

# SOUTHERN SEMINARY

*"They that sow in tears shall reap in joy."*



The BILLY GRAHAM SCHOOL  
*of Missions & Evangelism*

15  
YEARS





President R. Albert Mohler Jr.

## A LETTER *from the* PRESIDENT

**N**OW IN ITS third millennium, the Christian church faces a moment of great historical importance and opportunity. The modern missionary movement is now over two centuries old. Looking back over those years, it is clear that God mobilized His people to make great strides in taking the Gospel to many parts of the world.

This missionary movement has seen the evangelization of millions of persons representing thousands of ethnic and cultural groups. The Bible has been translated into hundreds of languages and dialects. Over the last several decades, new areas of the world have shown a remarkable response to the Gospel, and the continent of Africa may now be the center of the world missionary enterprise. In fact, the last half of the twentieth century saw an enormous evangelistic response throughout the Pacific Rim and the African continent.

Today, the Christian church faces new challenges. Without exaggeration, we can point to the twenty-first century as a new era in Christian missions, and recognize it as a vast new opportunity.

Looking at Christian missions today, we may be seeing the birth of a new missiological movement. This new era in missions will build upon the accomplishments of the last 200 years, but it must also be adapted to the new realities of our world context.

The most important dimension of any vision for world missions is a passion to glorify God. From beginning to end, the Bible declares that God is glorifying Himself in the salvation of sinners, and that He desires to be worshipped among all the peoples of the earth. The impulse of the missionary conviction is drawn from the assurance that God saves sinners, and that He is glorifying Himself by creating a new people through the blood of the Lord Jesus Christ. Therefore, we have the glad opportunity to glorify God by declaring the Gospel to all the peoples of the earth.

As Pastor John Piper has stated, “The deepest reason why our passion for God should fuel missions is that God’s passion for God fuels missions. Missions is the overflow of our delight in God because missions is the overflow of

God’s delight in being God.” In missions, we share God’s delight.

Missions pioneers such as William Carey gave birth to the modern missionary movement. It was Carey’s sense of evangelistic passion, set upon a clear foundation of biblical truth and confidence in the Gospel, that compelled him to leave the safe confines of England and go to India. The full harvest of William Carey’s ministry will be known only in eternity. Most Christians are aware that he served for many years without a single convert. When many missionaries would have returned home or moved to greener pastures, Carey stayed and invested himself in India. He translated the New Testament and built bridges to the people of that great nation.

Since Carey’s time, thousands of missionaries have left homes and families to take the Gospel to the remotest parts of the earth. Reviewing the history of the missionary movement, it is clear that great gains were made for the Gospel. At the same time, every generation has left its own imprint on the missionary task, and each generation is blind to some of the cultural baggage it takes along with the Gospel. At the height of the missions movement in the Victorian era, it often seemed that missionaries were just as intent on Westernizing native peoples as in evangelizing them. A new awareness of the global context and respect for native cultures should lead us to be careful to preach the Gospel rather than Western culture.

Our vision for world evangelization is an important barometer of spiritual and theological health. A vibrant commitment to Christ leads to a passion for the Gospel. A grand embrace of God’s truth produces an enthusiasm to see God glorified as His name is proclaimed to the nations. Since 1994, the Billy Graham School of Missions and Evangelism has led the way in the task of missions. As we recognize the 15th anniversary of the Graham School, it is time for a new generation to lead — and to point the way. The Graham School will continue to serve on the forefront, leading the way in taking the Gospel to every tribe, tongue and nation to the glory of God.

*As we recognize the 15th anniversary of the Graham School, it is time for a new generation to lead — and to point the way. The Graham School will continue to serve on the forefront, leading the way in taking the Gospel to every tribe, tongue and nation to the glory of God.*

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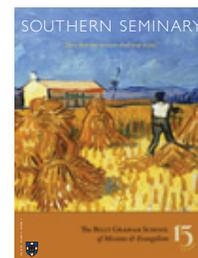
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### ON THE COVER

Vincent Van Gogh's  
"Wheatfield With  
Sheaves," 1888, also  
featured on pages 20-21



### RESOURCES

This stamp signifies  
resource pages written  
by faculty members  
of the Billy Graham  
School of Missions and  
Evangelism

*“The highest form  
of worship is the  
worship of unself-  
ish Christian service.  
The greatest form of  
praise is the sound  
of consecrated feet  
seeking out the lost  
and helpless”*

—BILLY GRAHAM





# IN SHORT

news events reviews thoughts

## Some friendly competition for the Great Commission

By EMILY GRIFFIN

On Saturday, Sept. 12, under a beautiful blue sky, 75 members of The Southern Baptist Theological Seminary and Boyce College community gathered for the Great Commission Center 5k run/walk. The race course took participants around the seminary campus three times, totaling 3.1 miles. Each participant's race entry fee of \$20 culminated in \$1,200, which went into a scholarship fund for Southern Seminary and Boyce students planning to participate in school-sponsored mission trips.

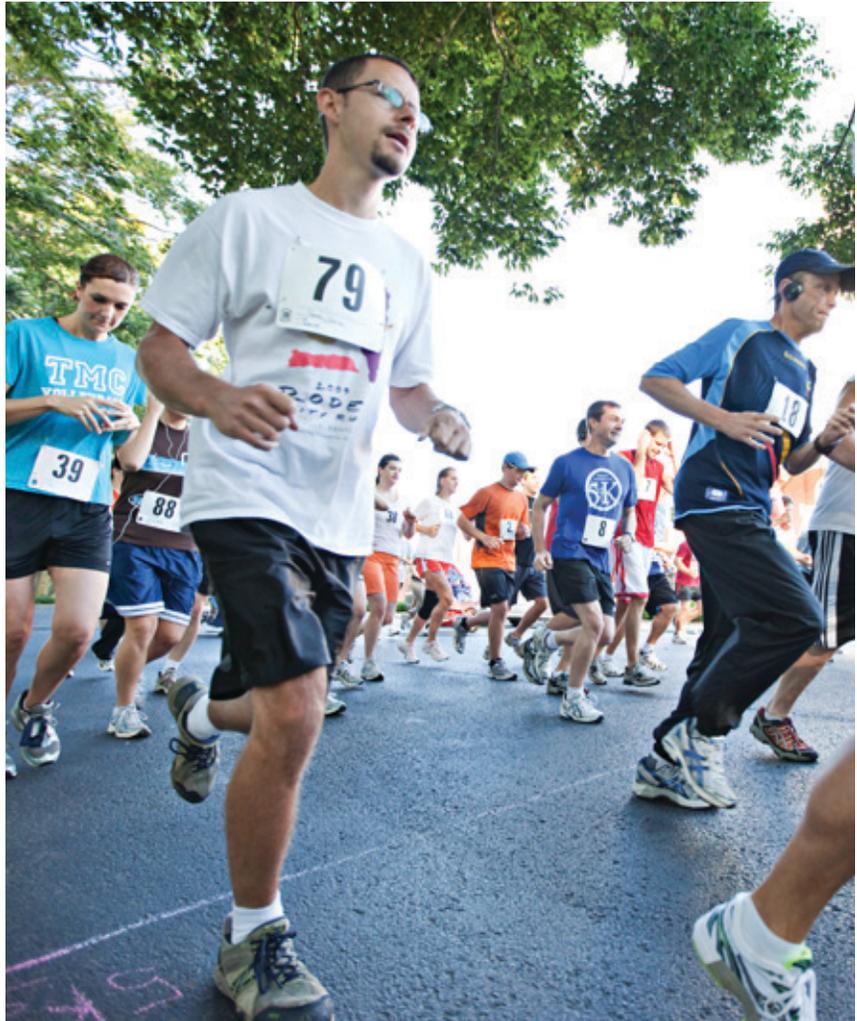
Through the Great Commission Center and the Billy Graham School of Missions and Evangelism, students will be eligible to receive a \$100 scholarship to apply towards mission expenses. To date, the following locations for future mission trips include: Ecuador, Central Asia, West Africa, Portugal, Brazil, Utah and South Asia.

The men's overall winner was Sky Johnston, who ran the course in 17 minutes, 1 second. The female overall winner was Stephanie Moore, who finished in 22:50 minutes. Southern professors M. David Sills and Gregory A. Wills participated. Sills finished third in the over-40 category.

The Lawless Group, O'Neil Chiropractic, Christian Book Nook and the Billy Graham School sponsored the event.

OVERALL MEN	MEN OVER-40
2 Steven Chambers	1 Dale Leach
3 Josh Graves	2 Kyle Beck
4 Doug Bonura	3 David Sills

OVERALL WOMEN	WOMEN OVER-40
2 Laurin Boeving	1 Ana Kotter
3 April Beck	2 Beth Franklin
4 Christina Smith	3 Lisa Nowak



## What's In A Name?

By EMILY GRIFFIN

In spring 2009, The Southern Baptist Theological Seminary board of trustees voted to shorten the name of the Billy Graham School of Missions, Evangelism and Church Growth to the Billy Graham School of Missions and Evangelism. The term "church growth" is now outdated and carries negative connotations. The name change is not to suggest, though, that the Billy Graham School is no longer interested in church growth.

"We still believe strongly in biblical, historical church growth, but including the terms in the school's name is no longer necessary," Chuck Lawless, dean of the Billy Graham School, said. "Biblical evangelism and missions will result in strong church growth."

## IN SHORT



The seminary community gathered Sept. 11, 2009, for the annual Fall Festival. Under the leadership of Dan Dumas, SVP of Institutional Administration, and Jeff Dalrymple, director of Event Productions, Southern arranged a full evening of entertainment for the families of faculty, staff and students. Hourly give-aways, carnival rides, a live BMX bike show, and plenty of food filled the evening. A grand finale of fireworks capped the celebration.



*The Fruit of our Labor*

## The Billy Graham School's first graduates share how they've used their education

Reporting by EMILY GRIFFIN

### Scott Guffin

*Year of Graduation, degree obtained*  
1999, Ph.D.

*Where and how are you serving today?*

Pastor of Liberty Park Baptist Church in Birmingham, Ala.

*Where and how have you served since graduation?*

Pastor of Parkwood Southern Baptist Church, Clarksville, Ind., associate pastor of Montgomery First Baptist Church, Montgomery, Ala., and pastor of Liberty Park Baptist Church, Birmingham, Ala.

*What is your fondest memory of the Billy Graham School?*

I was in the first Ph.D. class, along with Chuck Lawless, and we had a spirit of collegiality that was unparalleled for me in any other academic experience. In those early days, when there were only six of us, we would meet in Dr. Rainer's office and just sit around and talk about what was going on with each of us. When we met for class, the discussion was often lively, yet friendly, and the debate would often continue on through lunch. Yet, when the debating was done, we were always friends and colleagues who could depend on one another for friendship and support. Those days were some of the best of my life!

*Was there a particular class or professor at the Billy Graham School that impacted you significantly?*

I particularly enjoyed learning under Dr. Rainer, who challenged us and stretched us in many ways. His expectations for us were high, and the resulting education we received was tremendous. I also loved Dr. Bryant Hicks, who brought years of academic and missionary field experience to the table. He also carried a deep passion for Christ and for sharing the Gospel that was inspiring and challenging to each of us as his students.

*How did God call you to ministry and the Billy Graham School?*

God called me into ministry through working with the youth at my home church, Gardendale First Baptist Church in Alabama. I was a young college student, studying pre-med, when God developed in me a passion for ministry. A few years later, after receiving my M.Div. from Southern Seminary, I was serving as pastor of a particularly difficult church in the Birmingham area, and I sought out advice from Dr. Rainer, who was also serving as a pastor in that area at the time. When he came to Southern to begin his work as dean of the Billy Graham School, Dr. Rainer asked me to join him as one of his Ph.D. students.



Tonya and Rob Jackson with their daughter Abigail

### Rob Jackson

*Year of Graduation, degree obtained*  
1999, Ph.D.

*Where and how are you serving today?*

Senior Pastor of Central Baptist Church in Decatur, Ala.

*Where and how have you served since graduation?*

I served as an associate in evangelism with the Alabama State Board of Missions before becoming pastor.

*What is your fondest memory of the Billy Graham School?*

My fondest memory is the camaraderie in this first class of doctoral students in the Billy Graham School. We were more than classmates, we were friends. Perhaps one image that sticks out in my mind is the six Ph.D. students sitting around in Thom Rainer's office drinking cokes and discussing the future of the school with him.

*Was there a particular class or professor at the Billy Graham School that impacted you significantly?*

All the classes were terrific. Probably Tim Beougher's emphasis on one-on-one disciple making has had the greatest influence upon my life.

*How did God call you to ministry and the Billy Graham School?*

I was a pharmacist praying about entering medical school. During this time in prayer, God made it perfectly clear He wanted me to spend my life as His instrument to heal the spiritually sick instead of the physically sick. This calling was a shock to my wife, Tonya, and me. For one thing, I had no desire to serve in a full-time ministerial capacity. Moreover, His calling was shocking because I couldn't even pray in public. God called one of the weakest to show that if anything happens from my ministry it only because of Him and not me!

