Riley A. Mathias
Rev. & Mrs. Jerry A. Ostrom
Rev. & Mrs. August C. Peters
Dr. & Mrs. Leonard B. Starling
Mr. & Mrs. Roy E. Walker
Mr. & Mrs. William L. Williamson
1961
Mr. & Mrs. Ray H. Batemon
Mrs. Frances C. Bradley
Dr. R. Gent Cofer
Rev. Tom W. Harrell, Sr.
Mr. & Mrs. Carlton P. Heustess
Rev. & Mrs. Larry E. Huntley
Dr. & Mrs. J. Phillip Landgrave
Mr. William McGill, Jr.
Mr. & Mrs. Donald L. Moor
Rev. Omer G. Painter
Rev. Jay D. Peterson
Rev. & Mrs. Gene A. Phillips
Rev. William Y. Sanders
Mr. Bill L. Taylor

Miss Charlotte M. Walker
Mr. & Mrs. Carl P. Wells, Jr.
Mr. & Mrs. Donald A. White
Rev. & Mrs. J. Charles White
1962
Rev. & Mrs. Ladies Bargo
Rev. & Mrs. Earl E. Behr
Mrs. Jerry Black
Rev. & Mrs. James W. Browning
Dr. & Mrs. John P. Dever
Dr. Cline E. Hall
Rev. & Mrs. Philip R. Kazee
Rev. & Mrs. Harold G. Meers Sr.
Mr. James P. Mixon
Rev. & Mrs. Tom R. Rowe Jr.
Mr. & Mrs. Kenneth N. Snider, Jr.
Dr. & Mrs. W. Guy Webb
Rev. & Mrs. Gene Weddle
1963
Rev. & Mrs. Donald B. LeMaster
Rev. & Mrs. W. Edgar Piercy
Dr. & Mrs. John B. Polhill
Dr. & Mrs. William L. Weedman
1964
Mrs. Nancy J. Bottom
Mr. John V. Glover
Rev. & Mrs. Thurmon R. Harris
Rev. & Mrs. J. Robert Kendig
Mrs. Eleanor C. Morrow
Dr. & Mrs. Joe T. Poe
Rev. & Mrs. William H. Rogers
Rev. & Mrs. Howard L. Watson
Mr. & Mrs. John C. West
Dr. & Mrs. Glen F. Wiggs
1965
Rev. & Mrs. Lawrence E. Baldrige
Rev. Douglas E. Bennett
Mrs. Sharon G. Bowen
Mr. & Mrs. John A. Criswell
Rev. & Mrs. Robert A. Dottley
Mr. Charles H. Fletcher
Dr. & Mrs. Gene Gafford
Mrs. Marcia B. Prather
Mr. Clay W. Reeder
Miss Alice E. Seymour
Mr. Don V. Sheumaker, Jr.
1966
Mr. & Mrs. Paul T. Bowen
Mr. & Mrs. Ivan V. Christoff
Rev. & Mrs. Robert J. Cook
Chaplain & Mrs. Blake J. Greer
Mr. & Mrs. Kenneth W. Holt
Dr. & Mrs. Kenneth S. Jackson
Dr. & Mrs. Floyd E. Lacey, Sr.
Mr. & Mrs. Neil S. Nation
Mr. & Mrs. Garry L. Oliver
Dr. & Mrs. Jerrell G. White
Mr. & Mrs. Roger P. Williams
1967
Chaplain & Mrs. Collum D. Birdwell
Dr. & Mrs. Paul L. Camp
Ms. Lois E. Hart
Rev. & Mrs. James E. Heard
Rev. & Mrs. Timothy C. Horlitz
Mrs. Sandra W. Jarrell
Dr. & Mrs. Bill F. Mackey
Rev. & Mrs. David McMichael
Mr. & Mrs. Charles H. Noss
1968
Dr. & Mrs. Lamoine F. Devries
Mr. M. Irving Hitt
Dr. & Mrs. R. C. Huisinga
Rev. & Mrs. W. W. Jarrell Jr.
Mr. & Mrs. Paul D. Learned
Mr. & Mrs. Daniel R. Sparks
Miss Evelyn L. Stone

