

SOUTHERN SEMINARY

Billy
Graham
School at
twenty
years

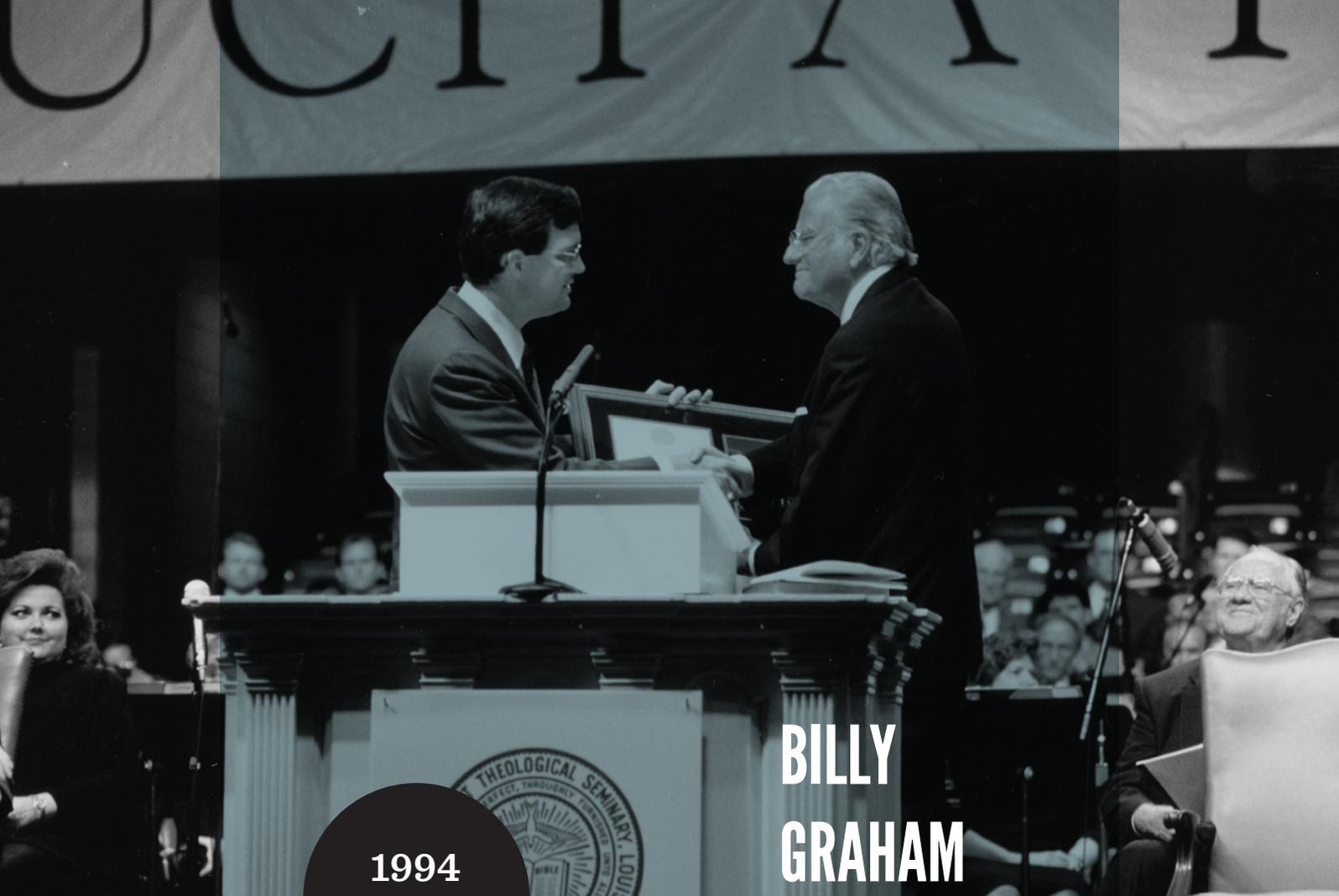
BCGS

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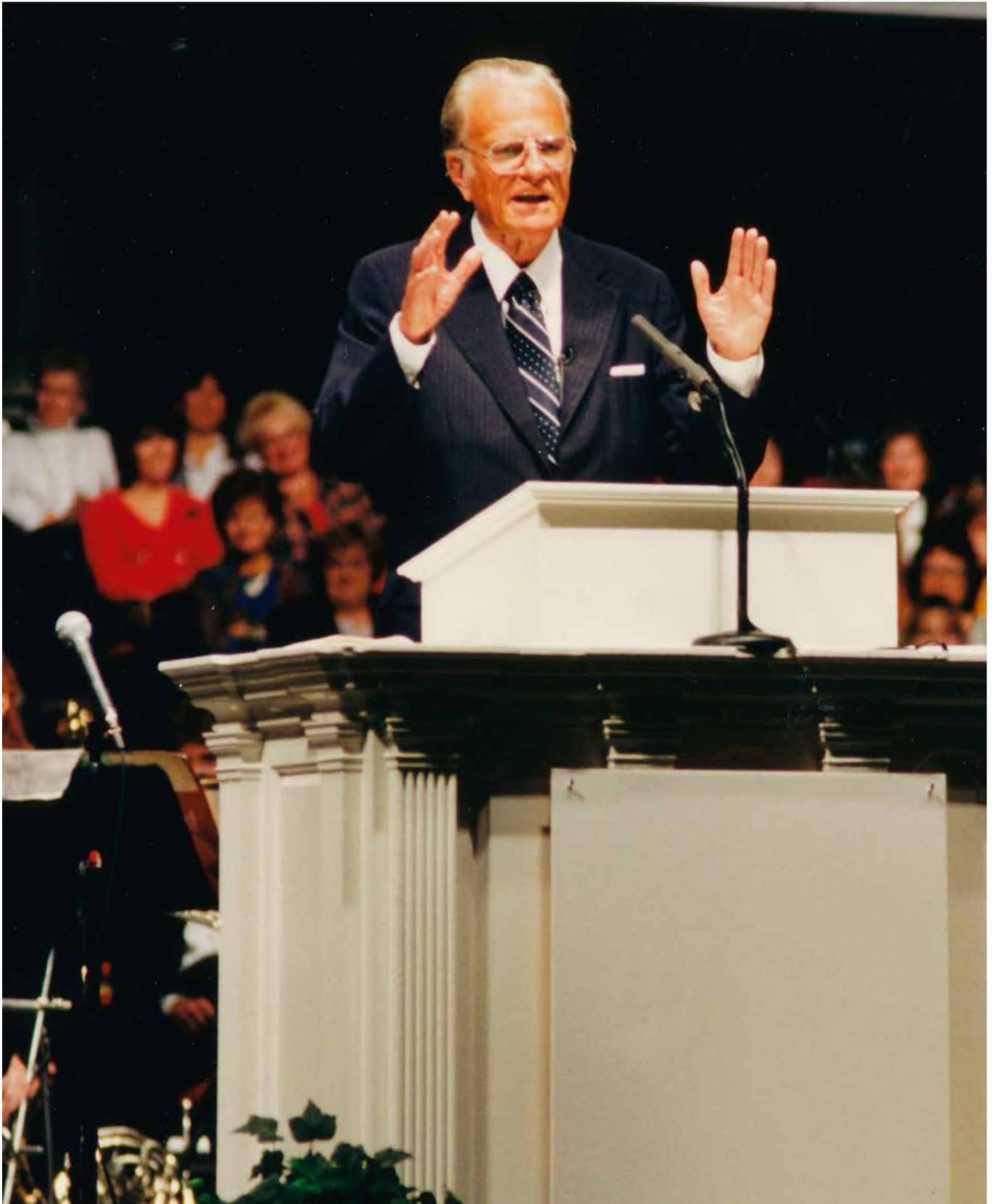


1994

2014

BILLY GRAHAM SCHOOL ANNIVERSARY

IN 1994, SOUTHERN SEMINARY opened the Billy Graham School of Missions, Evangelism and Church Growth to 33 students. Southern Seminary President R. Albert Mohler Jr. announced his plans to establish the school upon his inauguration in the fall of 1993. The school is the only graduate school in the world to bear the name of the famed evangelist Billy Graham, who pledged his support to Mohler's leadership and the school's vision.



TODAY, the BGS includes equipping students for church ministry, and it is now the Billy Graham School of Missions, Evangelism and Ministry. In honor of the school's growth and impact on churches and ministries around the world, this issue of *Southern Seminary Magazine* takes a look at the history of the school and the alumni making a difference on the ministry frontlines in America and around the world.