*How would you describe the Billy Graham School to someone that isn't familiar with it?*

BGS has a faculty that is passionate; they are passionate for God and His glory, passionate to train men and women to "study themselves approved unto God," and passionate about fulfilling the Great Commission. Thus, one word that I believe best describes BGS is passion.

## IN SHORT



Elyse and Tommy Ferrell with their three boys, Garrison, Joseph and Bailey

## Tommy Ferrell

*Year of Graduation, degree obtained*  
1997, Ph.D.

*Where and how are you serving today?*

Lead Pastor, Briarlake Baptist Church in Decatur, Ga.

*Where and how have you served since graduation?*

Prior to this, I served as the director of the evangelism and missions team with the South Carolina Baptist Convention.

*Was there a particular class or professor at the Billy Graham School that impacted you significantly?*

The entire experience was so rich it is difficult to ferret out one particular experience above the others.

*How did God call you to ministry and the Billy Graham School?*

I was called to the ministry while serving as an operations specialist onboard the aircraft carrier USS Saratoga.

I felt distinctly called to SBTS while an M.Div. student at NOBTS. I was reading a book entitled *Handbook of Contemporary Preaching*, edited by Michael Duduit. I noticed that many of the contributors were on the faculty at SBTS, so I began to explore the Ph.D. program there and experienced God opening doors all along the way.

*How would you describe the Billy Graham School to someone that isn't familiar with it?*

The BGS is a place to pursue a rigorous and grounded theological education with a passion to reach the world for Jesus Christ.

*What is the most valuable thing you learned at the Billy Graham School?*

The BGS sharpened my edge to be a learner and a doer.

*Today, what are the biggest challenges to your ministry?*

At this point, having transitioned Briarlake for the last four years to a dynamic Biblically faithful culturally relevant church, my challenge is to walk closely with the Lord and trust Him for every need.



## Paul Chitwood

*Year of Graduation, degree obtained*  
2001, Ph.D.

*Where and how are you serving today?*

Senior Pastor of First Baptist Church, Mt. Washington, Ky., assistant professor of evangelism and church growth at the Billy Graham School and chairman of the International Mission Board.

*Where and how have you served since graduation?*

Senior Pastor of First Baptist Church, Somerset Ky., and president of the Kentucky Baptist Convention

*Was there a particular class or professor at the Billy Graham School that impacted you significantly?*

Theology of Evangelism Seminar with Tim Beougher

*How did God call you to ministry and the Billy Graham School?*

I sensed God's call to ministry as a college student while serving in various roles in my home church and seeking God's will for my life. After graduating with my M.Div. from the School of Theology at SBTS, I was serving as a pastor and desiring to be better equipped to lead a growing church. I began to investigate a D.Min. in church growth from the Billy Graham School but was encouraged by the dean and faculty to consider a Ph.D. from the school.

*How would you describe the Billy Graham School to someone that isn't familiar with it?*

A school focused on biblical evangelism, missions, and church growth, which will equip you as both a practitioner and scholar.

*What is the most valuable thing you learned at the Billy Graham School?*

A greater passion for souls and a better understanding of soteriology and church growth theology.

## Change Agent

By JEFF ROBINSON

Tim Sweetman was thinking and writing like a blogger before blogging was cool.

A sophomore at Boyce College majoring in Christian leadership, Sweetman was writing about politics, theology and even sports at the age of 13, an age when most of his peers were playing Xbox or spending increasing amounts of time in thought about the opposite gender.

A deep concern to challenge teens to think out of a Christian worldview drove Sweetman and some friends to publish an online magazine and allowed him to put to use his deep love for written communication.

Today, at 19, his thoughts have matured and his blog, Agent Tim Online, has exploded in popularity, with more than 750,000 hits in three years of existence. A native of Maryland, Sweetman grew up near Washington, D.C., a hub of political thinking and activism, a reality that fueled his love for ideas and writing at an early age.

The goal of his blog and his other writings is to push his own generation to think deeply about the world around them through the lens of Scripture.

“I have really enjoyed the classes here,” Sweetman said. “This is really the place to be right now, I think. I am gaining a firm theological foundation that will help me in my writing ministry and hopefully help me to minister to my generation and encourage teens that all of life is to be lived to the glory of God.”

Sweetman is also a regular contributor to Boundless, an online publication of Focus on the Family, and has appeared as



a guest on The Albert Mohler Program.

Agent Tim Online may be accessed at <http://www.agenttimonline.com/>. The blog name comes from a love Sweetman had when he was younger for movies and books about spies and secret agents.

## New Release: Words from the Fire

By JEFF ROBINSON

How should Christians respond to the 10 Commandments?

Christians should seek to obey them and be thankful that God has spoken to His people so clearly, R. Albert Mohler Jr. argues in his new book, *Words from the Fire: Hearing the Voice of God in the 10 Commandments* (Moody).

The very fact that God spoke to His people Israel through the commandments and that God still speaks today through His Word is evidence of His grace, Mohler asserts.

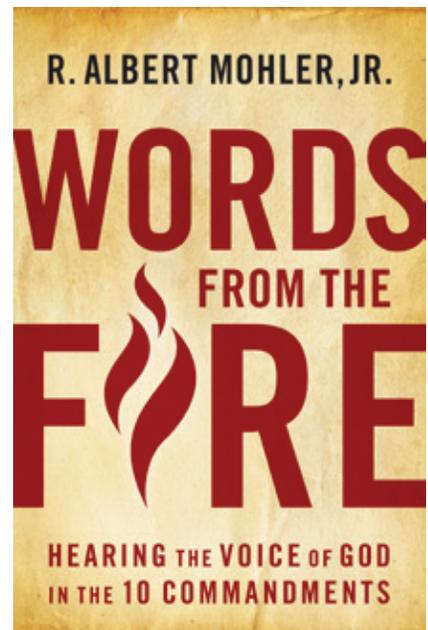
“This is not a God who is seen, but a God who is heard,” Mohler writes in the introduction. “The contrast with idols is very clear - the idols are seen, but they don’t speak. The one true and living God is not seen, but He is heard. The contrast is intentional, graphic, and clear - we speak because we have heard. And the voice of God is not something Israel deserved, nor do we. It is sheer mercy.

“God mercifully lets His people hear. Thus, intellectual pride is the enemy of

any true knowledge of God, any real theological education. There is nothing we can figure out or discover. Here is no “Aha!” moment where, in some theological laboratory, a new element of divine truth gets discovered.”

Mohler examines each of the 10 Commandments in separate chapters beginning with the first which forbids God’s people to “have any other gods before Him.” The first command communicates God’s exclusivity, and like the remainder of God’s law, it also points to a sinner’s need for Christ and His Gospel, Mohler points out.

Some Christians have argued that Jesus abolished the law, but He did not, Mohler writes; Jesus came to fulfill the Law as He asserts in the New Testament. The Law is also crucial as a teacher of the holiness of God, Mohler asserts; it is a guide to sanctification for Christians.



For an extended excerpt from the book, please see Mohler’s blog at <http://www.albertmohler.com>.

## RECOMMENDED READING

**Featured titles penned and edited by the faculty of the  
Billy Graham School of Missions and Evangelism**

**W. HAYWARD ARMSTRONG:** Associate Professor of Christian Missions, Associate Vice President for Online Learning and Intercultural Programs

*Tell the Story: A Primer on Chronological Bible Storying.* (International Centre for Excellence in Leadership, 2003) Edited by Armstrong.

*Mas Cerca de Dios: Práctica de las disciplinas espirituales.* (Editorial Mundo Hispano, 2010)

**TIMOTHY K. BEOUGHER:** Billy Graham Professor of Evangelism and Church Growth, Associate Dean

*Richard Baxter and Conversion.* (Christian Focus Publications, 2007)

*Experiencing God's Grace.* (Evangelistic Booklet) (Billy Graham School, 2003)

**THEODORE J. CABAL:** Professor of Christian Philosophy and Applied Apologetics

*The Apologetics Study Bible.* (Broadman & Holman, 2007) Cabal is general editor.

**JAMES D. CHANCELLOR:** W. O. Carver Professor of Christian Missions and World Religions

*Life in The Family: An Oral History of the Children of God.* (Syracuse University Press, 2000)

**ADAM W. GREENWAY:** Assistant Professor of Evangelism and Applied Apologetics, Associate Vice President for Extension Education and Applied Ministries, Director of Research Doctoral Studies

*Evangelicals Engaging Emergent.* (B & H Academic, 2009) Co-edited with William D. Henard.

**WILLIAM D. HENARD III:** Assistant Professor of Evangelism and Church Growth

*Evangelicals Engaging Emergent.* (B & H Academic, 2009) Co-edited with Adam W. Greenway.

**CHARLES E. LAWLESS JR.:** Dean of the Billy Graham School of Missions and Evangelism

*The Challenge of the Great Commission: Essays on God's Mandate for the Local Church.* (Pinnacle, 2005) Co-edited with Thom S. Rainer.

*Membership Matters: Insights from Effective Churches on New Member Classes and Assimilation.* (Zondervan, 2005)

*Putting on the Armor: Equipped and Deployed for Spiritual Warfare.* (Lifeway, 2006)

**J. D. PAYNE:** Associate Professor of Church Planting and Evangelism, Director of the Church Planting Center

*The Barnabas Factors: Eight Essential Practices of Church Planting Team Members.* (Missional Press, 2008)

*Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting.* (Paternoster, 2009)

**M. DAVID SILLS:** A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology, Director of Great Commission Ministries, Director of the Doctor of Missiology Program

*Capacitación Cultural en la Cultura Quichua.* (Abya-Yala, 2002)

*The Missionary Call: Find Your Place in God's Plan for the World.* (Moody Publishers, 2008)



## Grow your Faith

By EMILY GRIFFIN

**I**N January 2010, The Southern Baptist Theological Seminary will launch the Institute for Christian Leadership (ICL). The primary aim is to provide quality theological instruction for lay adults and ministers, regardless of previous training, in an efficient, technology-driven format. Designed with accessibility in mind, the ICL program will be ideal for those who have the desire to learn and strengthen their understanding of the Bible but are not currently able to participate in a traditional theological degree program.

The ICL program, developed by Hayward Armstrong, associate professor of Christian missions and associate vice president for online learning and intercultural programs at Southern Seminary, will offer three certificates: theological studies, Great Commission studies and church ministry. Each certificate constitutes nine courses. Six are core classes and the remaining three are specific to each certificate. While the ICL curriculum provides a solid theological foundation to all students, it is important to note that it does not replace the training that would be obtained from a traditional advanced studies degree.

Under the ICL program, individuals at any point in their lives can gain valuable knowledge that will be relevant to all levels of church work. Armstrong developed the program so pastors and church leaders could utilize the ICL curriculum to increase their scriptural knowledge or refresh and supplement previous theological training. Church laypeople can further cultivate their New and Old Testament knowledge and learn useful tools for evangelism and spiritual disciplines. These courses are designed to strengthen ministry impact and allow men and women to glorify God by serving more effectively in their local churches. Armstrong and the program's instructors also encourage high school and undergraduate students to use the opportunities presented through the ICL program to explore Christian ministry opportunities, build a Christian worldview and prepare themselves for future theological training.

"The Institute will provide basic training at an affordable price and in an accommodating format for those who

might not otherwise have easy access to theological education," Armstrong said.

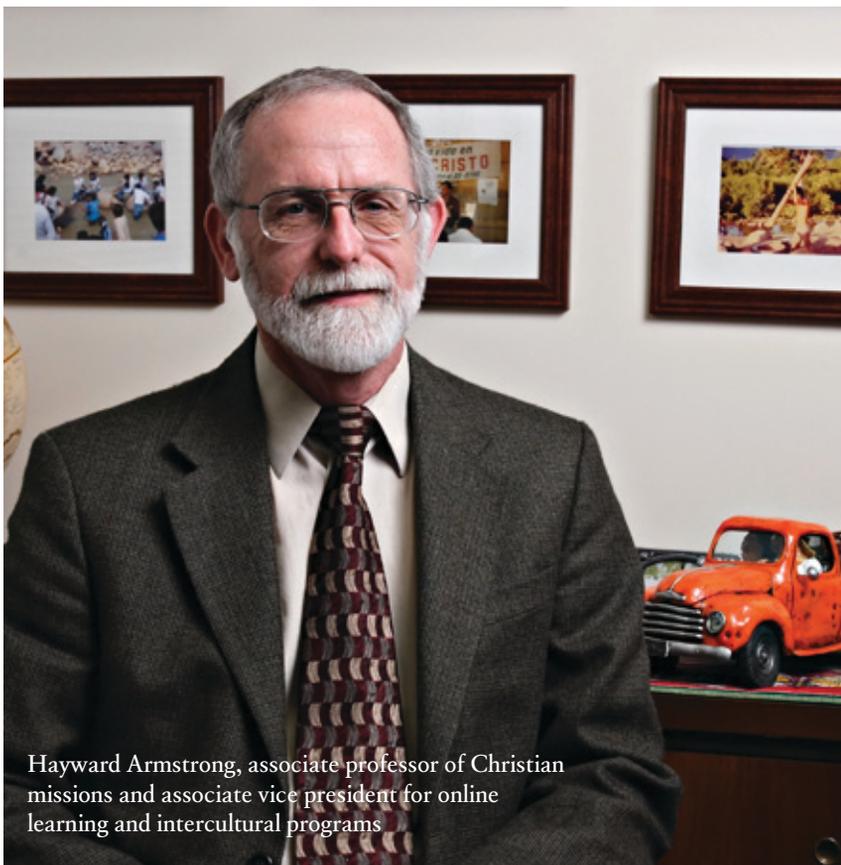
### CONVENIENCE IS KEY:

The ICL's online curriculum allows students to read and study at a time that is most convenient for them. Additionally, the courses are offered in Spanish, making the program available to a broad audience. The ICL curriculum could be completed in as little as a year and a half, by taking a maximum of three courses

session fee. Additionally, each class will have book and materials costs that will vary between courses.