1969
Mr. & Mrs. Dickie J. Bruce
Mrs. Max W. Ernest
Dr. & Mrs. Leonard E. Griffiths
Mrs. Gwendolyn K. Hitt
Mrs. J. Delores L. Hovey
Don & Marcella Linn
Dr. & Mrs. Francis A. Martin
Mr. & Mrs. Clifton Ray Richardson
Mr. Paul D. Shepard
Dr. & Mrs. Fred A. Steelman
1970
Mr. & Mrs. Albert M. Archer
Dr. & Mrs. Robert S. Clark
Mr. & Mrs. James M. Cordell
Mr. & Mrs. James P. Craigmyle
Rev. & Mrs. John E. East, III
Mr. & Mrs. Joseph E. Greer, Jr.
Rev. & Mrs. Michael D. Halley
Dr. & Mrs. Baylon L. Hilliard
Mrs. Alice G. Hooker
Dr. & Mrs. Danny L. Lambert
Mr. Gary L. Moore
Dr. & Mrs. Charles P. Owen
Mr. Gary M. Pearson
Rev. & Mrs. C. Carey Pitts
Mr. George T. Smoot
Rev. & Mrs. Donald W. Walker, Jr.
Dr. & Mrs. Alvin L. Wilson
Rev. & Mrs. Ben R. Wiseman
1971
Rev. & Mrs. Philip L. Bailey
Dr. & Mrs. Roger S. Beard
Mr. & Mrs. Galeon Campbell
Dr. & Mrs. Jerry E. Frasure
Mrs. Mary Lou B. Hornby
Dr. & Mrs. Carl E. Johnson
Mr. & Mrs. Ronald E. Johnston
Mr. & Mrs. Richard Kalmbach
Mr. & Mrs. William L. Lawman
Dr. & Mrs. Richard J. Lewis
Mr. & Mrs. Larry D. McDowell
Mrs. Norma K. Powers
Dr. & Mrs. William E. Whitfield
Dr. & Mrs. Lawrence H. Williams
Dr. & Mrs. Fred G. Womack
1972
Mr. & Mrs. Alan G. Ahlgrim
Rev. & Mrs. James A. Britt
Mr. & Mrs. Ronald O. Brown
Rev. & Mrs. Stephen D. Brown
Dr. & Mrs. David M. DeBord
Rev. & Mrs. James H. Durham
Mr. Ferd A. Eilfreich
Dr. & Mrs. Kenneth S. Hemphill
Mr. Hubert E. Jarvis
Rev. & Mrs. J. Randall Jones
Dr. & Mrs. David N. Roberts
Mr. Frank Timmerman, Jr.
Mr. & Mrs. Jerry L. Tracy
1973
Dr. & Mrs. Barry G. Allen
Mr. John A. Channess
Dr. Edwin L. Cliburn
Rev. Maureen C. Donahue
Dr. Richard H. Emmert
Mr. & Mrs. Harry T. Gilbert
Rev. Rich H. Munn
Mr. Robert T. Rea
Mr. & Mrs. Phillip K. Russell
Dr. & Mrs. James L. Ryan
Rev. & Mrs. T. Gary Watkins
1974
Miss Dona J. Crowe
Dr. & Mrs. Don R. Mathis
Mr. & Mrs. James E. Norwood, Sr.
Rev. Teresa Ann Patchin
Miss Rebecca L. Payne
Mrs. Suzanne P. Scott

Mr. Preston E. Towns
Rev. & Mrs. Paul S. Veazey
Mr. & Mrs. James C. Williams, Jr.
Mr. William Young Jr.

1975
Rev. & Mrs. R. Roger Becks, Jr.
Miss Eleanor Bowers
Dr. & Mrs. Allen R. Carter
Dr. & Mrs. Gary R. Cook
Mr. Michael S. Hamlet
Mr. & Mrs. Kenneth M. Hayes
Miss Nancy K. Helton
Mr. Arthur T. Stewart, III
Rev. & Mrs. Mark A. Stover
Mr. & Mrs. Robert E. Winstead