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Confounding the Wisdom of the Wise

In Scripture, we read of the Apostle Paul's delight in confounding the wisdom of the world with the wisdom of the cross. This conventional wisdom, so prevalent today, increasingly tells us that the enterprise of theological education belongs on the endangered species list. We are told that this is especially true for institutions that are committed to the historic doctrines of the Christian faith and refuse to accommodate those beliefs to an increasingly post-Christian and secularized age.

In its focused form, the conventional wisdom tells us that the Master of Divinity program, long the centerpiece of theological education for ministers, must simply give way to programs that are far less demanding, less theological, and less concentrated in biblical studies.

Nevertheless, in this generation, The Southern Baptist Theological Seminary has flown the flag of biblical conviction, evangelical fidelity, confessional accountability, and Great Commission intensity, and is now experiencing the largest enrollment in the institution's history. Contrary to the expectations of conventional wisdom, a generation is coming to Southern Seminary that is not ashamed to identify with biblical Christianity in all of its

vivid color and in all of its convictional substance. This is a generation that understands theological education must be directed towards an increasingly secularized world. I share this with you, not in the spirit of institutional pride, but in order to celebrate together the fact that God still confounds the wisdom of the wise.

earth-shaking impact.

Over the last two decades, graduates of the Billy Graham School have fanned out to the ends of the earth in missionary service, church planting, church revitalization, and a myriad of gospel callings. In this we see an infinitely wise God who confounds the wisdom of the wise in blessing the work of the school that is committed to what we must now know to be one of the most subversive enterprises on earth — the preaching of the gospel in an increasingly hostile world. I am so

Contrary to the expectations of conventional wisdom, a generation is coming to Southern Seminary that is not ashamed to identify with biblical Christianity in all of its vivid color and in all of its convictional substance.

This academic year also marks the 20th anniversary of the establishment of the Billy Graham School of Missions, Evangelism and Ministry, which goes back to my inauguration as president in October 1993. With Billy Graham present as the speaker for that occasion, I announced that the new school would begin operations in the fall of 1994, thanks to the generosity of the late Judge A.P. and Faye Stone of Missouri. Thus, we now celebrate the fact that the Billy Graham School has experienced two decades of ministry and

thankful for the honor of working with each of the deans of this school. Adam W. Greenway now brings the best of all three of his predecessors, and his own significant gifts of leadership, to the task of leading this school in a new decade.

Reading 1 Corinthians, I am reminded of the fact that God's act in confounding the wisdom of the wise is not a modern development, though it is a modern reality. Twenty years after the Billy Graham School's founding, who could ask for more than that?

Features

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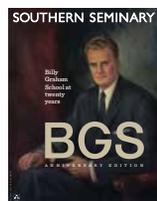
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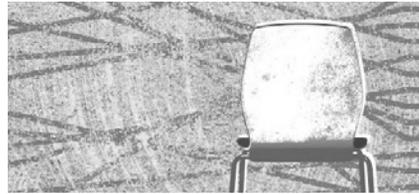
On the cover

This portrait of Billy Graham was dedicated at Southern's Billy Graham Room, Feb. 22, 1962. Alton J. Shea, sister-in-law of gospel singer and Graham associate George Beverly Shea, painted the iconic portrait. A replica is displayed in Cooke Hall for the 20th anniversary of the Billy Graham School.



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In 1993, Billy Graham delivered a timeless and prophetic message during inaugural activities for R. Albert Mohler Jr.
By Billy Graham



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38 20 for 20: BGS alumni around the world

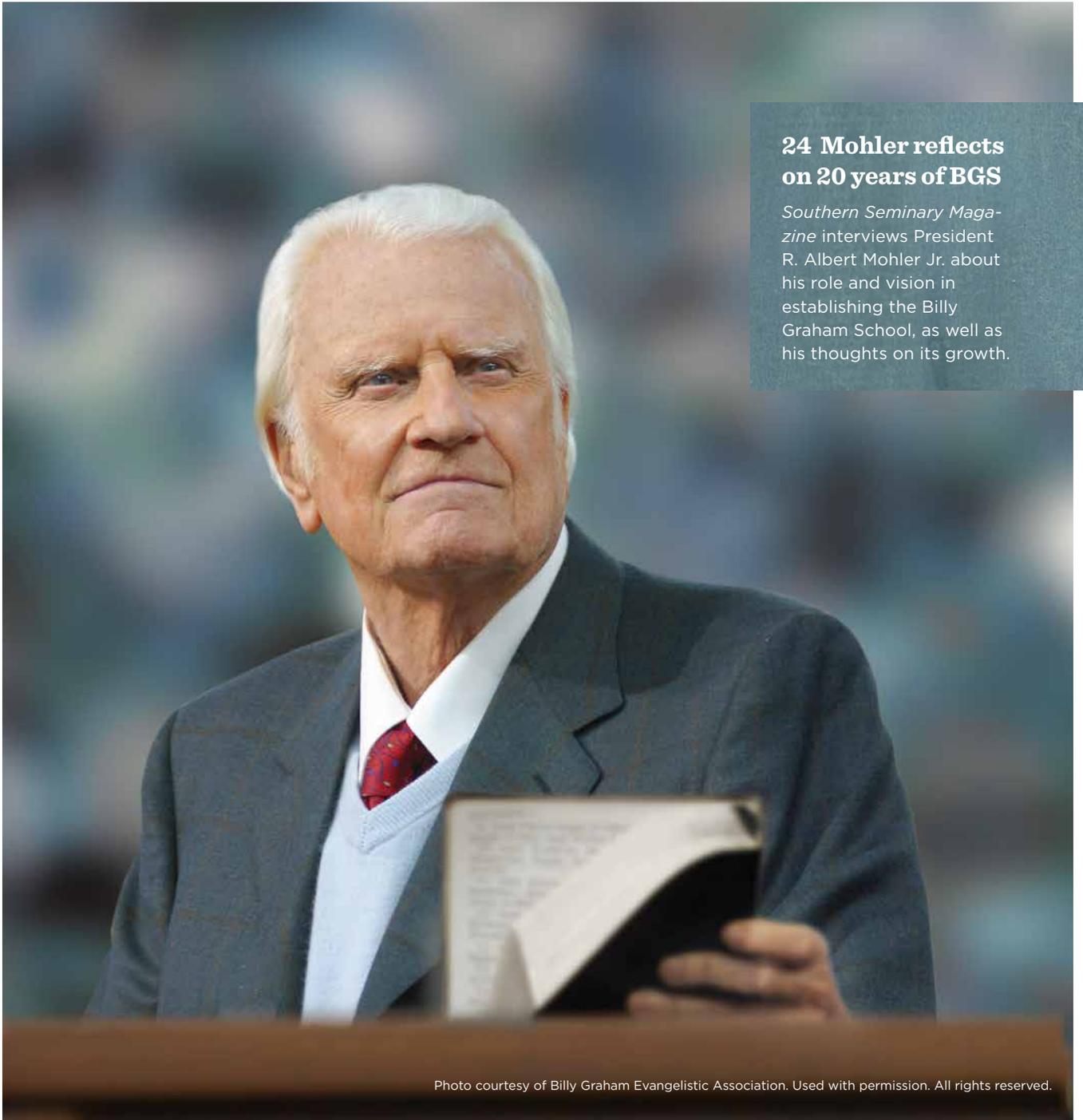
Meet 20 alumni who graduated from the Billy Graham School and are now leading the way in missions, evangelism, and ministry around the globe.



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Adam W. Greenway sits down with *Southern Seminary Magazine* to talk about his vision for the Billy Graham School and his meeting with the renowned evangelist.

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Southern Seminary Magazine interviews President R. Albert Mohler Jr. about his role and vision in establishing the Billy Graham School, as well as his thoughts on its growth.

Photo courtesy of Billy Graham Evangelistic Association. Used with permission. All rights reserved.

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News



Hindu funeral pyre stokes Southern Seminary student's passion for missions

Smoke rolled to the heavens as the bodies of devout Hindus burned upon pyres in a religious ceremony at one of the largest Hindu temples in the world. Family members circled their loved ones and stoked the flames before shoving the ashes off the riverbank into the Bagmati. Across the street from the Pashupatinath Temple in Kathmandu, Nepal, six students from The Southern Baptist Theological Seminary witnessed the religious ritual as a “sobering” spiritual reality.

“I felt so brokenhearted for these people who have no hope after watching them burn the bodies of eight people who recently died, probably mirroring what they were experiencing in hell,” said Dennis McDaniel, a student member of the mission team that traveled to South Asia this summer.

Compelled by the display of hopelessness, McDaniel approached four holy men on the steps of the ancient Hindu temple to establish a connection that transcended cultures.