Course credits from ICL are non-transferable to Southern's traditional degree programs and credits from other institutions may not be transferred into the ICL program.

If you are interested in the ICL program, you can apply at the Southern and Boyce College admissions office, located in the Duke K. McCall Sesquicentennial



Hayward Armstrong, associate professor of Christian missions and associate vice president for online learning and intercultural programs

in both the fall and spring term and a maximum of two courses in the summer term. The course curriculum is composed of lectures, reading assignments, quizzes and tests. Writing tasks and final exams are conducted online and the online format allows students to participate in forum discussions with professors and classmates.

### THE FINER DETAILS:

ICL tuition is \$150 per course, totaling \$1,385 for the entire program, including the \$35 non-refundable admis-

Pavilion, or online at [www.sbts.edu](http://www.sbts.edu).

Course registration will be through the office of online learning and intercultural programs. The admissions office can answer any questions concerning the ICL program. Call 1-800-626-5525, ext. 4617, to speak to an admissions counselor. In addition, you may also contact the office of online learning and intercultural programs at 1-800-626-5525, ext. 4315.

Your ministry training  
is one click away



[www.boycecollege.com](http://www.boycecollege.com)

## **Get the Southern Seminary experience across the U.S. and around the world**

THIS JANUARY, Southern Seminary will launch the Institute for Christian Leadership. Designed with accessibility and affordability in mind, this online program will be ideal for pastors, church leaders and laypeople and students wanting to increase their scriptural knowledge, cultivate their New and Old Testament understanding and learn useful tools for evangelism and spiritual disciplines.

Boyce College offers an Associate of Arts degree in Biblical and Theological Studies that can be earned almost completely online. Boyce's desire is to provide students with the best possible theological education while meeting their specific needs. Four general education courses must be earned through a local college of your choice, but the remainder of the program is offered in an online format from our professors at Boyce College.

For more information on the ICL program and Boyce online programs, contact the office of online learning at 1-800-626-5525, ext. 4316, or by e-mail at [boyceonline@sbts.edu](mailto:boyceonline@sbts.edu).

## SBC Faces Change

Reporting by JEFF ROBINSON

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, addressed an overflow audience Wednesday, Aug. 19, on the future of the Southern Baptist Convention.

Mohler told attendees of the forum, held at Southern Seminary, that the SBC faces a critical crossroads and must move into the future with denominational structures and methods open to change or face serious decline.

Mohler said the SBC in 2009 continues to operate largely out of a model that the denomination adopted from corporate America in the early 20<sup>th</sup> century, a model that prioritizes efficiency over theological conviction in carrying out the task of missions.

“Certainly in business, efficiency can be a make or break word between profit and loss,” Mohler said, “but when it



comes to missions and the work of our churches and the work of the Gospel around the world, efficiency has a limited application.”

Mohler said the SBC faces at least 10 questions, which he put in terms of dichotomies. Mohler said Southern Baptists in the future will be either:

- Missiological or bureaucratic
- Tribal or theological
- Convictional or confused
- Secular or sectarian
- Younger or dead
- Diverse or diminished

- Missional or more methodological
- More strategic or more anemic
- More bold or more boring
- Happy or bitter

Mohler’s remarks in their entirety are available on video and audio at the Southern Seminary website under the “Resources” tab, or the direct link: <http://www.sbts.edu/resources/category/lectures/presidents-forum>. Video and audio recordings of recent and past chapel services and other campus-wide presentations are available as well.

## Orphan Care and the Great Commission Resurgence

By RUSSELL D. MOORE, *Originally posted Friday, June 26, 2009*

On Wednesday of this week, the Southern Baptist Convention adopted my resolution “On Adoption and Orphan Care,” while my sons stood on the platform watching. It was one of the most emotionally weighty experiences of my life.

The resolution by itself isn’t going to spark an orphan care movement among Southern Baptists. Neither is my book, and neither are a thousand manifestoes. Only the Holy Spirit can do that as local churches start to embrace a vision for orphan care.

The resolution though was meant to prompt some questions. If one messenger in the Convention hall is moved to simply pray, “Lord, how would you have me minister to orphans?” then the resolution is a success, in my view. If one pastor is prompted to ponder how he could preach on adoption, or lead a foster care ministry among his folks, then the work is starting.

I was overwhelmed with emotion on the platform to see my sons, two little ex-orphans, looking out on a sea of

yellow ballots as thousands of Southern Baptists affirmed that we want to be the people who love fatherless children. I realized that, in an alternative story, my boys would still be in an orphanage, not knowing even the name of Christ Jesus. But here they are, at the Southern Baptist Convention, calling by their very presence the world’s largest Protestant denomination to recognize there are hundreds of thousands of children as helpless and alone as they once were.

There’s a long way to go. Literally one day after the resolution vote, I received correspondence from an employee of a Baptist agency saying that adoption and orphan care doesn’t fit under the “umbrella” of “evangelism and missions.” Tell that to the thousands of Southern Baptist children who know Christ today because they are growing up in Christian homes, rather than in institutions or on the streets. And tell it to Jesus who says something very different to us (James 1:27). A Great Commission Resurgence will mean moving beyond short-sighted definitions of

“evangelism and missions” as rallies and revivals.

But something is afoot among Christian families and churches of virtually every kind. God is calling the people of Christ to see the face of Jesus in the faces of orphans in North America and around the world. Southern Baptists have affirmed our belief in the authority of Scripture, and the Bible tells us pure religion is defined by care for the fatherless.

We’ve been defined by our commitment to evangelism, and there is no greater field as “white unto harvest” right now as children in orphanages, group homes, and the foster care system, children who don’t know a parent’s love and who don’t know the name of Jesus.

When Satan wars against children, we should be the ones who have compassion on them, even as Jesus did and does.

My prayer is that twenty years from now there are thousands of Southern Baptist pastors, missionaries, and church leaders who started their lives as orphans, now preaching the Gospel of God their Father.

## IN SHORT

## Legacy of Service

Reporting by EMILY GRIFFIN

Thom S. Rainer, founding dean of the Billy Graham School of Missions and Evangelism and current president and CEO of LifeWay Christian Resources, led The Southern Baptist Theological Seminary through the development and launch of the Billy Graham School. The young men in his family have followed his example and have taken ministry positions around the world.

On Oct. 4, 2009, Sam S. Rainer III stood behind the pulpit of the First Baptist Church of Murray, Ky., for the first time as the congregation's pastor. Rainer joins FBC Murray from Sarasota Baptist Church in Florida where he has served as campus pastor at the church's Lakewood Ranch campus since August 2008.

Rainer gave his life to Christ and was baptized at age seven at Hopewell Baptist Church where his father, Thom, was pastor. He received a bachelor of science in finance and marketing from the University of South Carolina. In 2004, while working in the business world, Rainer surrendered to the call of ministry and began working towards a degree at Southern Seminary. Since



Sam S. Rainer III

earning his degree, he has served as pastor of churches in southern Indiana and central Kentucky. Rainer married Erin Sapp on New Year's Eve 2006.

Sam Rainer also serves as president of Rainer Research, an organization founded in 1989 by his father. At Rainer Research, Sam works with his brothers, Art and Jess, providing research and consulting to a variety of churches, denominations, businesses and other groups. Art Rainer serves as a vice-president at Rainer Research, specializing in finance and administration assessment. He also serves as the business administrator at First Baptist Church West Palm, Fla. Art Rainer has co-authored two books with his father, *Raising Dad* and *Simple Life*. He has written for numerous publications, and he is completing his D.B.A. in finance at NOVA Southeastern University. Jess Rainer serves as a vice-president at Rainer Research, specializing in demographic research and worship analysis. He is completing his M.Div. from Southeastern Baptist Theological Seminary.

On Dec. 28, 2008, David C. Rainer, cousin to the Rainer brothers, and his wife Melinda Barrett Rainer arrived in Shizuoka City, Japan, to serve as regional missionaries and church-planters through January 2012. In June 2000, Rainer gave his life to Christ, at age 21, under the preaching of Southern Seminary alumnus David King. He surrendered his life to missions in February 2003, after hearing a biographical talk on the life of Baptist missionary Adoniram Judson.

Prior to his service in Japan, Rainer was on staff at Lakeview Baptist Church in Auburn, Ala., rotating through every area of ministry during his almost three years on staff.

Rainer earned a master of divinity from Southern Seminary in May 2008, after attending the University of Alabama at Birmingham for his bach-



Melinda and David Rainer with son Luke

elor of arts. Rainer and wife Melinda were married in 2002 and have one son, Luke.

You can connect with the Rainer brothers on Twitter at: <http://twitter.com/SamRainer>, <http://twitter.com/artrainer> and <http://twitter.com/jessrainer>. David and Melinda Rainer regularly update their blog; visit them at <http://davidrainer.blogspot.com/>.



Jess Rainer

# Reflections from the Founding Dean

By THOM S. RAINER

I REMEMBER WELL the cold winter of 1993. Louisville had experienced record snowfall. I was not certain if I could make it from Birmingham, Ala., to interview with Dr. Mohler, Dr. Dockery, and other leaders at The Southern Baptist Theological Seminary.

The dreary weather, however, did nothing to diminish my enthusiasm for the potential assignment ahead. I did make it to Louisville, and I was given the opportunity to begin a new graduate school at the seminary:

The Billy Graham School of Missions, Evangelism and Church Growth. There was no struggle in this call. I entered the assignment with great joy and excitement.



## THE PRE-FOUNDING

The official date that I started at Southern Seminary was Feb. 1, 1994. With the new school scheduled to open on Aug. 1, 1994, I only had six months to get the school off the ground.

But there was one slight problem. *I knew nothing about starting a graduate school.*

With the help of many people much smarter than I, we established curricula for the new degree programs, received the proper accreditation for those degree programs, brought on a founding faculty, recruited the first students and began our first classes in the fall of 1994. We had fewer than 50 students that first semester, but the trajectory of the school's growth would be steep in the formative years.



### EARLY TRIALS

The political climate at Southern Seminary in 1994 and 1995 was volatile. R. Albert Mohler Jr. became the ninth president of the seminary with the specific assignment of moving the institution in a clearly more conservative direction. Though I respected many of my peers on the faculty of the seminary, I could foresee the inevitable conflicts that would come. The majority of the faculty were not inerrantists, but the Southern Baptist Convention had given the trustees and Dr. Mohler the mandate to move the institution quickly in that direction.

My role at the seminary was a microcosm of the larger conflict. I was Dr. Mohler's first academic hire. I was and am an inerrantist. I was thus viewed with suspicion by many of the faculty and staff.

When students would come to me for academic advising, I would point them to courses taught by more conservative professors. I soon learned that my actions were not only a breach of protocol, but also a violation of the faculty manual.

In my first year as founding dean, the faculty of the seminary censured me. I began to wonder if this world of academics and politics was for me.

### EARLY VICTORIES

Despite the transition pains at the seminary, the new school would soon prove to be one of the greatest blessings I have ever known. As the Graham School grew, I had the joy of adding new faculty. Those new professors I worked alongside became not only incredible colleagues; they became dear friends as well.

The students were a blessing beyond measure. Many of those students are now key leaders in significant places of ministry throughout the SBC. For example, Jimmy Scroggins was in the first group of students in the master of divinity program in the Graham School. He completed both the M.Div. and the Ph.D. in the school. He would later become the dean of Boyce College at Southern, and he now serves as senior pastor of First Baptist Church of West Palm Beach. And, in the providence of God, my son Art serves as his business administrator.

One of the first Ph.D. students was Chuck Lawless. He became an early faculty hire for me, serving both as professor and senior associate dean. He then succeeded me, becoming the second dean of the Graham School after I accepted the presidency of LifeWay Christian Resources. I take joy in knowing that today the school has its best leadership ever.

There are so many other names, so many students who came through the Graham School in those early years. God has blessed me beyond measure to be a small part of their lives and ministries.

### AFTER 15 YEARS

The rapid passage of life and time is more than a cliché. Fifteen years have passed quickly. As I reflect back on the early years of the founding of the Graham School, much of the experience now seems surreal.

Much was accomplished in a short time. Men and women were given a new place of preparation for the local church and the mission field. These students who passed through the Graham School are immeasurably impacting lives around the world today.