1976
Mr. John R. Bowen
Dr. Angela F. Cofer
Rev. & Mrs. Glen D. Flowers
Rev. & Mrs. Geoffrey Graham
Mr. & Mrs. David K. Langerfeld
Mr. Alan R. Martin
Dr. & Mrs. R. Philip Roberts
Mr. & Mrs. Larry E. Rollins
Mr. & Mrs. Alan C. Rumm
Dr. Linda P. Shipley
Dr. & Mrs. John A. Temple
Dr. & Mrs. David W. Thurman
Dr. & Mrs. Robert M. Tomsett, Sr.
Dr. Ronald & Dr. Sandra Turner
Dr. & Mrs. Hoyt Wilson

1977
Mr. & Mrs. Clyde C. Allen Jr.
Mr. & Mrs. Ronald M. Blount
Dr. & Mrs. Eugene Bragg
Rev. & Mrs. Stephen H. Brown
Mrs. Sara P. Crumbaugh
Dr. & Mrs. Jerry L. Davis
Mrs. Charleen K. DeGia
Mr. Charles E. Dyke
Dr. & Mrs. Roger M. Evans
Dr. & Mrs. William R. Higgs
Mr. & Mrs. Samuel R. Janis
Dr. & Mrs. David S. Jones, Jr.
Dr. & Mrs. Robert Krahn
Dr. & Mrs. Kenneth Liu
Rev. & Mrs. Rickey W. Lucas
Mr. & Mrs. Jerry A. Marsh, Sr.
Mr. & Mrs. Mark S. Maslin
Rev. & Mrs. Darrell P. McCauley
Rev. & Mrs. William A. Murphy
Mr. Larry R. Parks
Dr. & Mrs. S. E. Rittenhouse
Mr. & Mrs. Ronald G. Schenk
Rev. & Mrs. Stanley W. Stone
Dr. & Mrs. Richard E. Trader
Mr. & Mrs. Bud Turner, Jr.
Ms. Genan G. Underwood
Rev. & Mrs. Richard E. Wallace, Sr.
Dr. & Mrs. Virgil Warren
Dr. & Mrs. Michael J. Young, Sr.

1978
Mr. & Mrs. Stephen W. Amerson
Rev. & Mrs. Ronald L. Avant
Mr. & Mrs. James A. Bailiff
Mrs. Joy L. Bolton
Miss Sarah E. Bondurant
Dr. & Mrs. Robert D. Cochran
Dr. & Mrs. Thomas T. Curry
Dr. & Mrs. Dale R. Davis
Mrs. Susan H. Dittman
Rev. & Mrs. J. Scott Gruner
Rev. & Mrs. Carl E. Hartness, Jr.
Mr. & Mrs. Randall G. Hongo
Dr. & Mrs. Harold R. Hostetter, Jr.
Mr. & Mrs. Richard H. Hughes
Rev. Otis C. Jones
Rev. & Mrs. Theodore C. Kandler
Rev. & Mrs. Douglas M. Kauffmann
Rev. & Mrs. William R. Livingston

Dr. & Mrs. James G. Merritt, Sr.
Rev. & Mrs. William N. Miller, Jr.
Dr. & Mrs. Paul Mims
Ms. Cindy L. Parrish
Dr. & Mrs. Randal T. Pollock
Rev. & Mrs. David L. Simon
Dr. & Mrs. Stephen E. Thompson
Rev. & Mrs. Terrell L. Walker

1979
Dr. & Mrs. Eleazer Benenhaley
Ms. Paula K. Boswell
Dr. L. Darwin Brooks
Dr. & Mrs. J. Michael Duduit
Mr. & Mrs. Danny L. Garnett
Rev. & Mrs. Michael W. Gilliom
Rev. & Mrs. William J. Gordon
Mrs. Brenda S. Hostetter
Mr. & Mrs. William S. Nowak
Dr. & Mrs. Paul Theophilus
Mr. Steve A. Tucker
Rev. & Mrs. G. Bryant Wright, Jr.