McDaniel, of Corydon, Indiana, was one of 45 students who served on short-term trips with the Bevin Center for Missions Mobilization at Southern Seminary, which cultivates evangelism, missions, and church planting across the world. Seven faculty-led teams comprised of Southern Seminary and Boyce College students spent two weeks on four different continents to reinforce the gospel work of alumni serving overseas.

In the trips, spread across May and June, students served

in Brazil; Central Asia; South Asia; France; the Himalayas; Baltimore, Maryland; and Salt Lake City, Utah.

“Each mission trip is designed to plunge students into the deep end of the mission field, where alumni are faithfully serving,” said Bevin Center director Jim Stitzinger III, who envisions “for every single SBTS and Boyce College student to experience the global work of Jesus firsthand.”

Timur Nesbitt, the student intern on the Central Asia trip and Boyce student, encouraged his teammates to maintain mission fervor after returning to the United States, even by engaging in opportunities in their own contexts here in Louisville.

“Coming back is the beginning. Don’t come back and say, ‘I’m done with my mission work.’ No, you continue with your mission work — that never stops,” Nesbitt said. “Be involved with your local church, go reach out to locals here in the city.”

For McDaniel, who graduated with his M.Div. shortly before embarking overseas, that means uncovering the “lostness in America hidden in church pews” as he prepares to plant a church in southern Indiana. Reflecting on the burning bodies at the Hindu pagoda, McDaniel fought back tears while insisting on the Christian imperative “to stand in front of the gates of hell and tell our loved ones that they can go to hell, but they can go to hell over my dead body — that we’ll do all we can to tell them about Jesus.” —S. CRAIG SANDERS AND ANDREW J.W. SMITH

For more information on the Bevin Center mission trips, go to missions.sbts.edu.

Hellams named VP, president's chief of staff at Southern Seminary

Tom Hellams has been named vice president for denominational relations and chief of staff, Office of the President, at The Southern Baptist Theological Seminary, President R. Albert Mohler Jr. announced Aug. 19.

"I'm very pleased that Tom Hellams is re-joining the Southern Seminary executive team," Mohler said. "He is a man of rare gifts, deep commitment, and an incredibly warm heart. He is also a man of incredible experience. This is a welcome home to a friend and fellow servant. We are thrilled to have him return to Southern Seminary."

Hellams returned to Southern Seminary in September to a similar role he served previously, 1997-2006.

As vice president of denominational relations, Hellams' responsibilities will include "assisting the institution to relate to the whole Southern Baptist Convention, including state conventions, in a way that would be most helpful to Southern Baptists in accomplishing all the Lord has assigned to us," Mohler added.

Since 2006, Hellams has served as vice president of corporate relations at LifeWay Christian Resources of the Southern Baptist Convention. In that capacity, Hellams represented LifeWay's president in a variety of capacities to the LifeWay board of trustees, Southern Baptist Convention, state Baptist conventions, and the Nashville business community.

"Southern Seminary holds a very special place in my heart," Hellams said. "Since my time at the school as a student, I have affirmed the mission of the seminary. I am grateful for the opportunity to return to Louisville to serve our Lord through an institution that is effectively training ministers of the gospel for more faithful service, and look forward to serving alongside Dr. Mohler and the entire seminary community."

Ordained to the gospel ministry at First Baptist Church in Fountain Inn, South Carolina, Hellams holds degrees from Anderson College in Anderson, South Carolina, and Erskine College in Due West, South Carolina. He also earned master of divinity, master of arts, and doctor of ministry degrees from Southern Seminary. —JAMES A. SMITH SR.



Mohler emphasizes centrality of theological education in convocation address

Biblical teaching and theological education that promotes it are essential to the church of the Lord Jesus Christ, said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary in an Aug. 19 convocation address.

Seminary students are called to steward the gift of education in a way that honors God and works for the good of the world. Southern Seminary was established in order to fulfill and stand for teaching that serves the church, which "is a calling worth all that we do," Mohler said.

"The minister of the gospel is in a perpetual state of war," Mohler said in his introduction. "There is nothing more important than what takes place in the stewardship of this opportunity."

Preaching his message, "Do You Understand What You Are Reading? — The Christian Faith and the Call to Teach" from Acts 8:26-40, Mohler emphasized Philip's role as a teacher to the Ethiopian eunuch. In the passage, the eunuch seeks to understand the identity of the suffering servant in Isaiah 53.

Mohler said Philip does what any evangelist, pastor, or teacher should do: he taught the eunuch about Jesus by explaining the text to someone who attempted to read and understand the Scriptures despite being an outcast. After Philip reads the passage to him, the eunuch is converted and baptized.

Emphasizing the importance of teaching in the church, Mohler offered students 10 observations about the role of the seminary's faculty, praising their knowledge, passion, conviction, and friendship.

Students are to steward the gift of theological education well, Mohler said, because the world is in need.

"We're not out of the world here, we're very much in it. The world is with us, and that's not a bad thing because we are directed to the world," he said. "Our concern is the world, our heart is to the world, so we would not wish to be removed from it. But, we do, amidst much chaos and calamity in the world, we do have a rare opportunity, an opportunity that others around the world would envy: the stewardship of concentrated learning."

The seminary also installed three academic chairs during the convocation service: Peter J. Gentry as the Donald L. Williams Professor of Old Testament Interpretation; Joseph R. Crider as the Ernest and Mildred Hogan Professor of Church Music and Worship; and Adam W. Greenway as the William Walker Brookes Associate Professor of Evangelism and Applied Apologetics. —RUTHANNE IRVIN

Audio and video from Mohler's convocation message are available at sbts.edu/resources.

Bridger directing Southern's Jenkins Center for Christian Understanding of Islam



J. Scott Bridger, an evangelical scholar of Islam, joined the faculty of Southern Seminary in June as the director of the Jenkins Center for the Christian Understanding of Islam and the Bill and Connie Jenkins assistant professor of Islamic studies.

"I think Scott Bridger is the singular individual God has prepared to take on the leadership of the Jenkins Center at this time," seminary president R. Albert Mohler Jr. said. "His academic preparation, his knowledge of Arabic language and Arabic culture, his deep knowledge of Islam, not only as a structure of thought but as a way of life, his experience in the Middle East — all of these serve him singularly well as the one to take on this responsibility."

Bridger and his family spent 12 years in the Middle East where he studied and three of his five children were born. He began to study Islam during his undergraduate studies at the University of Tennessee, and continued as he earned a master's degree in Arabic and Islamic studies from the University of Haifa in Israel. He earned a doctor of philosophy degree from Southeastern Baptist Theological Seminary, with a dissertation on a Christian exegesis of the Quran.

Bridger previously served as assistant professor of world Christianity and Islamic studies at The Criswell College in Dallas, Texas.

Courses in Arabic language, Islam and the Quran, and Muslim peoples and cultures will be offered through the seminary's Billy Graham School of Missions, Evangelism and Ministry. Bridger said workshops and an annual colloquium about Islam and related topics will be available for faculty and students to "elevate their understanding of Islam and enhance their effectiveness in loving and engaging their Muslim neighbors." —RUTHANNE IRVIN

More information about the Jenkins Center is available at jenkins.sbts.edu.

Boyce College appoints four new faculty in key academic roles

Boyce College, the undergraduate school of The Southern Baptist Theological Seminary, has appointed four new faculty members to play key roles in leading academic programs, including the new business management program.

In June, Boyce announced the hire of Wisconsin native Scott Moodie, who will oversee the college's new degree offering in business administration as the assistant professor of business management. The degree is designed to integrate business and missions, and will prepare students for three avenues: intercultural business, non-profit organization efforts, and local church administration.

Moodie is currently completing his Ph.D. in management science at Spain's ESADE School of Business, consistently listed as one of the best business schools in the world.

"Scott is an exciting addition to Boyce College," said global studies coordinator John Klaassen. "He has been a part of international churches everywhere he has lived and will bring not only expertise on the business front but a thorough understanding of what it means to live globally, be a churchman internationally, and work with businesses cross-culturally."

Bryan Baise, 30, oversees the worldview and apologetics degrees at Boyce College and serves as assistant professor of worldview and apologetics. Baise graduated from the University of Kentucky, received his master's degree from Southern Seminary, and is a Ph.D. candidate at the seminary.

"Bryan provides an intelligent, energetic personality and a winsome voice that will excite young Christians to think carefully about their worldview and how to engage other beliefs with confidence," said Dan DeWitt, dean of Boyce College.

Louisville native Kevin Jones assumed duties as the assistant professor of teacher education, in which he will coordinate field and teaching experience for students in addition to teaching courses in Boyce's teacher education program.