This school, now the Billy Graham School of Missions and Evangelism, is ultimately a testimony to the faithfulness of God. It was God who provided the resources and guidance for this seemingly impossible challenge to become a reality.

Because He is the true Founder of the school, its success was assured. Though history reveals clearly His power and glory, I look forward even more to the school's future. The past was great. The present is exciting. But the best is yet to come.

Photo above: (L to R) Thom S. Rainer, R. Albert Mohler, Jr., David S. Dockery and Lloyd Mims singing "Soldiers of Christ in Truth Arrayed" along with the seminary community at the close of Convocation, August 28, 1995.



## Pastors: Apologetics Special Forces

By THEODORE J. CABAL, *Professor of Christian Philosophy and Applied Apologetics*

PASTORS ARE vanguard defenders of the faith. They not only nurture souls, they defend them. Church members with perplexing questions, especially young people, confidently live their faith in Christ after leaders assist them to find solid answers. Pastors also lead in reaching the lost when modeling the use of apologetics. Unbelievers will raise questions when evangelized; wise apologetic responses provide the opportunity to keep the Good News on the table.

Most pastors, however, feel inadequate being apologetics “experts.” But this responsibility falls to them no less than being the “expert” on the Bible or theology. Just as faithful shepherds diligently labor in the Word to feed God’s sheep, they must also work hard to shape worldviews and defend the faith. Pastors are the front-line responders to questions such as, “What about evolution?” And to do this well, they need to stay abreast of the times and suggest appropriate basic apologetics resources

Here are several other ways pastors can defend the faith in their churches.

**First,** use Sunday nights to equip the saints in response to current attacks on the faith.

**Second,** recognize and raise up gifted and motivated “specialists” in the church to aid others with apologetics questions. These “specialists,” who usually have struggled to find answers for themselves, can help with issues such as Mormonism, evidence for God in science or the reliable transmission of the Bible.

**Third,** ensure that equipping members to spread the Gospel includes basic answers to common objections of unbelievers. The more confident Christians are in the truth of the Good News, the more confident they are in sharing it.

# A MAN OF ACTION

By EMILY GRIFFIN

Classrooms seem to have a profound affect on Chuck Lawless. Sitting in his Cincinnati, Ohio, kindergarten classroom, under the instruction of Mrs. Ullam, a young Lawless discovered his passion for teaching. Ever since, he has wanted to carry a grade book.

Lawless committed his life to Christ in seventh grade through the witness of a classmate. Ever since, he has wanted to share the Word. By the grace of God, Lawless' dreams to teach and share the Gospel are being fulfilled each week at The Billy Graham School of Missions and Evangelism.

Lawless was named dean of the Billy Graham School in 2005 but has a long history with The Southern Baptist Theological Seminary. After completing his undergraduate work at Cumberland College, now the University of the Cumberlands, in Williamsburg, Ky., in 1985, Lawless started his master of divinity in Southern's Monday-only-classes program. The course work took eight years to complete but allowed Lawless to simultaneously pastor the Rolling Hills Baptist Church in Fairfield, Ohio, providing concurrent academic and practical training.

Lawless has fond memories of time spent pursuing his M.Div.

"When I was a student here, the room that is now archives on the second floor of the library was the Billy Graham Museum. There were a number of cases with mementos from Graham's crusades, and I would often go up there and walk around. The other reason I went up there was there was a really nice, comfortable couch and I could lie down in-between classes," he said.

As his masters program was nearing completion, Lawless was "set up by two nosy church secretaries" with Pamela Harvey. In Pam, God provided Lawless not only a wife but also an encouraging partner in ministry.

"Second only to my salvation the best gift I've ever received is my wife," he said. "I grew up in a non-believing home, and she grew up in a strongly believing home. She introduced me to family at a different level. She walked with me through my Ph.D. work and through moving here (Louisville). I am where

I am today because I have a wife that is incredibly supportive. She is a great, great gift of the Lord."

"He and Pam are perfectly matched," seminary President R. Albert Mohler Jr. said. "They are a wonderful couple and an example to our students."

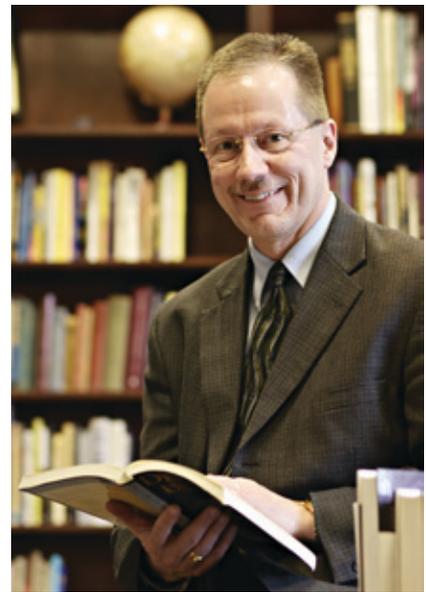
After marrying in 1991, the couple engaged in fulltime pastoral ministry for four years until Lawless felt the desire to return to Southern to start doctoral work in the Graham School. In 1996, the couple resigned from their Ohio church and relocated to Louisville, establishing a home in Southern's Springdale Apartments.

"We had sold our house, left our garden and yard behind, and moved into those apartments," Lawless recalled. "Life changed pretty drastically for us, but those were special times because we had to depend on the Lord more than any other time in our marriage."

As Lawless worked on his doctorate, Pam served as secretary to Mohler, a post she held for nine years. Lawless developed a friendship with Graham School Dean Thom S. Rainer and eventually became his student assistant. In 1996, Lawless was asked to join the Graham School faculty as instructor of evangelism and church growth. In 2000, he was named associate dean of the Graham School and then, in 2002, senior associate dean. In 2004, Lawless was appointed as professor of evangelism and church growth. When Rainer made his 2005 transition to president and CEO of LifeWay Christian Resources, Lawless was the natural choice to become the second dean of the Graham School.

"I've seen the institution (SBTS) return to its heritage, firmly grounded in the Word of God and strongly believing in the inerrant Word of God and with a renewed commitment to the Great Commission," said Lawless. "And this is just a fun place to watch God work and watch young men and women take the Gospel to the ends of the earth."

"I love to see the eyes of students light up when they just get it, when they get a passion for God, a passion for the Great Commission and passion for the world," he said. "There is nothing quite like when you know you're sending out men



and women who have been under your ministry, perhaps for just a class or two, but maybe you have touched their life just a little bit."

Lawless' passion for teaching and for Southern has not ceased over the years and that hasn't gone unrecognized.

"To get to know Chuck is to know that he has a sense of humor, an incredible sense of Gospel urgency, that he is a great preacher and a wonderfully faithful teacher. He is also a man of intellect and deep passions," Mohler said. "You can see this reflected in his work for us (Southern) and for the International Mission Board: he has a heart for the nations."

Outside the classroom and his Norton Hall office, Lawless has a passion for staying active. In the last year, he and Pam journeyed to 11 countries throughout Africa, East Africa and the Pacific Rim on short term mission trips.

"God has really opened the door to us to see the work He is doing around the world," Lawless said. "We look forward to the next trip, which we hope will be in early winter or early spring of next year."

One of Lawless' more memorable experiences on the international mission field occurred in West Africa. Lawless was preaching short messages at a medical clinic and was being heard by those waiting to see a physician. As he was preaching, he was surprised to see people rise up out of their chairs and walk away.

"I thought 'what have I done, how have I offended them? Something I've said wasn't translated properly'," Lawless recalled. "After I was done I sat down with my translator and asked him

*“To get to know Chuck is to know that he has a sense of humor, an incredible sense of Gospel urgency, that he is a great preacher and a wonderfully faithful teacher. He is also a man of intellect and deep passions”*

why they were leaving. He said ‘they didn’t leave because they were offended. They left because they heard about Jesus and I said to them “if you want to talk with somebody more about Jesus, then go to this room across the way’.” That’s what they were doing; there were dozens of people who got up to learn more about Jesus.”

Lawless’ energy level remains high while at home. He makes it a point to exercise every day, with the exception of Sunday, using the gym as an outlet for stress relief and maximizing the opportunity to share the Gospel with nonbelievers.

Lawless also gives several nights each month to serve as a volunteer fireman. Since the spring of 2009, he has trained at

the South Oldham firehouse one evening each week. Lawless enjoys visiting with his fellow firemen and seeks opportunities to share the Gospel. He said that being at the firehouse and firefighting also serves as a form of stress relief.

“When I get to the fire station I can’t worry about the class schedule, I can’t worry about the budget. I have to worry

about if I am fully zoned in on what I am going to do if I am a firefighter on a hose-line and lives are dependent upon what each of us (firemen) does,” he said. “Even though it is stressful, it is in some ways quite stress relieving.”

As Southern acknowledges the 15th anniversary of the Graham School, it comes with equal appreciation to Lawless for his service to the Lord and the thousands of Southern students he has impacted.

“Chuck Lawless is a full-orbed human being. He is made up of many parts, the way the British would put it, and all of them good,” Mohler said. “He is a volunteer fireman, and when you think about that, it becomes a metaphor. He is a man that is ready to put on the hat, grab the axe and get to work wherever there is a fire. Chuck Lawless is the kind of man you can count on to be ready for action at any time.”



THE STATS:

**1,047**

students that have graduated from the BGS since it opened in 1994

**50**

trips Lawless averages per year by airplane

**21**

countries Lawless has visited to share the Gospel

**4**

continents Lawless has visited to share the Gospel

# Are We Compelled to Share?

By TIMOTHY K. BEOUGHER, *Billy Graham Professor of Evangelism and Church Growth and Associate Dean*

**W**HAT DO WE feel when we look upon the lost multitudes? In Matthew 9:36, we read that Jesus, seeing the multitudes, felt compassion. Does that response characterize us? I fear that too often, when we gaze upon lost persons, we feel critical or condemning instead of compassionate.

In I Corinthians 9:16-23, Paul refers to being under compulsion to share Christ, to being constrained both to live-out and share the Gospel. What would our lives look like if we truly were compelled by compassion to share the Gospel with others?

First, we would commit to share the Gospel. In I Corinthians 9:16-18, Paul makes it clear that he is not satisfied with merely knowing the Gospel. “Woe is me,” he declares, “if I don’t share the Gospel.” If I do not share, my heart is torn apart, my soul is grieved. As followers of Christ, witnessing is not optional.

What brings “woe” to your life? When do we ever use the expression, “woe is me?” What stirs the pangs of conscience in us? We might think, “Woe is me — I didn’t get my cup of Starbucks today!” When we haven’t shared the Gospel in a while, do we really experience “woe is me?” As those compelled by God, we must commit to share the Gospel.

Second, if we truly were compelled, we would commit to share the Gospel with all kinds of persons. In verses 19-22, Paul mentions four different groups. The Jews were under the Old Testament Mosaic law. How did Paul seek to win them to Christ? Paul did not offend their sensitivities. Rather, he accommodated

them to the degree he could — so he could gain a hearing. To those who were under dietary restrictions, Paul was willing to follow their diet, though he was not himself under the law.

To the Gentiles (non-Jews), Paul did not approach them with all the “baggage” of Jewish ceremonial law. To the weak (probably a reference to those who had “weak” consciences regarding eating meat offered to idols), Paul willingly relinquished his “right” to eat meat so as not to be a stumbling block to the “weak,” in order that he might impact them for Christ.

The last category, that of “all people,” challenges us the most. Paul says he became “all things to all men.” He adopted a person-centered approach in his witnessing. He never denied the truth, never compromised in the realm of morality, but adjusted as much as he could to relate to those whom he was with. Paul did not behave like them, but he identified with them as much as he could so he could reach them.

Paul gives us a key insight in verse 12: “we put up with anything rather than hinder the Gospel of Christ.” He makes clear he is not going to do or say anything that will hinder the Gospel. What is the challenge for us today in a self-centered, self-focused culture? Paul speaks about surrendering our “rights” for the sake of the Gospel. Too often we surrender sharing the Gospel for the sake of our perceived “rights.” For example, we want to demand our “right” only to associate with people who are like us, or our “right” to use “our” time as we want to use it.

Third, if we were truly compelled, we would share the Gospel with a view toward response. Notice Paul’s terminology. In verses 19-22, he uses the phrase “to win” five different times. We might want to ask Paul, “Paul, have you forgotten that it is God who saves people, not you? What is all this talk about “winning” persons?”

Paul certainly understood God’s sovereignty, but he also realized that God normally fulfills his purposes through secondary means: through people, through us. We are God’s method of evangelism! Five different times in this passage Paul states his desire to win as many people as possible to Christ, to bring the Gospel to them no matter the cost. His goal was not simply to impart information about the Gospel, but to witness transformation through the Gospel.

Fourth, if we were truly compelled, we would share the Gospel as a driving passion of our lives. Paul makes a remarkable claim in verse 23: I do all this for the sake of the Gospel, that I may share in its blessings. Do we really “do all things for the sake of the Gospel?” We say we believe the Gospel message is true — do we live that way? What is the driving passion of our lives?

Are you “compelled to share?” There is much discussion about a Great Commission Resurgence in our denomination. Where must that resurgence begin? With me — and with you. Who do you need to stop looking at with criticism or condemnation and begin ministering to with compassion that mirrors the heart of our Savior?