1980
Dr. & Mrs. William I. Barkley, Jr.
Ms. Linda M. Bincoe
Rev. & Mrs. Roscoe L. Bolton, III
Mr. & Mrs. Steve Bonenberger
Dr. & Mrs. Gregory B. Brewton
Rev. & Mrs. Ken L. Castleberry
Mr. & Mrs. Richard A. Cheshire
Mrs. Deborah E. Cochran
Dr. & Mrs. Daniel E. Hatfield
Mr. & Mrs. Thomas L. Hilker
Rev. & Mrs. Robert A. Langlois
Mr. & Mrs. Kenneth A. Lee
Mr. Richard L. Love
Mr. & Mrs. Robert A. Mitchell
Mr. & Mrs. Mark C. Powers
Mr. & Mrs. James L. Simmons
Dr. & Mrs. James W. Taylor
Mrs. Heather S. Turner

1981
Dr. R. Brian Bonney
Mr. Duane Eugene Caperton
Rev. & Mrs. Ronald R. Davis
Rev. & Mrs. Wilbert H. Goatley, Jr.
Mr. & Mrs. William M. Johnson
Mrs. Robin Q. Lowe
Dr. & Mrs. J. Tim Mathis
Rev. & Mrs. Donald R. McMaster
Mr. & Mrs. Dennis R. Pedde
Mr. & Mrs. David W. Pilkinton
Mr. & Mrs. George G. Robertson
Rev. & Mrs. Michael T. Smith

1982
Dr. & Mrs. Ronnie R. Blankenship
Mr. & Mrs. Dearl L. Bunce
Mr. & Mrs. Gerald F. Dotson
Mrs. Menda Sue Hatfield
Rev. & Mrs. John W. Sexton
Mrs. Margaret C. Shifflett
Don & Julie Snyer
Dr. Timothy & Mrs. Fannie Tam

1983
Dr. & Mrs. Robert D. Bailey
Rev. & Mrs. John A. Bates
Rev. & Mrs. Michael E. Berryman
Mr. & Mrs. Donald M. Black
Mrs. Evelyn F. Blankenship
Rev. & Mrs. J. S. Cundiff
Mr. & Mrs. Kent E. Eaton
Mr. & Mrs. David L. Hulme
Dr. Tommy L. Jacobs
Mr. & Mrs. Timothy D. Maynard
Dr. & Mrs. Timothy A. McCoy
Mr. Lawrence M. Means, III
Dr. & Mrs. R. Albert Mohler, Jr.
Mr. & Mrs. Harry L. Nurse, Jr.
Mrs. Christy D. Pepper
Miss Deborah L. Polley

Mr. Lindy L. Robertson, Jr.
Mr. & Mrs. Robin L. Shifflett

1984
Mr. Paul O. Davidson
Mr. & Mrs. Kenneth W. Hamersley
Mr. Michael E. Hill
Mr. & Mrs. Peter A. Huff
Mr. Anthony N. Kobek
Mr. & Mrs. Edward J. Locke
Dr. & Mrs. Charles R. McCall

1985
Mr. & Mrs. Dennis Blazier
Pastor & Mrs. Bob Carpenter, Jr.
Dr. & Mrs. Paul B. Clark Jr.
Mr. & Mrs. John G. Hughes
Mr. & Mrs. Jeffrey S. Langdon
Dr. & Mrs. Craig A. Loscalzo
Rev. & Mrs. Fred P. Lowrance
Miss Mary Jane Middlebrooks
Rev. & Mrs. H. Dean Morris
Rev. & Mrs. Glynn M. Orr
Rev. & Mrs. David W. Phelps
Mr. & Mrs. Bruce W. Sheets
Dr. Randall C. Webber
Dr. & Mrs. Robert W. Young

1986
Dr. & Mrs. Wilson S. K. Baatuma
Mr. & Mrs. William M. Benson
Mr. & Mrs. Donald C. Buck
Rev. & Mrs. Steven D. Carter
Dr. & Mrs. James E. Castlen
Dr. & Mrs. Stephen D. Drake
Mrs. Melva C. Draper
Mrs. Linda K. Edwards
Mr. & Mrs. William E. Egbert
Mr. Frank Robert Hickman
Mr. & Mrs. John E. Rambo
Dr. & Mrs. John R. Rogers, Jr.
Dr. & Mrs. James O. Stepp
Dr. & Mrs. Douglas C. Walker, III

1987
Miss Joy Lee Comingore
Rev. & Mrs. Max H. Cooper
Mrs. Karen D. Croston
Mr. & Mrs. Mark A. Croston, Sr.
Dr. & Mrs. Mark E. Dever
Dr. & Mrs. Donnie S. Gouge
Mrs. Joyce Anne Head
Rev. & Mrs. G. Brian Hendricks
Rev. & Mrs. Jay P. Hurley
Mr. & Mrs. Joseph E. Newton
Mr. & Mrs. Garry M. Spotts
Dr. & Mrs. Ronald L. Sprunger
Rev. & Mrs. Alan K. Witham
Mr. & Mrs. Bill B. Wright