Jones previously served as assistant professor in the School of Education at Kentucky State University, where he is an alumnus, and has taught in the public school systems in Fayette, Franklin, and Jefferson counties.

Oren Martin joins the faculty at Southern Seminary and Boyce College as assistant professor of Christian theology. After teaching for a year at Northland International University, Martin returns to the school where he earned his M.Div. (2007) and Ph.D. (2013).

Martin, 39, has previously worked for the Council of Biblical Manhood and Womanhood, and was an elder at Clifton Baptist Church and an adjunct professor at Boyce during his first stint in Louisville. He grew up in Houston, Texas, and received his undergraduate degree from the University of Houston. —SBTS COMMUNICATIONS



BRYAN BAISE



KEVIN JONES



OREN MARTIN



SCOTT MOODIE

New home of Boyce College dedicated in grand re-opening of Mullins Complex

The newly renovated home of Boyce College, the undergraduate school of Southern Seminary, was dedicated Aug. 19 in a ceremony led by President R. Albert Mohler Jr.

"This is a day that marks a significant step forward for Southern Seminary and Boyce College and one we celebrate together," Mohler said. The grand re-opening of the historic Mullins Complex comes after a seven-month project that totally renovated the 130,000 square-foot, nearly 90-year-old facility. The project was "retrofitted to the needs of college students and a growing, thriving college for the next generation," he said.

Thronges of students, faculty, and trustees convened for the dedication service in Mullins Courtyard. Other seminary officials joining Mohler in the brief ceremony included trustee chairman Philip Gunn, speaker of the Mississippi House of Representatives; Dan DeWitt, dean of Boyce College; Daniel S. Dumas, senior vice president of institutional administration; and first lady Mary Mohler, who performed the ribbon cutting. The event also featured an open house in Sampey Commons and a tour of a model dorm room.

Speaking of the magnitude of the largest single construction project in the institution's history, Mohler stated, "Frankly, it is nothing less than remarkable that this entire project was undertaken in such a way that it can be open for the 2014-2015 academic year."

Messer Construction Co., Louisville office, completed the renovation of the Mullins Complex, which moved Boyce College to the center of campus. The renovation began in December 2013 as part of the \$20 million first phase of the seminary's comprehensive Master Plan.

Students are housed in 86 suites, providing a total of 350 beds with room for expansion. Additionally, the complex includes 17 faculty offices, and disability friendly features have been incorporated throughout the complex. Sampey Commons features a rock climbing wall, two kitchens, a recording studio, and an entertainment lounge. —HAYLEY SCHOEPPLER



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SOUTHERN
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Events



Southern Seminary professors urge churches to participate in missionary activity

Local churches must take ownership of the grand mission of God to the nations, said three professors at The Southern Baptist Theological Seminary during a learning intensive on global missions for alumni, prospective students, and leaders, July 31–Aug. 1, 2014.

The Alumni Academy event on global missions featured M. David Sills, A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology; Zane Pratt, associate professor of missions at Southern and director of Global Theological Education with the International Mission Board; and Jeff K. Walters, assistant professor of Christian missions and urban ministry.

The experienced theologians and mission practitioners taught on fundamental elements of global missions and the local church. They recently co-authored the book *Introduction to Global Missions*, from which the conference sessions derived, allowing them to narrow in on important concepts.

Sills began the conference explaining the missionary call and the great call on

all believers, which is tempered by the great need in the world.

“There are currently 50,000 people who die each day and go to a Christless eternity,” he said, while pointing out the disparity of trained individuals to bring God’s Word to the people of the world. In America, “there is one theologically trained individual for every 235 people,” while “there is one theologically trained individual for every 450,000 people” in other nations.

Emphasizing the need for contextualization because of the need to share the gospel, Sills said, “If you don’t contextualize, you are changing the gospel.” Sills urged attendees to the core of relationship and calling from the Lord, exemplified in Psalm 37:4.

Pratt provided a survey of the biblical basis for missions found in the overall storyline of Scripture and the movement of God toward the nations, saying it’s not about “a biblical basis of missions, but the missiological nature of the Bible.” This truth included the attendees, as Pratt said, “The Messiah who saved you did that as part of a global agenda.”

Pratt also discussed the history of missions and God’s work in the world through his church. In regard to the notion that some places or people are resistant to the gospel, Pratt said, “The issue is not their resistance; the issue is our disobedience.” Reminding that there has always

been some response to the gospel as the church has gone forward, Pratt issued a call for Christians to use “creativity and a willingness to suffer to get the task done.”

Focusing on trends and issues for missionaries and churches, Pratt defined the task of missions as the advance of God’s glory through discipleship and church planting. This included a discussion of people group research, contextualization, access to “closed” countries, sending from the mission field, technology, and the changing role of local churches.

Walters argued for the core concept of the church as sent and sender. This is going against the way in which many churches “have become supporters of sending societies rather than senders of missionaries,” said Walters. He also spoke on the practical elements of planting churches and their need for reaching the nations.

Outlining the global urban shift, Walters offered a definition of a city while also providing a framework for the church to engage places which may be foreign to their background. This begins, however, by first “praying for your own heart and the city,” followed by “praying for the one person to believe,” said Walters. —DANIEL RYAN

Alumni Academy provides free ongoing instruction for alumni and prospective students of Southern. To find out more about the program, visit events.sbts.edu.

Youssef delivers inaugural Jenkins Lecture, encourages mission to Muslims

Christians must never compromise the exclusivity of Christ when engaging Islam, said Michael A. Youssef in The Southern Baptist Theological Seminary's inaugural Jenkins Lecture, Sept. 2.

"The challenge for us Bible-believing, orthodox Christians is to be able to articulate the Christian faith lovingly, thoughtfully, most certainly truthfully and fearlessly," said Youssef, founding pastor of the Church of the Apostles in Atlanta, Georgia.

Southern Seminary President R. Albert Mohler Jr. praised Youssef for his ministry to Muslims, saying he is "uniquely equipped to speak to the issues of primary concern to the Jenkins Center for the Christian Understanding of Islam," a new academic center that

opened earlier this year. Youssef serves as one of the center's fellows.

Youssef, founder of *Leading the Way*, a worldwide evangelical radio broadcast ministry, provided a brief history of Islam and Muhammad, saying that "Islam today, particularly in the form of Islamists, is one of the two most dangerous threats to the Christian church. The other, of course, is secular humanism."

Today, he said, there is a lie infiltrating the church about Islam: "If you speak the truth about Islamic ideology or about the rise of Islam, it means that you are unloving toward Muslims. This deception, from the pit of hell, is rampant in America. While in reality, the more you understand the darkness of that ideology, the more we truly love the individual Muslims, the more true we are to the very gospel of Jesus Christ."

Following the lecture during the seminary's chapel hour, a panel covered the rise in modern awareness of Islam, Islamism compared to moderate Islam, insider movements within Islam,



and apologetics against Islam. J. Scott Bridger, director of the Jenkins Center, moderated the panel, which featured Mohler and Youssef.

"The only thing we have in common between Christianity and Islam is basically one sentence: 'In the beginning, God created the heavens and the earth,'" Youssef told students and faculty. "From that moment on, we're going in two different directions."

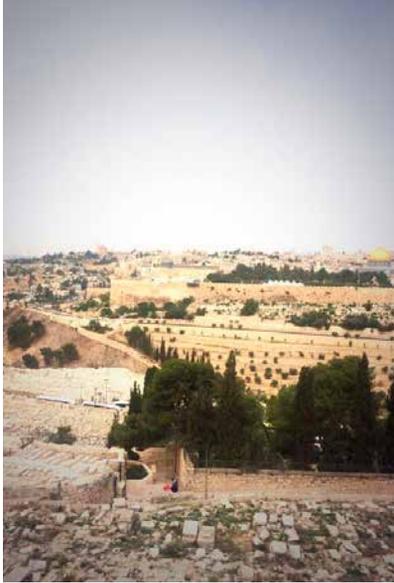
Mohler noted the advantages of Islam, stating that "Islam is in virtually every way sociologically better suited for our world than Christianity. ... The New Testament tells us this world is not our home. Islam very much wants to make this world its home. It is sociologically advantaged in terms of its understanding of territory, its understanding of conquest, its understanding of how community is to be developed."

All three contributors spoke about apologetics within Islam. Youssef said that dreams are a common occurrence within the Muslim world and should be acknowledged as God's work. However, the occurrence of dreams should never be allowed to replace a biblical presentation of the gospel for saving faith.

Youssef emphasized the importance of personal friendship and pointed to how Muslim converts continually say, "I didn't realize that I could know God personally." Mohler highlighted the hospitality of many Muslims and encouraged Christians to be equally hospitable.