Are you looking for an evangelistic tool that is biblically faithful and theologically sound? Would you like to have a booklet to share with someone that presents the Gospel in the full context of biblical revelation, beginning with creation?

The GRACE tract is that tool. Developed by the Billy Graham School at The Southern Baptist Theological Seminary, the GRACE tract shares the gospel message following the acrostic GRACE.

G – God  
R – Rebellion  
A – Atonement  
C – Conversion  
E – Eternal Life

The tract is longer than most evangelistic tracts, allowing for more theological content and Scripture to be shared. The starting point is significant – the Gospel begins with God. In addition to God's love, the GRACE tract empha-

sizes God's holiness – an attribute that is missing from some evangelistic literature. God as Creator is highlighted to stress our accountability to Him.

Look through the GRACE tract sent with this magazine, and if you agree it would be a helpful tool for your personal evangelistic ministry and your church's ministry, contact us to place an order.

To ORDER: [GRACEtract@sbts.edu](mailto:GRACEtract@sbts.edu)





# Leading Church Members to Engage in Personal Evangelism

By ADAM W. GREENWAY, Assistant Professor of Evangelism and Applied Apologetics; Associate Vice President for Extension Education and Applied Ministries; Director of Billy Graham School Research Doctoral Studies

“PASTOR, WE want to see our church grow!” might qualify as the most frequent statement uttered by a pastor search committee to a prospective candidate. While such a sentiment may be genuine, too often the burden is placed squarely upon the candidate’s shoulders

to do that which brings about biblical church growth — namely, convert lost sinners.

Many church members see no need or don’t feel any responsibility to actually engage in personal evangelism, while those believers who do desire to take the Gospel to others personally oftentimes struggle with fear or doubt that God can actually use them.

How can a faithful pastor motivate church members who lack the desire to share the Gospel and encourage those who lack the confidence to witness? Here are some practical suggestions:

**Lead by doing.** It seems self-evident, but in order to lead church members to engage in personal evangelism, the pastor needs to lead by example. Many commentators have remarked that Gospel passion is more “caught than taught.” It

is far too easy in pastoral ministry to devote large amounts of time to sermon preparation, counseling, administration, team, committee, deacon and elder meetings, hospital visitation, Bible teaching and various other priorities, yet neglect the pastoral mandate to “do the work of an evangelist” personally (2 Tim 4:5). A pastor who regularly cultivates relationships with lost persons in order to share Christ with them will inevitably have greater effectiveness in mobilizing others in the church to do likewise.

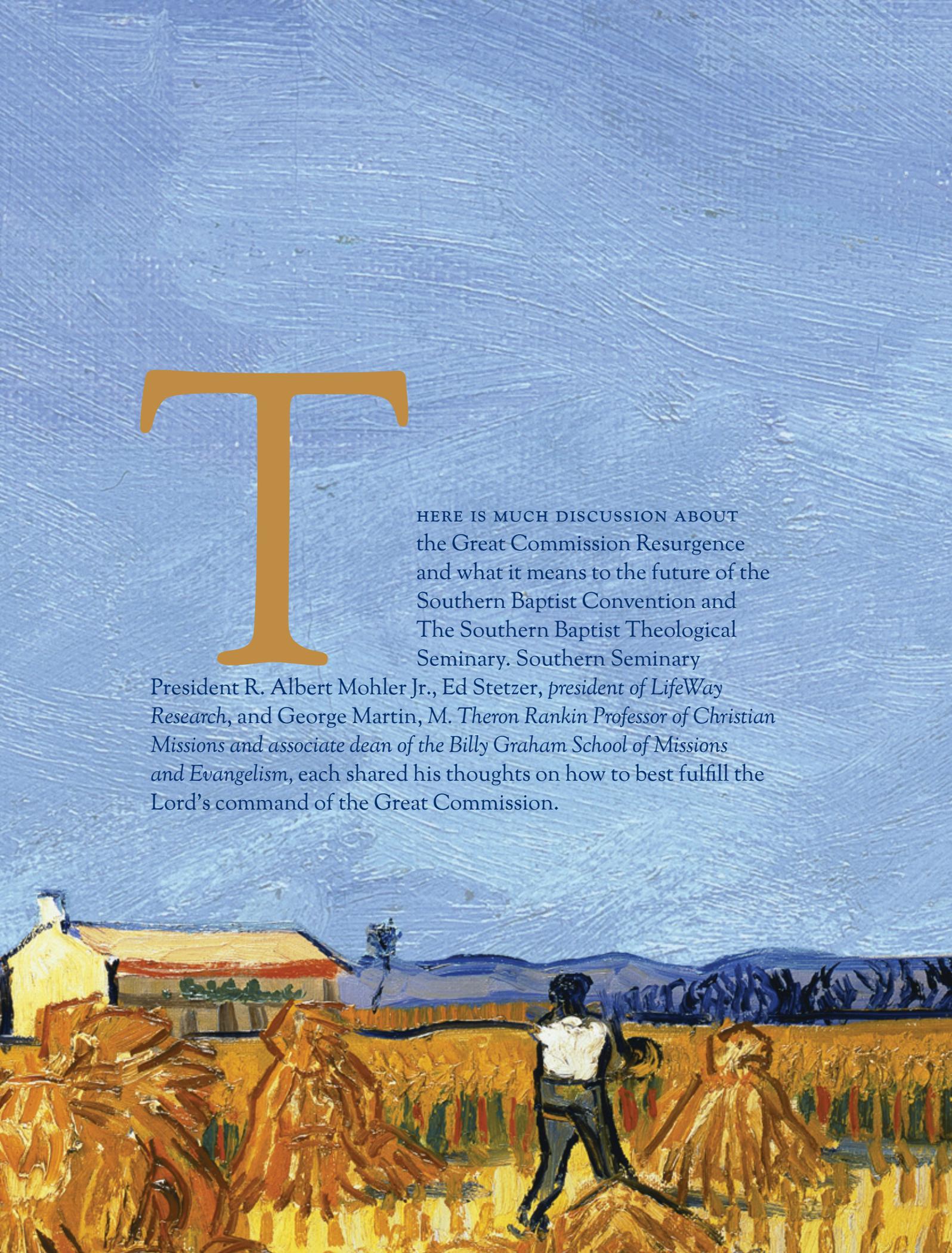
**Prioritize and promote.** A heightened atmosphere in the church is critical to moving church members toward greater involvement in personal evangelism. Provide training opportunities utilizing various methodological approaches to sharing the Gospel. Incorporate testimonies of witnessing encounters and conversion experiences in corporate worship gatherings. Make the ordinance of baptism a time of both celebration and Gospel proclamation. Do everything you can to communicate how important personal evangelism is in your church’s life.

## “Try tears.”

Attributed to Salvation Army founder William Booth, this brief quote was his response to tired and discouraged individuals serving in his ministry. Yet the sentiment is applicable today when thinking about the plight of the billions around the globe who have not obeyed the Gospel, including family members, friends and colleagues we know personally. Our Lord personified compassion and was genuinely broken over the spiritual condition of those who rejected him (see Matt 23:37, for example). Until our hearts begin to break and our eyes begin to weep over the lost souls perishing daily in our midst, our churches will never make the transformational impact Christ intended.

# Great Commission Resurgence Q&A





T

HERE IS MUCH DISCUSSION ABOUT the Great Commission Resurgence and what it means to the future of the Southern Baptist Convention and The Southern Baptist Theological Seminary. Southern Seminary

President R. Albert Mohler Jr., Ed Stetzer, *president of LifeWay Research*, and George Martin, *M. Theron Rankin Professor of Christian Missions and associate dean of the Billy Graham School of Missions and Evangelism*, each shared his thoughts on how to best fulfill the Lord's command of the Great Commission.

## 1. We often hear challenges and encouragement to “do the Great Commission.” What does it mean to “do the Great Commission?”

MOHLER: The Great Commission is literally a command. The Lord commanded His disciples, and thus the church, to go into all the world and make disciples. It is about evangelism, but it is about more than evangelism; it is actually about making disciples. So in one sense, everything the church does to reach persons with the Gospel and then mature believers into disciples is a fulfillment of the Great Commission. When you put together the New Testament’s clear presentation of the commandment of Christ, the logic of the Great Commission becomes very clear: it comes down to a matter of obedience or disobedience. Also, it comes down to the faithfulness of churches in seizing the opportunities presented in every generation to see the Gospel go where it has never gone and to see believers drawn from the nations in fulfillment of the mission of Christ.

STETZER: In a literal sense, it is to “make disciples” because that is the imperative command of the passage. So the real question is: how do we convince people to surrender to Jesus, join in His church’s activity, and obey His commands? I think we “do the Great Commission” first by prioritizing the Author of it. From there, we actively seek to persuade the lost — pleading on Christ’s behalf — by showing and sharing the Gospel and living out its effects in our own lives.

MARTIN: One tendency is to give an answer that is too complicated, which actually ends up clouding the issue. The answer, it seems to me, is simple. To do the Great Commission is to make disciples of Jesus Christ among all the peoples of the world by proclaiming to them the Gospel, calling them to response, and teaching them to obey all that God has commanded.

## 2. There is much talk among Southern Baptists about a “Great Commission Resurgence.” Why do we need a GCR?

MOHLER: The word “resurgence” makes sense in this context because of the Conservative Resurgence in the Southern Baptist Convention. That movement brought about massive shifts that literally changed history and the course of the denomination. The issue of the conservative resurgence was theology and, more specifically, the issue of the inerrancy of the Bible. The Great Commission Resurgence is the acknowledgement that a generation later, the demonstration needed from the Southern Baptist Convention now is the demonstration of a deep commitment to the fulfillment of the Great Commission and obedience to the Great Commission in light of the fact that it is the very Word of God that commands us to go, it is Christ Himself speaking and commanding that we go.

There is a recognition that as Southern Baptists have entered the 21<sup>st</sup> century, we face significant challenges. The Lord has used this denomination in incredible ways, not only in the United States but around the world. But we are in a situation in which it is clear that the Southern Baptist Convention is going to have to change some of its habits, learn new skill sets and retool itself for maximum effectiveness and faithfulness in the 21<sup>st</sup> century. That is the need for the Great Commission Resurgence. We need a resurgence of Great Commission energy, commitment, faithfulness and demonstration.

STETZER: The Conservative Resurgence re-established our doctrinal moorings — but it did not lead to a golden age of missions and evangelism. The hope of a Great Commission Resurgence is to build on the Conservative Resurgence and see biblically-driven Christians engage in God’s big global mission. But as I’ve said, the Great Commission begins by submission to the authority of Christ. Therefore, we need a GCR because we, like believers of every generation, need to heed the call to return to God for revival so we can be used by Him for a spiritual awakening. I hope a GCR will result primarily in a rapid reproduction of thriving Christians and multiplying churches.

MARTIN: Whether reflected in statistical reports or other measures, when a

denomination finds itself less and less impacting its immediate context and the world, when it finds itself making a smaller and smaller Great Commission impact, it needs to rediscover its first love and to run the race more passionately and with a greater sense of urgency.

## 3. What obstacles are churches facing as they work to do the Great Commission?

MOHLER: There are a number of external obstacles that come to mind, but I believe that the main obstacle is internal, and the biggest obstacle is a lack of vision. That lack of vision often takes the shape of a localism, which is to say, our attention is primarily directed towards the Jerusalem in which we live rather than to the uttermost parts of the world. Ministry priorities make sense when seen on a local level only. That would be rethought if the church understands itself, and by that I mean every congregation understanding itself, to have a global assignment. I think the biggest obstacle is the lack of vision within the church, but there are other issues as well. There are many Christians that are simply untaught concerning the Great Commission, so there is a basic ignorance of the command of Christ. This

lack of understanding is certainly another obstacle. You could add to these financial issues, political issues and economic issues, but the main issue here, I think,

is internal to who we are not external in the world around us.

STETZER: Not to give the obvious answer, but it is often “us.” Too often, it has been about us, our preferences, and our comfort. The scripture says, “And He died for all so that those who live should no longer live for themselves, but for the One who died for them and was raised” (2 Cor. 5:15, HCSB). Yet, too often we are more passion about our wants than God’s mission.

MARTIN: There are many. Certainly, one of the biggest challenges in North America is that of living in a land of plenty. A missionary once told about encouraging persecuted believers by assuring them that American believers prayed for them. An elderly lady

*“...the biggest obstacle is a lack of vision.”*

responded, “Oh, we pray for Christians in America because we know how difficult it is to be a Christian there. It must be hard to live as a Christian because of all the wealth and temptations of the world!”

The fulfillment of the Great Commission requires that we count everything as lost and reach out with all we have toward the goal that is before us.

#### 4. What advice would you give to church leaders who want to lead their congregations to be Great Commission-focused?