1988
Chaplain & Mrs. Arthur T. Becton, Jr.
Rev. & Mrs. Albert D. Brown
Mr. & Mrs. Kenneth D. Heiney
Dr. Gary L. Ingle
Miss Paula Jean Pierpoint
Dr. Lori Ellen Rhoden

1989
Dr. & Mrs. Dean W. Moyer
Dr. & Mrs. Michael W. Routt
Mrs. Teri Ruth Ware

1990
Dr. & Mrs. Robert W. Bell
Mr. & Mrs. Richard D. Mangum
Mr. John M. McDonnell
Mr. & Mrs. Carl Turner
Mr. & Mrs. Miguel A. Valembrun
Mr. & Mrs. Don P. Walker
Mr. & Mrs. M. Todd Ware

1991
Mr. David E. Crump



Mr. & Mrs. Alan K. Earnest
Mr. & Mrs. Michael T. Hankins
Mr. & Mrs. C. Grant Logsdon, Jr.
Dr. Benita B. McFarland
Miss Carol R. Shrewsbury
Dr. & Mrs. Thomas D. Stubblefield

1992
Rev. Glen D. Bohannon, Jr.
Ms. Denise I. Johnson
Mr. & Mrs. Tony Kebeau
Dr. & Mrs. Charles E. Lawless, Jr.
Mrs. Sai Soon Lee
Mr. Mark S. Mathias
Rev. & Mrs. James W. McClintock

1993
Mr. W. David Benton
Dr. & Mrs. John W. Campbell
Ms. Penny D. Davis
Mrs. Mary Creely Dorris
Rev. & Mrs. Joseph Harper, Jr.
Dr. & Mrs. Cleo E. Jackson III
Mr. & Mrs. James I. Kelly, Jr.
Rev. Jean Alma Marcelin
Mr. Charles Douglas Pickett
Mr. Gilbert L. Southall

1994
Dr. & Mrs. Craig C. Christina
Dr. Wayne R. Davis
Dr. & Mrs. Gregory E. Hook
Mr. & Mrs. Vu Nguyen
Mr. & Mrs. John L. Singleton
Mr. & Mrs. Christopher P. White
Mr. & Mrs. Marty G. Wilkins
Mr. & Mrs. Brian K. Wonn

1995
Mr. & Mrs. Timothy J. Buehner
Rev. & Mrs. Douglas E. Bunch
Rev. & Mrs. Paul A. Bunger
Dr. & Mrs. Hal W. Dixon
Rev. & Mrs. Troy D. Dobbs
Mr. & Mrs. Roger D. Duke
Mr. Duong Duong
Rev. & Mrs. Charles E. Hamlin
Denise S. Mathias
Mrs. Dorothy-Anne Wright

1996
Ms. Vichika Chheang
Rev. & Mrs. Ronald E. Cooper
Dr. & Mrs. F. Max Croft
Rev. & Mrs. Steven N. Davidson
Mrs. Cheri D. Dobbs

Dr. & Mrs. Ken D. Fentress
Dr. & Mrs. John T. Hellams, Jr.
Dr. & Mrs. Timothy R. McKnight
Mr. & Mrs. Joseph D. Min
Mr. & Mrs. Robert C. Osburn
Drs. Gregory A. & Kimberly C. Thornbury

1997
Mr. & Mrs. David F. Berna
Mr. & Mrs. Samuel K. Cho
Mr. & Mrs. Charles R. Fanning
Mr. & Mrs. Calvin J. Hampton
Mr. & Mrs. David B. Heller
Ms. Yu-Chi R. Hsu
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SOUTHERN SEMINARY LUNCHEON AT THE SBC

Wednesday, June 11 at 12:30 p.m.
in the Marriott Ball Room, Level 2, Rooms 1-5

Tickets are \$20 in advance or \$24 at the door. Tickets may be obtained by calling 800-626-5525, ext. 4143.
(Credit card, check or cash will be accepted.)