Following a brief question and answer time, Youssef emphasized in closing that "you cannot do the gospel in isolation" and encouraged the audience to have a heart for missions and "count the cost." —RUTHANNE IRVIN AND HAYLEY SCHOEPPLER





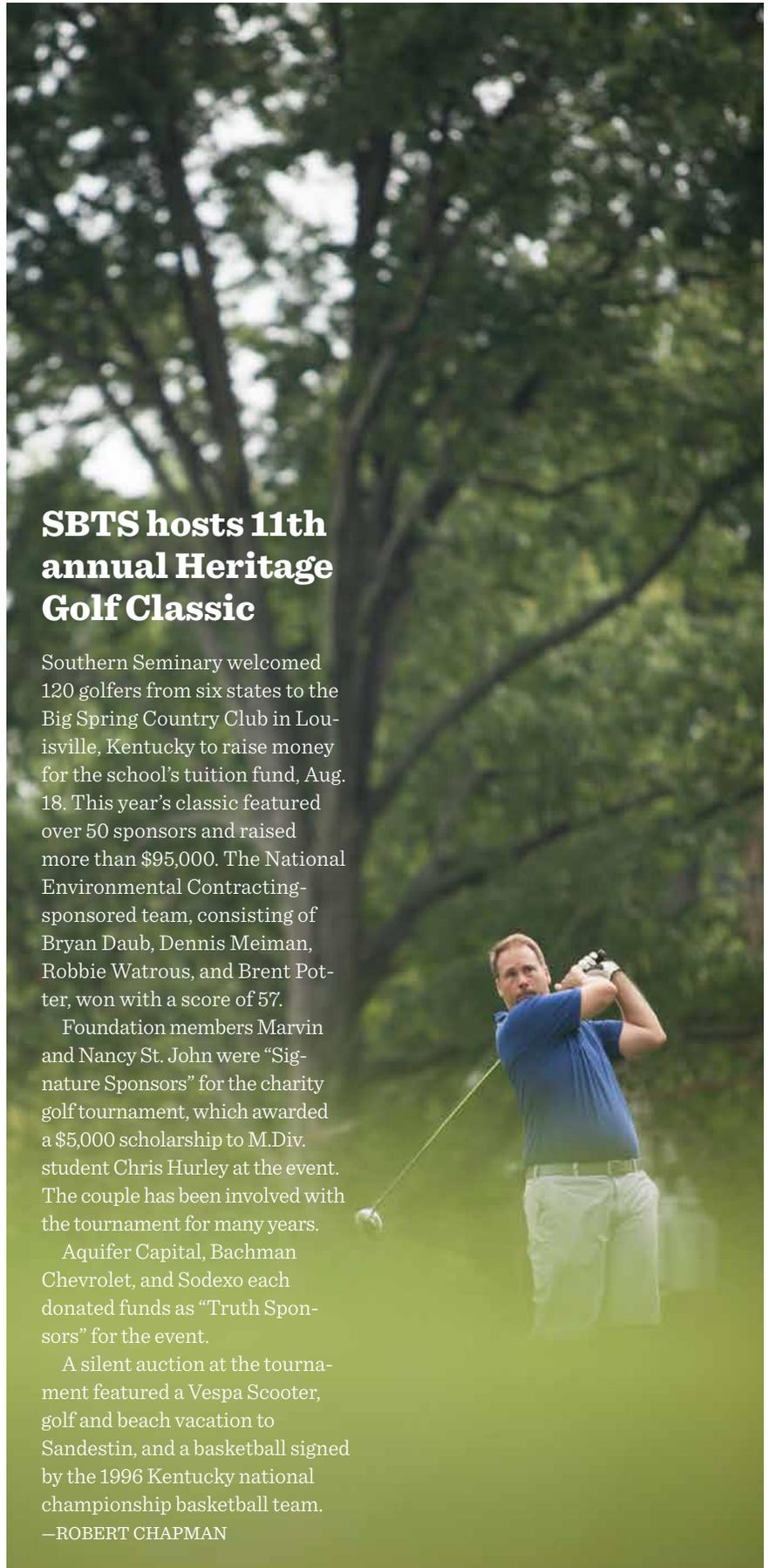
Southern Seminary faculty guide expedition to Israel and Jordan

While the world focused on the Pope's visit to the Holy Land this summer, a Southern Seminary expedition explored Israel and Jordan, May 18 to June 3. Thirteen people experienced the Holy Land as three Southern Seminary faculty led the expedition: Gregory A. Wills, dean of the School of Theology; Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation; and Mark T. Coppenger, professor of Christian apologetics.

After arriving in Tel Aviv, the expedition visited biblical sites including Caesararea, Megiddo, Mt. Carmel, Nazareth, Masada, Jericho, Bethlehem, and Jerusalem. While the cost of the expedition included one course, participants could take up to nine credit hours. Wills taught on church history, Augustinian theology, and the Crusades. Schreiner taught three classes on New Testament theology, while Coppenger taught on church-state relations and Christian ethics on war and peace.

When asked about highlights of the expedition, one participant recalled exploring Roman ruins in Jordan and standing on the Mount of Beatitudes while reading the Sermon on the Mount. —HAYLEY SCHOEPPLER

More information about Southern Expeditions is available at events.sbts.edu/expeditions/



SBTS hosts 11th annual Heritage Golf Classic

Southern Seminary welcomed 120 golfers from six states to the Big Spring Country Club in Louisville, Kentucky to raise money for the school's tuition fund, Aug. 18. This year's classic featured over 50 sponsors and raised more than \$95,000. The National Environmental Contracting-sponsored team, consisting of Bryan Daub, Dennis Meiman, Robbie Watrous, and Brent Potter, won with a score of 57.

Foundation members Marvin and Nancy St. John were "Signature Sponsors" for the charity golf tournament, which awarded a \$5,000 scholarship to M.Div. student Chris Hurley at the event. The couple has been involved with the tournament for many years.

Aquifer Capital, Bachman Chevrolet, and Sodexo each donated funds as "Truth Sponsors" for the event.

A silent auction at the tournament featured a Vespa Scooter, golf and beach vacation to Sandestin, and a basketball signed by the 1996 Kentucky national championship basketball team.

—ROBERT CHAPMAN

There's no place like Fall Festival

There is no place like home, or like Southern Seminary during its annual Fall Festival. This year, the Seminary Lawn transformed into the Land of Oz, with more than 5,000 students, staff, faculty, and family members gathering for the evening festivities. Dorothy and her comrades — the Cowardly Lion, the Tin Man, the Scarecrow, and Glinda, the Wicked Witch, and the Munchkins — made appearances throughout the night. Food, face-painting, and carnival rides were free for the seminary community. The adventures in Oz concluded with fireworks over the Honeycutt Campus Center.





Southern Draw

Students can now enjoy sharing student life and other events from Boyce College and Southern Seminary through their photos with Southern Draw, a new iPhone/iPad app. During this year's Fall Festival, students selected from dozens of hand-drawn artwork customized for the Boyce College and Southern Seminary community. Here are the magazine team's favorites from adventures in Land of Oz.

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PROOF: Finding Freedom Through the Intoxicating Joy of Irresistible Grace

(Zondervan 2014, \$16.99), Daniel Montgomery and Timothy Paul Jones

A couple of years ago, violinist Joshua Bell showed up at a metro station in Washington, D.C., took out his violin and started to play. The casually dressed violinist played as hundreds of people walked by, unfazed by the music. What the passersby didn't realize is that Bell is an internationally acclaimed violinist who fills concert halls around the world. Put him in a subway station, though, and people are slow to recognize what they hear.

Reading *PROOF: Finding Freedom Through the Intoxicating Joy of Irresistible Grace* by Daniel Montgomery and Timothy Paul Jones is a similar experience.

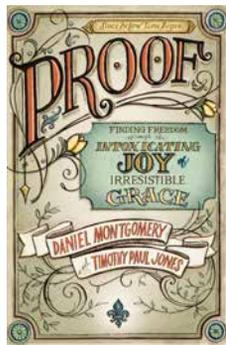
"The purpose of *PROOF* is to be an alarm clock that awakens you from the delusion that your destiny depends on you and frees you to discover the intoxicating joy of God's wild and free grace," they write.

The book's title, *PROOF*, is an acronym — planned grace, resurrecting grace, outrageous grace, overcoming grace, and forever grace — "that summarizes five key facets of God's amazing grace."

While the authors "agree wholeheartedly" with the teachings of Dort, they "find the title 'Calvinist' distasteful and ... would prefer to lose the TULIP completely." Thus, part of the purpose

of *PROOF* is to point readers away from a focus on Calvinism as a system and "toward the gospel of God's grace."