MOHLER: The task of the pastor is to preach the Word in season and out of season and if indeed the preacher is presenting an expository ministry that displays a biblical theology drawn directly from the Scriptures and applied to the lives of believers, it will end up being a Great Commission message because that is the biblical theology, that is the demonstration of the purpose of God and the glory of Christ in the nations. I would say the most important thing that preachers can do is preach the Word and make certain that they connect the dots for the congregation so that they are not merely learning about verses and texts but they are observing and coming to understand the development of a comprehensive biblical theology that becomes not only a great motivation for the Great Commission but the sustenance for the Christian life in every dimension.

STETZER: Two quick suggestions. First, help the staff and lay leaders of your church honestly evaluate the effectiveness of their activities as to its engagement in the Great Commission. Helping their level of discernment will have a pervasive effect in the church. Secondly, become more aggressive in fulfilling the Great Commission on a personal level. As you teach others to obey all the commands of Christ then the tide can be turned for your church. But you have to do it first — with or without anyone else.

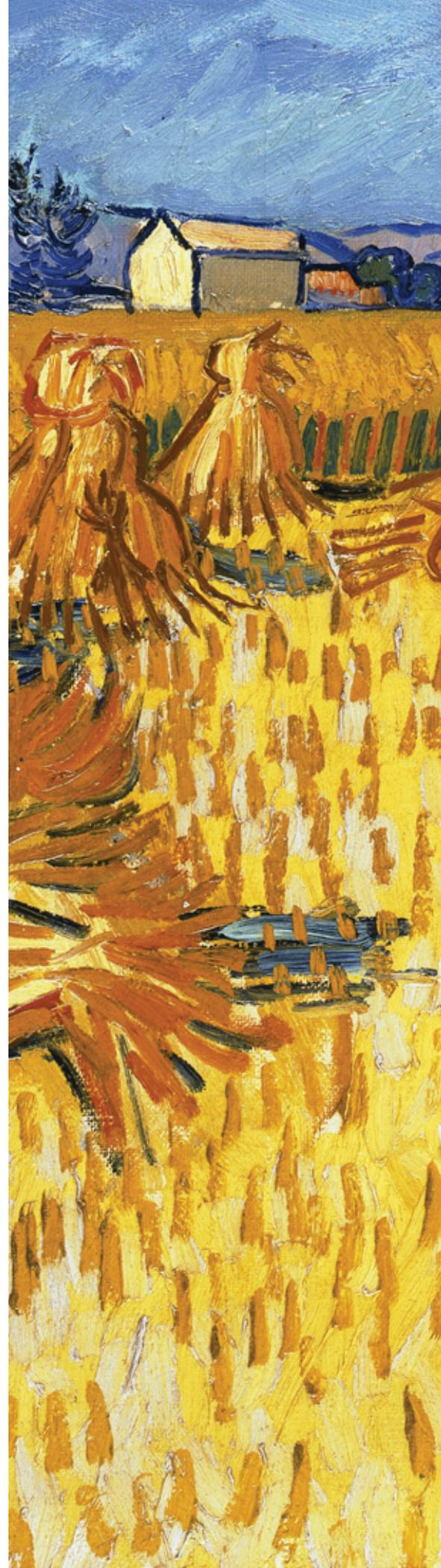
MARTIN: Provide a Great Commission example! Be able to say, as did Paul, “Follow my example.”

#### 5. How do you personally do the task of the Great Commission?

MOHLER: I want to reframe the question. I do not think that we personally do the Great Commission; I think that we personally join the Great Commission, we become a part of the Great Commission. We stand with the army deployed for the Great Commission in the midst of the church called to the Great Commission. This means that every one of us should be involved in personal evangelism, and I take that very seriously and regularly have the joy of talking to persons concerning Christ. I am deeply involved in preaching and teaching the Word of God to build up disciples, not only for their edification but for their deployment. It is my great joy to lead this institution and to see a generation trained and equipped as they are called of God to go to the nations and to plant Gospel churches that will lead Great Commission congregations. I have the privilege to be involved in the Great Commission and to be a part of this effort at every level, but that same privilege is extended to every believer who will simply become involved. There is a place in the fulfillment and the service of the Great Commission for every single believer.

STETZER: I start in my home with my wife and three daughters. Their spiritual maturity is my top priority on earth. But then it moves out to my immediate neighbors in the community. We had a great conversation recently with some neighbors and I am sensing that we are close to a spiritual breakthrough. If I am not living and modeling the Great Commission, I have no legitimacy or integrity as a Great Commission leader.

MARTIN: Like everyone else in this discussion, I find myself involved in many different roles. In each, with the apostle Paul, I see myself as an ambassador for Christ, pleading with others, “Be reconciled to God.”



# DOES GOD STILL SPEAK?



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# Missionaries

By MARK T. COPPENGER, *Professor of Christian Apologetics*

I WAS SURPRISED in my first year of seminary when one of my professors found fault with a missions leader who favored the use of housing compounds, hospitals and seminaries. The professor preferred a more mobile approach to missions, with missionaries shifting about as new opportunities presented themselves. I didn't quite know what to make of this conflict of visions, for I thought missionaries agreed on just about everything.

Alert to the disagreements, I started to notice other things. One dispute concerned the word, "evangelize," as in, "We plan to evangelize Ruritania before we shift our resources to Erewhon." For some, it meant to expose the entire populace to the Gospel; for others, it meant to win the nation to Christ. That makes for a very big difference in policy.

And then there was the kerfuffle over the rule that all missionaries spend substantial time in witness, even if they were doctors, administrators, professors or agricultural advisors. Some would ask, "You mean I'm supposed to hit the streets with Gospel tracts when I have patients backed up at the clinic," while others would retort, "You mean you're content to heal bodies which will break down again soon, and not give major

focus to the eternal well-being of souls, which last forever?"

Back to that seminary class. It was the spring of 1982, and the British had just won the Falklands War. Everyone I knew had been cheering those English commandos who landed at San Carlos and "yomped" overland to Port Stanley via Darwin and Goose Green. Of course, it was sad to hear about the sinking of the Argentine cruiser *Belgrano*, with great loss of life, but Argentina had it coming for seizing the islands 300 miles off their coast.

The professor was on furlough from Argentina, and we couldn't help but ask for his take on the war. We assumed that, being a good American, he would generally approve of Britain's action. But when we mentioned the conflict, he snorted, "Falklands! They're the Malvinas! Every Argentine school child is taught that."

Well, he wasn't an Argentine school child, and he should have been able to spot an unprovoked invasion when he saw it. Yes, I'm sure the British had once invaded those islands, but who was Argentina to get huffy. After all, they prided themselves as being the most European of the South American nations, and you can be sure the original

# Disagree?

natives didn't send delegations to Spain centuries ago asking to be occupied.

What we'd seen was a missionary who'd, so to speak, "gone native," who'd come to identify strongly with the culture and values of his adopted country. And this raised the question of how far one should go with that. Does the serious missionary become, essentially, Sudanese, Filipino, Korean or Belgian, at least to a large extent? Surely, he is to love the people of his field, not rolling his eyes at their departures from Western or Bible Belt practices. But when does he start to automatically roll his eyes at and look down on the folks who sent him to the field in the first place? Is that a good place to be?

On and on the questions run. Should Gospel tracts in Muslim lands use the generic term "Allah" for God? Is theological education a luxury and a delay when we should be rushing to reach new people groups with the word? How many people, and what kind of people, does it take to count as a congregation for reporting purposes? And how do we interact with a national church pastored by a woman?

In short, missions is a fascinating field for study, and it serves the volunteer well to get up to speed with the issues.

After all, if you don't have a well-worked-out philosophy, one will have you. And before you find yourself in an unanticipated snit on the field, it's good to have your basic principles sorted out (including a generous commitment to flexibility).

The study of missions intertwines with all the other seminary disciplines, whether you're interested in apologetics in Tajikistan, the theology of 19th-century Dutch churches in Batavia, the proper interpretation of Spirit groanings in Romans 8:26, the musical patterns of the Masai or the worldview of Parisians.

Of course, from the days of the early church, Christian missionaries have differed over personnel, programs and parameters. Paul and Barnabas didn't see eye to eye on John Mark's candidacy for a second missions trip. And then there was the Jerusalem Council, which wrangled over the extent to which the Church should accommodate the converts' culture.

It's a venerable conversation, one of Great Commission importance — and one that continues admirably at Southern, thanks to the work of the Billy Graham School and their colleagues throughout the seminary.



## How to Recognize a Call to Missions

By M. DAVID SILLS, A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology; Director of Great Commission Ministries; Director of the Doctor of Missiology program

WHILE SINCERE Christian missionaries describe their calls in different ways, God's Word, missiologists and the testimony of our missionary heroes echo much agreement about common components of the missionary call. This call includes an awareness of: the needs of, and a concern for, a lost world, obedience to the commands of Christ, a radical commitment to God, your church's recognition of your gifts, a fervent desire and passion for missions, and the Spirit's gifting. The missionary call is God's method for moving His children to intercultural service and sustaining them in the work He designed for them before the creation of the world (Acts 17:26).

The missionary call is not as much about the exact neighborhood where you are to serve as it is a sustained burden to see lost people around the world redeemed. It is a yearning to see all the nations fall before the throne to worship Christ for His glory. It is a fervent desire to cross every barrier to share the saving Gospel of God's grace: language barriers, geographic barriers, socioeconomic barriers and cultural barriers. This is the inward call. The beginning of a missionary call rarely includes all the details of timing, mission agency, location, language or people group.

The external call is recognition of your gifting for missionary service—both by your recognition of it as well as affirma-

tion from your local church fellowship. It includes the fit with a mission agency and team and the confirmation that comes through raising support. The missionary call is pervasive, irrevocable and ever increasing as it touches every area of your life.

Recognizing and answering the missionary call will bring many changes into your life, and that awareness can be frightening. Remember that God is in control: He has a plan to reach the ones needing to hear and He has a people He is preparing and calling to go. Various forms of interference often hinder the recognition of a missionary call. A thousand voices will present passionate arguments about why you should not go. The sacrifice will appear too great. If you do not stay focused, you will slip into the "American dream" pattern of borrowing to live at a standard that Madison Avenue assures you is what you deserve and need, or you may marry someone who does not wish or qualify to go to the mission field.

My prayer is that, if God is calling you to missions, you will recognize it and respond, and if He is not, that you will stay and follow His leading. Psalm 37:4 teaches that when we delight ourselves in Him, He gives us the desires of our heart. What are the desires of your heart?

# TRAINING GREAT COMMISSION MINISTERS FOR THE WORLD

By CHUCK LAWLESS, *Dean of the Billy Graham School of Missions and Evangelism*

IN October 1993, with Billy Graham present, R. Albert Mohler Jr. announced the formation of the Billy Graham School of Missions, Evangelism and Church Growth at The Southern Baptist Theological Seminary. Mohler appointed Thom S. Rainer as the founding dean in February 1994, and classes began in August of that same year. The purpose of the Graham School was, and continues to be, “to conduct a post-baccalaureate professional and graduate theological curriculum with an emphasis on Great Commission ministries. In so doing, it seeks to equip students for ministry as pastors, teachers, evangelists, missionaries, urban ministers, church planters, and denominational workers.”

In the spring of 2009, Southern Seminary trustees voted to change the name

of the school to the Billy Graham School of Missions and Evangelism. The term “church growth” had become so dated and cluttered with baggage that dropping the term seemed best; in fact, even the American Society for Church Growth voted in November 2008 to change its name to the “Network for Great Commission Research.” The Graham School remains, however, fundamentally committed to biblical, healthy church growth that results in fruit-bearing disciples in North America and around the world. Graduates of the Graham School serve as local church pastors and staff, church planters, professors, associational and state convention employees, North American Mission Board employees, international missionaries and well-trained laypersons.

Today, the Graham School faces a culture with economic realities, political tensions, shifting theologies and changing educational approaches that are forcing seminaries to evaluate their work. With these realities in mind, I look forward to the Graham School’s work in the future. Below are some of the goals (listed in no particular order of importance) that the Graham School will emphasize in the next few years as we move beyond our 15-year anniversary.

**1. Recognize the growing interest in distance education.** Increasing numbers of students complete some of their undergraduate work via online education, and Internet learning has become the norm for them. Others study at extension sites of their institution’s main



campus. In many cases, these students will look first at graduate institutions that offer distance learning. We will continue to emphasize on-campus training, but we will not neglect other delivery systems that allow students to remain in their current place of ministry.

**2. Accept our responsibility to prepare students for a world marked by Islam.** We offer classes on Islam, have visiting missions professors who serve in contexts dominated by Islam and will soon be offering an online graduate certificate for students or other church leaders interested in completing five classes in this topic. Throughout the world, we want our students to proclaim the message of the God of the Bible.

**3. Respond to the need to train ministers for the growing Hispanic population in North America.** We currently offer a master of divinity degree in Spanish, led by our professors who speak Spanish. Hayward Armstrong, a former missionary to Peru, directs this important work. He and others continue to seek ways to educate Hispanic church leaders, including offering a non-degree certificate for leaders whose educational background does not qualify them for seminary.

**4. Take the Gospel to the cities of North America and the world.** Within the next 15 years, the top 20 cities in the United States will grow by 30 – 70 percent. The Graham School must accept the challenge to engage these and

other global cities through the establishment of BGS urban extension centers, partnerships with effective churches and associations and intentional strategies for reaching ethnic groups. Troy Bush will be leading our Dehoney Center for Urban Ministry Training in this task.

**5. Remain a vital part of Southern Seminary’s work in preparing evangelistic church leaders for the future.** We will continue to build on the solid biblical and theological foundation for which Southern Seminary is known, and we will provide needed practical training in evangelism and cross-cultural ministry. In a world marked by relativism and pluralism, the Billy Graham School remains committed to sounding the clear biblical message of the exclusivity of the Gospel.

At the risk of being overly dramatic, I believe that the Southern Baptist Convention is in danger of losing its voice in North America and around the world. An older generation, while committed to the SBC and commended for their sacrifices to support their local churches, is often holding on to the past. The younger generation has little denominational loyalty. Statistics suggest that neither generation is driven by a Great Commission passion characterized by a commitment to personal evangelism and global missions. The Graham School genuinely wants to make a difference in this context, and we remain committed to doing so.

PAGE: [http://www.namb.net/site/c.9qKILUOzEpH/b.222475/k.78E7/Strategic\\_Focus\\_Cities.htm](http://www.namb.net/site/c.9qKILUOzEpH/b.222475/k.78E7/Strategic_Focus_Cities.htm)

# Q&A with Jason Allen



Vice President for Institutional Advancement &  
Executive Director of the Southern Seminary Foundation

By EMILY GRIFFIN

In July 2009, Jason K. Allen was named vice president for Institutional Advancement and executive-director of the Southern Seminary Foundation. At his new post, Allen plays a vital role within The Southern Baptist Theological Seminary community. Allen and his office work with the approximately 150 members of the Southern Seminary Foundation Board on fundraising goals and also support Southern alumni.

Allen, a Mobile, Ala., native, has been a part of the seminary community for several years. He earned his master of divinity in pastoral ministry from Southern in 2004, receiving the Clyde T. Francisco Preaching Award that same year, and is currently working on his doctorate in preaching, also through Southern. Before joining Institutional Advancement, Allen began his professional duties at Southern as executive assistant to the president in January 2006. Previously, Allen served from 2002 – 2005 as senior pastor of Muldraugh Baptist Church in Muldraugh, Ky., and as assistant to the pastor of the Dauphin Way Baptist Church from 1998 – 2001. Allen serves as senior pastor of Carlisle Avenue Baptist Church in Louisville. He is married

to Karen and they have five children: Anne-Marie, Caroline, William, Alden and Elizabeth.

Southern Seminary Magazine had the opportunity to sit down with Allen and talk about his new position and his plans for Institutional Advancement and the Southern Seminary Foundation.

## ***How did you become acquainted with The Southern Baptist Theological Seminary?***

I met Dr. Mohler several years ago. He actually preached at my home-church, Cottage Hill Baptist Church in Mobile, Ala. He spoke the night I was baptized, in August 1995, which was my freshman year of college. That was my introduction to Southern Seminary. I surrendered to the ministry during my junior year of college in 1997. I was a political science major that was planning on going to law school when the Lord called me.

## ***What are your thoughts on being named to this position at SBTS?***

I feel a profound sense of gratitude to Dr. Mohler for asking me to take on this position. Additionally, I feel a deep sense of stewardship given the overall history and mission of Southern Seminary, and the needs of the church, our denomination and, more globally speaking, the urgency to take the Gospel throughout the world.

## ***How does your office serve the seminary?***

In large measure, much of what we do takes place off campus and on the road. We are continually cultivating support among our alumni and other friends of the institution. Much of what we do goes beyond fundraising, but at the same time fundraising is central to our task. Raising funds for our seminary keeps tuition and

fees as low as possible for our students. This task is all the more crucial given the current economic situation.

## ***What are some of your specific professional goals for the near future?***

I feel one of the best things I can do for this institution by way of cultivating interest and friends that might give to the institution, is to let people see what is taking place here. I feel so strongly about the quality of our president, our faculty, our student body and our campus life, that in a sense Southern Seminary sells herself to all who have a heart for the Gospel. People just need to see Southern Seminary up-close and personal.

## ***How may the seminary community pray for you and your office as you carry out this role for the seminary?***

It would be impossible for me to overstate the importance of prayer in this process and the premium I place on prayer support from others on this campus. This is all the more true, when one considers the current economic climate in which we are operating. Those who give to Southern Seminary are resilient in their love for the school and they do their best for Southern without compromising their own financial commitments to their local church.

## ***Is there anything else you'd like to add?***

Often times, as I look at the history of advancement, many of our most consequential donors have come through student and faculty introductions. Often some of our most committed donors turn up in the most unlikely of places. I would challenge students, faculty and administration to ask themselves two things: first, "how can I support Southern Seminary?" Second, "who can I ask to help support Southern Seminary?"

# The Legacy of an SBC Statesman

By EMILY GRIFFIN



**W**AYNE AND Lealice Dehoney both died in 2007, but their passion to take the Gospel to the city still lives in a very tangible way at The Southern Baptist Theological Seminary.

Troy Bush is the newly-appointed director of the Dehoney Center for Urban Ministry in Southern's Billy Graham School of Missions and Evangelism, a center named in honor of the couple who were, in many ways, leaders of inner-city missions among Southern Baptists.

Since opening in summer 2008, the Dehoney Center has operated under the leadership of Director George H. Martin, Associate Director Jeff K. Walters, and Billy Graham School Dean Chuck Lawless. Martin, who also serves as associate dean of the Billy Graham School and professor of Christian missions, helped build the Center's foundation, recently stepped down as director and Southern named Bush as his successor.

At the Dehoney Center, Bush will strategize, organize and implement plans to help the students and faculty of Southern Seminary further reach the cities of the world for Christ. Bush will serve alongside Walters and under the leadership of Lawless.

"Dr. Lawless and the Graham School are on the leading edge of missions, and the launching of the Dehoney Center reflects a strategic commitment to pre-

paring leaders to reach cities around the world," said Bush, who will also be joining Cross Pointe Church in Duluth, an Atlanta suburb, this winter as minister of evangelism and missions.

"These two roles reflect the best path for leadership training. Not only do next generation leaders need excellent theological education, they also need practical ministry experience as an integral part of their development," Bush said. "The complexity and diversity of urban environments increase the need for this two-pronged development. Southern Seminary is establishing a great model with the Dehoney Center by providing students the very best of both, and I am excited to be part of this effort."

## A LEGACY TO CELEBRATE

Wayne Dehoney died on Nov. 15, 2007, in Louisville, Ky., just 23 days after the death of his wife of 63 years, Lealice. In recognition the Dehoney's service to the SBC and Southern Seminary, the Billy Graham School of Missions and Evangelism named its Center for Urban Ministry Training in their honor in 2008. The Dehoney's also provided support for another study Center in the Graham School.

"Dr. Dehoney's influence lives on through the Dehoney Center for the Study of the Local Church," said Lawless, after Dehoney's passing. "Through

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

Wayne Dehoney was a graduate of Vanderbilt University and Southern Seminary and held honorary degrees from Campbellsville University, Union University and Atlanta Law School. His professional life included serving as senior professor of evangelism and preaching as well as trustee chairman at Southern Seminary. Additionally, he founded Dehoney Travel, a Christian tour company specializing in trips to the Holy Land, which is operating in New Albany, Ind.

Dehoney's ministry career included service as president of the Southern Baptist Convention from 1964-1966, and pastor of Walnut Street Baptist Church in downtown Louisville, Ky., from 1967-1985. Dehoney also served churches in Paducah and Pineville, Ky., as well as in Alabama and Tennessee.<sup>1</sup> In addition to the SBC's presidency, Dehoney was a member of the SBC Executive Committee and the former Christian Life Commission (now Ethics & Religious Liberty Commission) and the chaplain for the University of Louisville football team.

<sup>1</sup>Henderson, Trennis, *Longtime Baptist statesman Wayne Dehoney dies at 89*, Western Recorder, November 2007

Photos above (L-R) Lealice and Wayne Dehoney in 1964. Dehoney speaking at the SBC annual meeting hosted in Dallas in June 1965.



1

**ALLOW PRAYER TO BATHE THE PROCESS**

From the time your heart is stirred to lead the church in this manner, make certain prayer encompasses all that you do. Constantly seek the Lord's heart in this Kingdom endeavor.

2

**ESTABLISH A BIBLICAL FOUNDATION**

Preach, teach, blog and discuss what the Bible says about church planting. Only a biblical theology for such missionary activity will establish the proper foundation and guide for church planting.

3

**TEACH HEALTHY MISSIONOLOGY**

Discuss with the church what missionary activity would look like in the community you desire to reach with the Gospel.

**Leading Your Church to Plant Churches**

*By J. D. PAYNE, Associate Professor of Church Planting and Evangelism and Director of the Church Planting Center*

SINCE BIBLICAL church planting is evangelism that results in new churches, such missionary activity involves reaching people from the harvest fields and covenanting those new believers together to be the local body of Christ with their own leaders (Acts 13-14). Your motives for leading your church to plant other churches must come from deep convictions regarding the advancement of the Kingdom of God. The following summary is written to assist you in beginning the process.

4

**CAST THE VISION**

Paint a picture of the possibilities of what the Gospel can do to transform the community. Help your people to recognize the possible barriers for church planting and work to overcome them. Communicate the vision repeatedly regarding church planting (for additional help see "Casting a Vision for Church Multiplication" at [www.northamericanmissions.org](http://www.northamericanmissions.org)).

6

**EXECUTE THE STRATEGY**

Take the first step. There are many ways to get involved in church planting. Such could involve sending out a team, partnering with another church or partnering with a church planter already serving in the area (for additional help see "The Mother Church and Church Planting" at [www.northamericanmissions.org](http://www.northamericanmissions.org)).

5

**WORK WITH YOUR LEADERS**

Help the church's leaders to catch the vision, have the proper foundation, understand basic principles/methods of church planting and be ready to take the first step in church planting.

# DOING MISSIONS WHEN DYING IS GAIN

By JOHN PIPER,

*Pastor for Preaching at Bethlehem Baptist Church in Minneapolis, Minn.*

*This article is an edited transcript from a presentation Piper gave at Wheaton College on Oct. 27, 1996*



**M**Y MISSION STATEMENT in life and my church's mission statement is: "We exist to spread a passion for the supremacy of God in all things for the joy of all peoples."

I love that mission statement for a lot of reasons. One is because I know it cannot fail. I know it cannot fail because it is a promise: "This Gospel shall be preached throughout the whole world as a testimony to all the nations, and then the end will come" (Matt 24:14). We may be absolutely certain that every people group will be penetrated by the Gospel to the degree that you can say that a witness, an understandable self-propagating witness, is there.

Now let me give you some reasons why we can bank on that.

## **THE PROMISE IS SURE**

The promise is sure for several reasons.

### **1. Jesus never lies.**

"Heaven and earth may pass away, but my word will never pass away." And it was Jesus who said Matt. 24:14, not me. So this mission that we're on together is going to finish. It's going to be done, and you can either get on board and enjoy the triumph or you can cop-out and waist your life. You have only those two choices.

### **2. The ransom has already been paid for those people among all the nations.**

According to Rev. 5:9-10, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them

a kingdom and priests to our God, and they shall reign on the earth." They're paid for, and God will not go back on his Son's payment. The debt has been paid for each of God's people everywhere in the world. Those lost sheep, as Jesus called them, that are scattered throughout the world will come in as the Father calls them through the preaching of the Gospel.

### **3. The glory of God is at stake.**

There are oodles of texts about this. Let me just pick one: "Christ became a servant to the circumcised in order to confirm the truthfulness of God, so that he might make strong [or sure or reliable] the promises made to the patriarchs, and in order that the nations might glorify God for his mercy" (Rom 15:8-9) The whole purpose of the incarnation was to bring glory to the Father through the manifestation of his mercy to the nations. The glory of God is at stake in the Great Commission.

### **4. God is sovereign.**

God is sovereign! He is sovereign in the church, and He is sovereign among the nations! According to Revelation 6:11, when you have a glimpse of the throne room and the martyrs who shed their blood for the Gospel saying "How long O Lord? How long till you vindicate our blood?," the answer comes back, "Then they were each given a white robe and told to rest a little longer until the number of their fellow servants and their brethren should be complete who were to be killed as they themselves had been." God says, "Rest until the number that I have appointed is complete." He

has got a number of martyrs. When it is complete then the end will come.

## **THE PRICE IS SUFFERING**

The price is suffering, and the volatility in the world today against the church is not decreasing. It is increasing, especially among the groups that need the Gospel. There is no such thing as a closed country. It is a foreign notion. It has no root or warrant in the Bible, and it would have been unintelligible to the apostle Paul who laid down his life in every city he went to.

I get very tired of people coming to look at staff positions in my church, which is in downtown Minneapolis when one of the first questions they ask is, "Will my children be safe?" I want to say, "Would you ask that question tenth and not first?" I'm just tired of hearing that. I'm tired of American priorities. Whoever said that your children will be safe in the call of God?