Each chapter begins with an illustration. For example, the chapter "Resurrecting Grace" begins with an explanation of the recent fascination with zombies, which provides an apt analogy for unregenerate humanity. Both zombies and those dead in sin "have neither the capacity nor the desire to trade their death for life." Montgomery and Jones then walk through the beginning of Ephesians 2, tracing the drama of conversion as God makes dead sinners alive in Christ — granting resurrecting grace.



PROOF is anecdotal and accessible to most readers, with a number of theological asides throughout the book, appendices that address different theological issues, and pages of endnotes to appeal to the more theologically minded reader.

Most evangelical Christians likely feel well-versed with the notion of God's grace, but there is always a need to reassess where notions of legalism have taken root. *PROOF* will help provide such an assessment, and with a wide enough readership, could do much more.

—MATT DAMICO

Excerpts from the book:

1

"Sovereignty is essential to God's nature. God cannot relinquish his sovereignty over human history any more than God can commit suicide. That's why he's able to promise his people that he will make 'everything beautiful' at precisely the right time (Ecclesiastes 3:11; see also Romans 8:28 – 29). His purposes are so secure that they can never be thwarted (Psalm 33:11; Isaiah 14:27). His mapping of history is so meticulous that he can declare 'from the beginning ... what is still to come' (Isaiah 46:10)."

2

"The God of the Scriptures is no debonair gentleman who waves to us from the opposite side of a chasm, hoping we will find it in our hearts to respond. In Jesus Christ, God himself crossed the chasm between himself and humanity (John 1:14; 12:27). He came as a righteous shepherd who sacrifices his life to snatch his sheep from the jaws of the beast (Ezekiel 34:10; Matthew 18:12 – 14; John 10:11 – 15)."

3

"God's grace isn't just his pardon for your sin; it's his power at work in your powerless life. And that's why grace isn't opposed to working out our salvation; grace is opposed to working for our salvation. Perseverance isn't about performance that earns God's favor; it's about putting in effort to bring to fulfillment what God has already accomplished and guaranteed."

Grace that is greater than all our sin: *PROOF* explains the grace of God from first to last

EDITOR'S NOTE: *In what follows, Timothy Paul Jones, C. Edwin Gheens Professor of Christian Family Ministry and associate vice president for online education and extension learning at Southern Seminary, discusses his new book PROOF— co-written with Sojourn Community Church pastor Daniel Montgomery — with Southern Seminary Magazine contributor Matt Damico.*

MD: So, proof of what?

TPJ: The focus of *PROOF* is the unsailable proof of grace that God has provided through the cross of Jesus Christ. In Jesus Christ, all that God's justice demands has already been delivered, and nothing remains for us to do to earn God's favor. To make this point about God's grace, we unpack a simple acronym throughout the book: planned grace, resurrecting grace, outrageous grace, overcoming grace, and forever grace.

MD: What was your aim in writing the book?

TPJ: The point of this book is to provide people with a fresh reminder that our salvation doesn't depend on us and to present this reminder in a way that highlights the beauty of God's plan and the joy of sharing this good news with others. In his book *Killing Calvinism*, Greg Dutcher notes that "Reformed theology is not an end in itself; it's a window to the awe-inspiring universe of God's truth, filled with glory, beauty, and grace." That attitude and approach to Reformed theology is what we wanted to exemplify throughout this book.

Geerhardus Vos says something to the effect that God's work of grace in the life of a sinner is meant to be a mirror that reflects God's glory to the world. Sometimes, presentations of Reformed theology express all the right facts about how God's grace works, but they miss the grandeur and joy that God intends to display through the workings of his grace.

MD: What keeps people from discovering and living in, as you write, "the intoxicating joy of God's wild and free grace"? What's the solution?

TPJ: Martin Luther once pointed out that

humanity after the fall is no longer able to imagine or to conceive any way to be made right with God other than works. That's why it's crucial that we return again and again to an emphasis on grace alone. If we pull back from a consistent proclamation and explanation of grace, the people in our churches tend to take one of two wrong turns in their Christian faith: Some confuse grace with divine approval and see grace as God's acceptance of whatever they do or desire to make them happy; the result of this wrong turn is a diluted sentimentalism that downplays holiness and never calls for transformation. Others begin to see grace as the starting point for their salvation but then become convinced that it's up to their efforts to maintain God's favor; this wrong turn leads toward legalism or simply to exhaustion and frustration, with people forgetting that Christ has already delivered everything that God's justice demands. Freedom and joy come when we simultaneously rest completely in Christ and recognize this rest in Christ as a foundation for our active pursuit of holiness. Grace not only liberates us from the demands of the law but also frees us and enables us to pursue holiness.



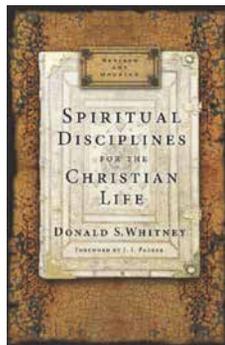
Spiritual Disciplines for the Christian Life, revised and expanded

(NavPress 2014, \$15.99), Donald S. Whitney

“Discipline without direction is drudgery,” writes Donald S. Whitney in a familiar opening to the revised and expanded edition of *Spiritual Disciplines for the Christian Life*. The book contains new material with more emphasis on the gospel that will help both first-time readers and those who enjoyed the first edition to ground their disciplines soundly in Scripture.

Whitney, professor of biblical spirituality and associate dean of the School of Theology at The Southern Baptist Theological Seminary, improved on the 1991 edition of his most influential work by adding 11 new methods of meditation on Scripture, including a more explicit Christocentric focus in each chapter. He bolstered the content with more Scripture references in order to distance himself from a mystical approach to spirituality and removed any cultural references that would fade with the passing of time.

The expanded methods of meditation on Scripture carry on the legacy of the original edition, which introduced praying through the text as an enriching exercise for many Christians. Newer methods prescribed in the revised edition include formulating a principle



from the text, asking how the text points to Jesus, creating an artistic expression, and using meditation mapping.

“A mind map is a diagram that outlines information in a more visually appealing and memorable way than words on lines,” writes Whitney, explaining the intellectually stimulating practice of meditation mapping with the example of Romans 8:28. “It’s not a different way to think, just a different way to write down what you think.”

Whitney updated the chapters on each discipline with how the gospel provides a spiritual purpose for the practices, adapting material from a series he contributed to the Ligonier Ministries blog. The benefit of the new material is most evident in the chapter on fasting.

“There’s more to a biblical fast than merely abstaining from food,” Whitney writes. “Without a purpose, fasting can be a miserable, self-centered experience about willpower and endurance.”

Whitney also revised and updated the companion study guide for his best-selling work. The 140-page resource is a valuable tool for small group discussion and personal study, and is regularly priced at \$9.99. —REVIEW BY S. CRAIG SANDERS

Excerpts from the book:

1

“One way of thinking of the Bible is that it presents us with God’s Law and God’s gospel. ... With a little practice you’ll find yourself becoming much more perceptive to these major themes of the Scripture even as you are considering a very small part of it.”

2

“If you read from more than one book of the Bible, look for a common thread in all that you read. Can you, for instance, see Jesus in the various chapters of your reading? ... There’s profit in mentally scouring the Scriptures, examining and reflecting on them in a way that’s far more thoughtful than reading.”

3

“Evangelism is a natural outflow of the Christian life. ... But evangelism is also a Discipline in that we must discipline ourselves to get into situations where evangelism can occur, that is, we must not just wait for witnessing opportunities to happen.”

4

“Without a clear biblical purpose, fasting becomes an end in itself. Every hunger pang only makes you calculate the time remaining until you can eat. Such thinking disconnects the experience in your mind and heart from the gospel and descends into the deception that perhaps your suffering will earn God’s favor.”

A classic on biblical spirituality: Donald S. Whitney discusses revising and updating his bestselling book

EDITOR'S NOTE: In what follows, Donald S. Whitney, professor of biblical spirituality and associate dean of the School of Theology, discusses his revised and updated *Spiritual Disciplines for the Christian Life* with Southern Seminary Magazine managing editor S. Craig Sanders.

CS: How were you approached to revise the book?

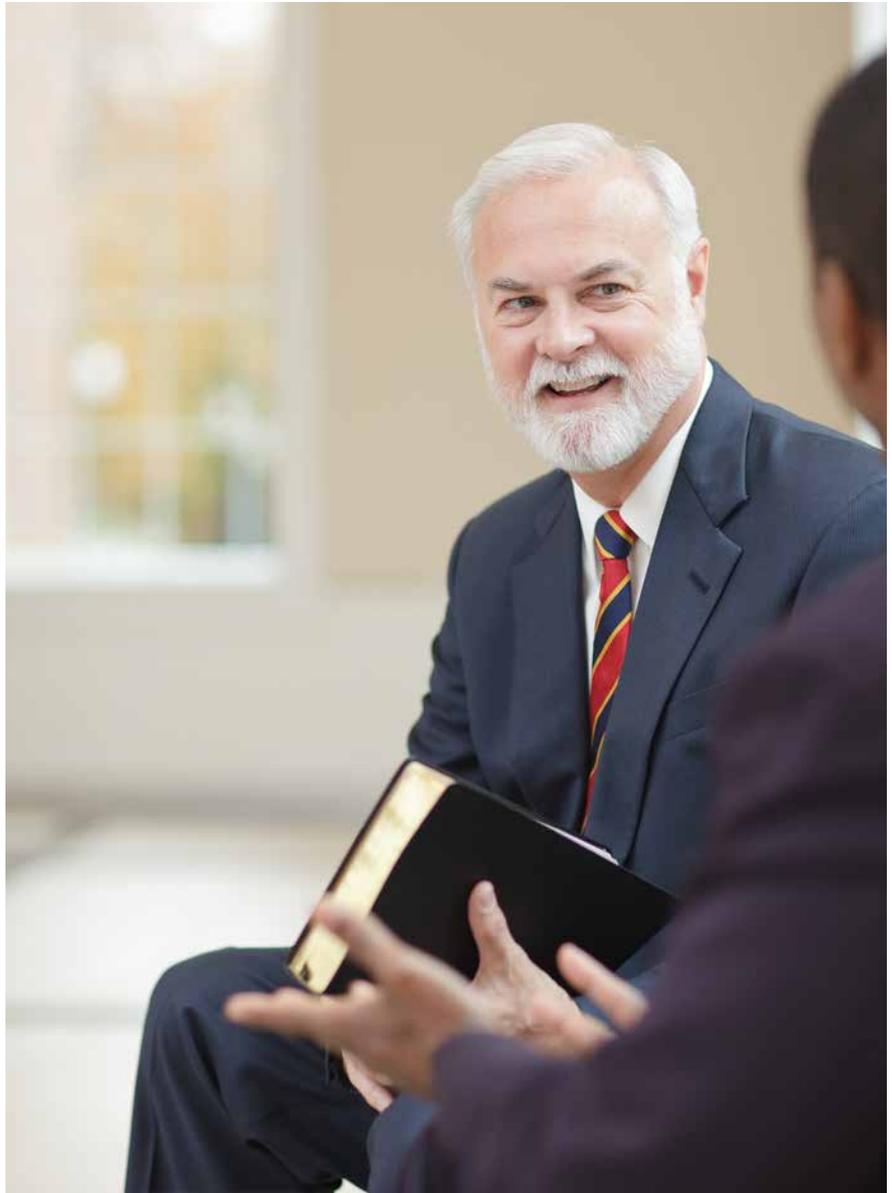
DW: This is my best-selling book, it is used to train one out of four seminary students in the country, and NavPress wanted me to revise it for a 20th anniversary edition. The two main books like it — competitor books so to speak — Richard J. Foster's *Celebration of Discipline: The Path to Spiritual Growth* and Dallas Willard's *The Spirit of the Disciplines* had 10th and 20th anniversary editions. As it turns out, it is a 23rd anniversary edition, so it is just called revised and updated.

CS: Why did you steer away from Willard and Foster in your revision?

DW: Willard and Foster rely heavily on models and teachers of spirituality. A lot of them have a different view of Scripture, a different view of gospel. If you do not get justification right, you are not likely to get sanctification right. In my revision, I removed some sources and statements that might be misconstrued or implied to support connections to mysticism. I want students to focus primarily on trusted sources as it relates to the gospel and living out the gospel.

CS: What would you recommend for students to practice spiritual disciplines and not get overwhelmed by the chore?

DW: Time is the big problem for everybody. I'm a professor on spirituality, I teach all over the country almost every weekend on spirituality, and it's harder for me to maintain my devotional life now than it has ever been.



One of the most disappointing things I say to my students is that if they are not able to maintain their devotional life in seminary, they probably won't be able to do it after seminary. Resolve by God's grace, "I'm going to feed on the word of God and talk to God every day." That is at minimal. You are trying to do certain things to make good grades and so forth, yet there should be time each day when your focus should be on enjoying God and glorifying God through his word and being alone with him.

CS: On a lighter note, do you have any apocryphal spiritual disciplines? How do you think baseball informs spiritual disciplines?

DW: I played every sport that was available in the little town where I grew up and loved baseball especially. I played in college, and I think there's benefit for the spiritual life in any athletics. Paul uses athletic imagery a lot, and I think through athletics you learn teamwork, self-sacrifice, and toughness. All of these are developed physically and, with character, can impact the spiritual life.

Detroit Tigers pitcher Max Scherzer said statistics show the most important pitch on which to throw a strike is the one-and-one count — that's the most determinative in getting the batter out. For me, the one-and-one count in the devotional life is meditation on Scripture. That tends to make all the other disciplines fall into place.

Thoughts

‘A world in ruin needs your aid’: Why wait?

By M. David Sills

“How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news!’” (Romans 10:14-15 ESV).

The Apostle Paul addresses the world’s greatest need and the church’s Great Commission in Romans 10:14. Each day around 150,000 people die around the world, tens of thousands of them never having repented of their sins and trusted in Christ. In fact, many haven’t even heard the gospel. It has been said that a missionary is one who can’t get used to the sound of pagan footsteps on the way to a Christless eternity. That certainly resonates for those of us who have been called to reach the unreached and teach them everything Christ commanded.

So why wait? After all, we have the Holy Spirit, God’s call, and a passport. Our duty is to obey Christ and rescue the perishing. Why shouldn’t we grab our passport and head to the airport immediately when God calls us to go and serve?

The answer to this question lies in what Christ has actually called us to do as well as a realistic look at how that is done. In Matthew 28:19-20, Christ commanded us to do one thing — make disciples. Specifically, he commanded us to make disciples and to do so by going, baptizing, and teaching all he had commanded. Yet in order to do that, the one who goes must be prepared. With the call to go and serve comes the call to prepare.

For instance, there are great needs to rebuild homes and for medical ministry to victims after wars and disasters, but it would be foolish to go without knowledge of construction skills, home design, or building materials, and going to do medical missions without medical training could cause more harm than good. The same is true for missions. When your ministry is in another language and/or to another cultural context, it is essential to learn how to critically contextualize God’s Word. For leaders of new churches to be “apt to teach,” they must know what to teach, and what not to teach, and how to refute heresy.

Attending seminary is not treading water or wasting time; it is digging a well that you and your hearers will drink from for the rest of your lives. Dig deep. I often advise eager students to focus on what to do as they prepare to go. Live out the missionary call in your life as you prepare. This includes being involved in intercultural ministry in your community: teach ESL, participate in international church ministries, share the gospel with those you encounter, learn another language, develop relationships with those who come from different contexts than you — to name a few examples. The world is at our doorstep. Serve even as you prepare.



I pray that the Lord continues to call men and women to prepare for service through the Billy Graham School. And I pray that those who are called will be truly obedient to their call, recognizing that their investment in preparation is both essential and wise. I’ve often explained to students and prospective missionaries that nothing magical happens when you finally fasten the seatbelt on the plane heading off to the mission field. If you are not seeking to live the missionary life now, nothing will change then. Begin now and trust God with the timing of when your feet will hit that ultimate mission field to which He has called you.

M. David Sills is A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology and director of global strategic initiatives and intercultural programs at Southern Seminary. A former missionary to Ecuador, Sills also serves as president of Reaching and Teaching International Ministries.

Worship, missions integrally connected in new Graham School

By Joe Crider

“Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t.” – John Piper

The Southern Baptist Theological Seminary was founded in 1859 and as early as 1885, John A. Broadus taught the first class on hymnology. In 1919, R. Inman Johnson initiated the first music courses in voice and music fundamentals, and by 1953, Southern became one of the first seminaries in the country to offer an accredited program in church music.

It has been well over 100 years since those first hymnology classes were taught to early ministry pioneers at Southern Seminary, and the rich heritage and commitment to excellent training in the area of music and worship continues in the Department of Biblical Worship within the Billy Graham School of Mis-

sions, Evangelism and Ministry.

For the first time since the seminary was founded, two essential ministry areas of academic study and vocation have been united under one school. Adam W. Greenway, dean of the Billy Graham School, has often reminded faculty and students that prior to Jesus proclaiming the Great Commission in Matthew 28, the disciples worshiped. Matthew records that when the disciples saw Jesus, they worshiped him, and then Jesus spoke to them saying, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you.”