Would you please join me in reversing American evangelical priorities? It seems to be woven into the very fabric of our consumer culture that we move toward comfort, security, ease and safety, and away from stress, trouble and danger. It ought to be exactly the opposite: "He who would come after me let him take up his cross and die."

I was once in Amsterdam talking to a wild-eyed wonderful missions group, Frontiers, led by Greg Livingstone. What a great group. Five hundred people sitting in front of me who risk their lives everyday among Muslim peoples. During the conference they were getting emails, which they would stand up and read, saying "Please pray for X. He

was stabbed in the chest three times yesterday, and the worst thing is his children were watching him. He's in the hospital in critical condition." Then they would say, "This is a missionary in the Muslim world, let's pray for him," and we would go to prayer. Next day another email comes, and this time six Christian brothers in Morocco have been arrested. "Let's pray for them," so we did. And so it was throughout the conference. And at the end of it the missionaries were ready to go back.

Do you think I'm going to come back to America and be the same? Do you think I'm going to stand up in front of my church and say, "Let's have nice, comfortable, easy services. Let's just be comfortable and secure." Golgotha is not a suburb of Jerusalem. "Let us go with him outside the gate and suffer with him and bear reproach" (Heb 13:13).

### **SUFFERING IS ALSO THE MEANS**

But in saying that there will be martyrs and there must be suffering I haven't yet said the main thing about the price of getting the job done. That's because suffering is the means and not just the price.

A few years ago the meaning of Colossians 1:24 came crashing in on me. I'll show you how I got it.

"Now I rejoice," Paul says, "in my sufferings." "I rejoice in my sufferings" is very counter-cultural, very un-American, very counter-human. "I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of his Body [that is, the ingathering of God's elect] in filling up what is lacking in the afflictions of Christ." Now that's on the brink of blasphemy. What does he mean by "filling up what is lacking" in the afflictions of our great God and Savior, Jesus Christ?

He does not mean that he improves upon the merit and the atoning worth of Jesus' blood. That's not what he means. Well then, what does he mean?

The only other place in Scripture where the original word for "fill up" (or "complete") and the original word for "what is lacking" are found together is Philippians 2:30. The context of this verse is that Epaphroditus was sent from the Philippian church over to Paul in Rome. Epaphroditus risks his life to get there, and Paul extols him for risking his life. Paul tells the Philippians that they should receive such a one with honor, because he was sick unto death and risked his neck to complete their

ministry to him. Here's the key parallel verse: "Because he came close to death for the work of Christ, risking his life to complete what was lacking in your service to me."

I opened up my 100-year-old Vincent's commentary on Philippians and read an explanation of that verse which I think is a perfect interpretation of the same idea in Colossians 1:24:

"The gift to Paul from the Philippians was a gift of the church as a body. It was a sacrificial offering of love. What was lacking was the church's presentation of this offering in person. This was impossible, and Paul represents Epaphroditus as supplying this lack by his affectionate, zealous ministry."

So the picture is of a church that wants to communicate love in the form of money over to Rome, and they can't do it. There's too many of them. And it's too far away. So they say, "Epaphroditus, represent us and complete what is lacking in our love. There's nothing lacking in our love except the expression of our love in person there. Take it and communicate it to Paul."

Now that's exactly what I think Colossians 1:24 means. Paul's self understanding of his mission is that there is one thing lacking in the sufferings of Jesus. The love offering of Christ is to be presented in person through missionaries to the peoples for whom he died. And Paul says, "I do this in my sufferings. In my sufferings I complete what is lacking in the sufferings of Christ." This means that Christ intends for the Great Commission to be a presentation to the nations of the sufferings of his cross through the sufferings of his people. That's the way it will be finished. If you sign up for the Great Commission, that's what you sign up for.

### **THE PRIZE IS SATISFYING**

Now last point: Do you think you have it within you to be able to endure in the midst of suffering for the sake of spreading the Gospel to all nations? Are you ready? You aren't. Nobody has the resourcefulness they need within them. So, where are you going to get it?

You're going to get it by believing the promises of God. Hebrews 10:32-34 is my favorite text about where you get the resources to suffer for the Gospel and to take the Gospel to others:

"Recall the former days when, after you were enlightened, you endured a

hard struggle with sufferings, sometimes being publicly exposed to abuse and affliction and sometimes being partners with those so treated."

Now let me stop there and give you the situation as I read it. In the early days of the church persecution arose. Some of them suffered outright and publicly, and others had compassion on them. You'll see in the next verse that some of them were imprisoned and some of them went to visit them.

So they were forced into a decision. Those who were in prison in those days probably depended on others for food and water and any kind of physical care that they would need, but that meant that their friends and neighbors had to go public and identify with them. That's risky business when someone's been put in jail because they're a Christian. So those who were still free went underground for a few hours and asked, "What are we going to do?" And somebody said "Psalm 63:3 says, 'The steadfast love of the Lord is better than life.' It's better than life. Let's go!"

And that's exactly what they did. Let's read the rest of it. Verse 34, "You had compassion on the prisoners and you joyfully accepted the plundering of your property." How did they have the wherewithal to rejoice at the plundering of their property and the risking of their lives? Now we get it: "Since you knew that you yourselves had a better possession and an abiding one." This is what I call faith in future grace.

If you are a Christian, God is holding out to you indescribably-wonderful promises. "I will never leave you nor forsake you.' Therefore, you can confidently say, 'The Lord is my helper; I will not fear; what can man do to me?'" (Heb 13:5-6)

Nothing ultimately can harm you. Remember what Jesus said in Luke 21:12-19? "Some of you they will kill and some of you they will throw into prison. ... Yet not a hair of your head will perish." Some of you they will kill, yet not a hair of your head will perish. It's Romans 8: Everything, including death, works together for your good. When you die you don't perish. To die is gain.

Doing missions when death is gain is the greatest life in the world.

*By John Piper. © Desiring God.  
Website: [desiringGod.org](http://desiringGod.org)*



# Keys to Building Effective Long-Term Pastorates

By T. VAUGHN WALKER, WMU Professor of Christian Ministries and Professor of Black Church Studies  
Dr. Walker has been Senior Pastor of First Gethsemane Baptist Church in Louisville, Ky. for 25 years.

THOM S. RAINER in *Breakout Churches* indicates relative to the tenure issue “Acts 6/7 leaders are willing and even want to have long-term ministries at one church.” He goes on to indicate, “These leaders have a long-term view of ministry and are ever persistent in moving the church forward.”

Rainer found that the average tenure of a breakout church leader exceeds 21 years, while the other pastors in his research study have been at their churches only about four years.

Rick Warren, pastor of Saddleback Church in California, is absolutely correct when he states, “Pastors are the most strategic change agents to deal with the problems in our society.” He further asserts, “It is a great privilege and an awesome responsibility to be a pastor of a local church.” Warren is correct when he explains, “ministry is a marathon. It’s not how you start that matters but how you end.” Warren’s research convincingly confirms, “Healthy, large churches are led by pastors who have been there a long time...A long pastorate does not guarantee a church will grow, but changing pastors every few years guarantees a church won’t grow.”

Several research studies indicate that churches that rotate pastors every few years hardly ever experience consistent, sustained growth. Some writers conclude that intentionally limiting the tenure of pastors of some denominational bodies creates a very unstable environment for healthy church growth and discipleship, not to mention multiple family stressors

for the ministerial family that’s forced to move so frequently and sometimes unexpectedly.

Warren goes a step further as he remarks about knowing the importance of longevity in growing a healthy church, “I prayed, Father, I’m willing to go anyplace in the world you want to send me. But I ask for the privilege of investing my entire life in just one location. I don’t care where you put me, but I’d like to stay wherever it is for the rest of my life.”

Realistically such a prayer is a worthy goal and in some cases an attainable goal, yet the Lord frequently uses a first or second pastorate as a training/equipping ground for that long tenured ministerial commitment. Some leadership lessons are best-learned first-hand.

Maryland pastor Glenn E. Ludwig in his work *In It for the Long Haul — Building Effective Long-Term Pastorates*, believes the key elements for a long-term pastorate are: starting off strong, building trust, establishing firm foundations, developing support systems, nurturing staff and lay ministry and creating a favorable environment.

I sat down and over several days listed several critical keys for doing more than simply surviving a long-term pastorate:

- A specific divine call for a particular place and time;
- Genuine love for the people to whom one has been sent to serve;
- Courage to do whatever the Lord directs even when it may be unpopular for some;

- Willingness to be a Spirit-led risk taker.
- A commitment to endure even when hardship, slander and opposition come against you;
- Willingness to accept appropriate responsibility when things don’t go as expected or hoped for;
- Expect the devil and his demons to attack;
- Find the appropriate balance in time, attention and emphasis relative to ones family, church and community responsibilities;
- Carve out personal time for your own spiritual growth and development;
- Listen to the advice, wisdom and counsel of those “elder/mentors” the Lord places in your life. Listen to the advice and counsel of your spouse;
- Manage your personal health. Exercise, relax, get sufficient rest, take vacations and laugh even at yourself when appropriate;
- Don’t be afraid to let some people go or leave those who are not going where the Lord is leading His people;
- Prayer, patience, and persistence!

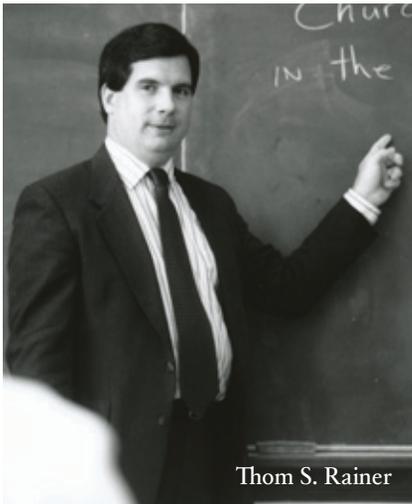
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A VISION BECOMES REALITY:

# *The History of the Billy Graham School of Missions and Evangelism*



Thom S. Rainer

## 1993

BILLY GRAHAM spoke at Louisville's Freedom Hall on Oct. 14, 1993, the eve of R. Albert Mohler Jr.'s inauguration. Prior to Graham's address, Mohler revealed the seminary's plan to launch the Billy Graham School of Missions, Evangelism and Church Growth.

"On the front page of the local paper in October 1993 was an article about Dr. Mohler's installation as the ninth president of Southern Seminary. In that article, the paper cited Dr. Mohler's vision to create the school. I have to admit that my heart leaped when I read about Dr. Mohler's vision. I remember taking the article to my wife Nellie Jo and telling her that the luckiest man in the world would have the opportunity to be the first dean of that school." Thom S. Rainer, 2004

## 1994

THOM S. RAINER resigned his pastorate in Birmingham, Ala., and joined the Southern Seminary faculty as the found-

ing dean of the Billy Graham School on Feb. 1, 1994.

"I remember when Dr. Mohler finally offered me the opportunity to be the first dean of the Billy Graham School. I told him I would need to pray about it. Two minutes later I accepted the position." Thom S. Rainer, 2004

THE Billy Graham School of Missions, Evangelism and Church Growth opened on August 1, 1994, with 33 students.

"Vocationally, I have never had greater joys in my life than I have experienced as the Graham School dean. I had six months to start a new school. When I arrived on the job on Feb. 1, 1994, a startling thought crossed my mind. I was about to be dean of a school. I had to start asking people what a dean does." Thom S. Rainer, 2004

## 1995

AFTER EARNING a master of divinity in 1992, Chuck Lawless returned to Southern Seminary to pursue a doctorate in evangelism.

## 1996

LAWLESS WAS NAMED assistant to Dean Rainer and instructor of evangelism and church growth.

"When God opened the door for to come here, I could preach on Sunday and teach here during the week, I was motivated to do it because God called me to do it. I love to see the eyes of students light up when they just get it, when they get a passion for God, a passion for the Great Commission and passion for the world. There is nothing quite like when you know you're sending out men and women who have been under your min-

istry, perhaps for just a class or two, but maybe you have touched their life just a little bit." Chuck Lawless, 2009

## 1997

LAWLESS GRADUATED with a Doctor of Philosophy in Evangelism/Church Growth and was named assistant professor of evangelism and church growth.

## 2000

LAWLESS WAS named associate dean and associate professor of evangelism and church growth.

## 2002

LAWLESS WAS named senior associate dean.

## 2004

THE Billy Graham School of Missions, Evangelism and Church Growth marked 10 years.

"As the Billy Graham School of Missions, Evangelism and Church Growth celebrates its tenth anniversary, we can now look back at a decade of solid achievement, academic transformation and worldwide impact." R. Albert Mohler Jr., 2004

## 2005

RAINER RESIGNED his deanship to join LifeWay Christian Resources as president and CEO, a position he still holds. Lawless was named dean and professor of evangelism and church growth.

## 2009

AS THE SCHOOL marked its 15th anniversary, it changes its name to the Billy Graham School of Missions and Evangelism.



*“Vocationally, I have never had greater joys in my life than I have experienced as the Graham School dean.”*

— THOM S. RAINER

*“There is nothing quite like when you know you’re sending out men and women who have been under your ministry, perhaps for just a class or two, but maybe you have touched their life just a little bit.”*

— CHUCK LAWLESS



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