As the paradigm of training church musicians at Southern Seminary has shifted from an emphasis on music performance to a focus on training pastors who are worship leaders, the points of connection between various disciplines in the Billy Graham School have increased dramatically. Greg Brewton, chairman of the Department of Biblical Worship in the BGS said, “It simply makes sense for us to combine these areas of study under one vision and mission as we consider

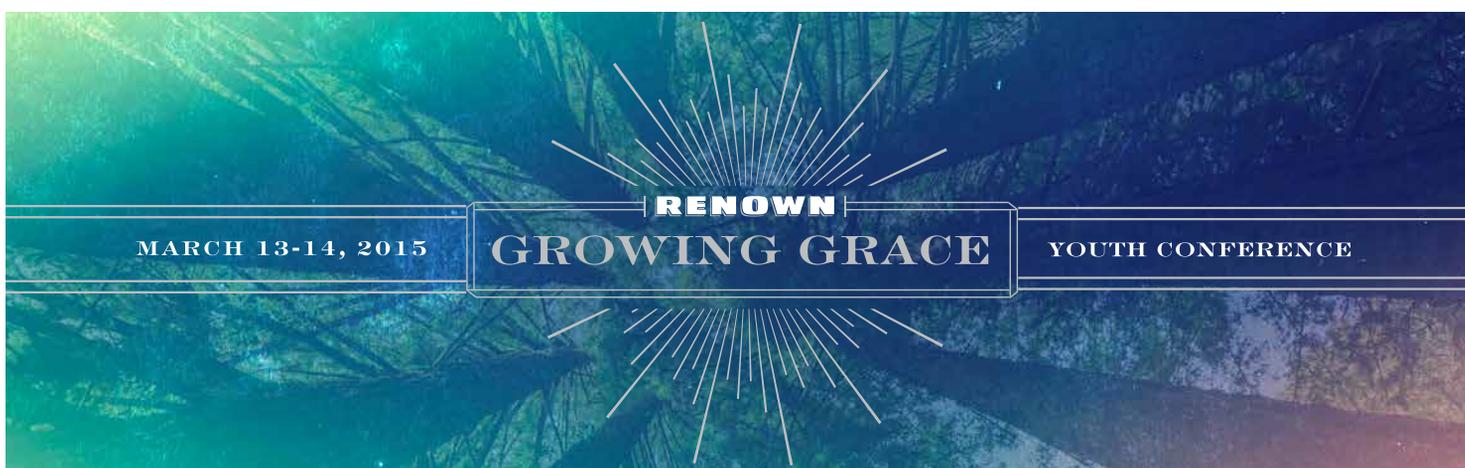
all of the implications of missions and ethnodoxology, evangelism and worship, church revitalization and renewed biblical worship practices in local churches, and areas such as personal devotion in discipleship and leadership training.”

Already, joint efforts among the newly formed faculty team have resulted in the development of new course material in classes, collective training events for Kentucky Baptist Convention pastors, partnerships in articulating church revitalization practices, shared lectures in several classes, and mission trips that have fostered unified and strategic collaborations among the various degree programs within the Billy Graham School.

The new Billy Graham School of Missions, Evangelism and Ministry is a healthy and vibrant picture of what many local churches have adopted for their own organizational formats — all of the ministries working together for the glory of God and the advancement of His kingdom.

Joe Crider is Ernest and Mildred Hogan Professor of Church Music and Worship, and executive director of the Institute for Biblical Worship at Southern Seminary.





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President Mohler reflects on the Billy Graham School's 20th anniversary

***EDITOR'S NOTE:** As the Billy Graham School marks its 20th anniversary, President R. Albert Mohler Jr. talks with Southern Seminary Magazine executive editor James A. Smith Sr. about its formation and growth since its founding in 1994.*

One of your earliest acts as the new president of The Southern Baptist Theological Seminary was to seek affirmation of the Board of Trustees for the establishment of the Billy Graham School. You announced the board's approval at the worship service held in connection with your inauguration at which Dr. Graham spoke. Why was the establishment of the Billy Graham School an important early action of your administration?

I felt that from the very beginning it was important to reassert the preeminence of right doctrine that would lead to right action, and that means, above all, faithfulness to the Great Commission and seeing Southern Seminary prepare a rising generation to be evangelistic and missiological pastors, and of course, missionaries, as well.

When I was elected president of Southern Seminary and charged with recovering the institution for the Southern Baptist Convention, one of my key encouragers in that process was T.W. Wilson, longtime evangelist and leader within the Billy Graham organi-

zation and confidante to Billy Graham. T.W. made very clear that he and Billy Graham stood fully behind the theological recovery of Southern Seminary.

I felt that two things could be accomplished through establishing the Billy Graham School. First, it would raise the priorities of missions and evangelism in a way that only the formation of a school set to that purpose would do. And secondly, it would provide a way of bringing a new faculty into a new school that would become, to be quite candid, a school with programs that conservative students can enter with confidence while we recovered the rest of the institution.

In retrospect, it was an even bigger symbolic act than we knew at the time. I will forever owe Billy Graham an enormous debt for his personal encouragement and for the generosity of his personal investment in not only encouraging but assisting in what became the conservative resurgence at Southern Seminary.

Especially looking back to 1993 and all the things going on in the SBC, to have Billy Graham put his name on this program, the most famous evangelist in American history, the

man who preached to more human beings face to face than any other in the history of the Christian church, to establish a school for evangelism and missions and — he not only let his name to it, he spoke at my inauguration and was a part of openly declaring the reality of the school — it was powerfully symbolic. It said to Southern Baptists something major is changing at Southern Seminary. It said priorities are being realigned and something is happening.

Why was Thom Rainer the right man to be the first dean and how did his tenure validate that judgment that he was the right man?

From our very first conversation, it became clear to me that Thom Rainer was exactly the right man for this role. I can still remember those original conversations and those who know Thom will not at all be surprised when I asked him what he would do as dean, he had a complete strategic plan. He had a concrete vision, he had a plan and a purpose to get from A to B to C and it was clear that he had a passion in his heart to do it. Working with Thom Rainer was one of the great privileges of my life. Thom set the stage for the school in his personality, in his drive, in his energy, in his writings, in his speaking.

The Billy Graham School began as the school of Missions, Evangelism, and Church Growth. Today, it's the Billy Graham School of Missions, Evangelism and Ministry. What has changed in 20 years that has resulted in that evolution of the Billy Graham School?

When the Billy Graham School was established, we had the School of Church Music, the Carver School of Church Social Work, the School of Religious Education, and the School of Theology. We had so many schools, that one prominent historian of theological education referred to Southern as the theological university. While that might sound like an attractive model, it didn't really serve the seminary very well. We were becoming

several different institutions. So over time, we reduced the number of schools and the Billy Graham School is now one of two graduate schools.

The change within the Billy Graham School had to do with the words "church growth." That is a reminder that certain words fit a certain period that don't fit so well thereafter. We were not seeking to identify with a specific program of church growth, but rather to make very clear we intended to train pastors who would lead and serve growing churches.

Recent initiatives of the Billy Graham School include the Jenkins Center for the Christian Understanding of Islam and the Mathena Center for Congregational Revitalization. How does the existence of those centers today speak to the different needs of the school in 2014 as compared to 1994?

For most of the 20th century it appeared that the great alternative belief system to Christianity in the world was Marxist Atheism. Two decades later, it is now clear that the threat of communism, though not completely disappeared, is receding into the dustbin of history. But it is transparently clear that the great rival belief system to Christianity in the 21st century is Islam. Some would be surprised that I didn't say modern secularism, and that certainly is a threat among the intellectual elites, largely in the West. But, around the world today there is no doubt that the resurgent rival to Christianity is Islam. And furthermore, Islam is a mystery in terms of its belief system and religious structure to most evangelicals, and that's a huge problem because this generation of evangelical Christians will have to confront Islam graciously where possible and convictionally at all times not only around the world and especially in Muslim dominated lands, but right here in the United States where mosques are appearing in cities throughout the Bible Belt as well as America's mega cities. That's why the Jenkins Center is so important.

Similarly, even as church growth was

immediately recognizable as a priority to Southern Baptists in 1993, church revitalization is an equal concern in 2014. The greatest need of the Southern Baptist Convention at the present is for a generation of young pastors to be prepared to go into churches and bring life where there currently is no life, or where churches have been in decline. A certain set of skills is necessary to help those churches recover their vision, ministry, conviction, and purpose. The Mathena Center is a key resource for us now and how we're to make that happen largely through bringing to the campus pastors who not only can talk about it but who have done it, who can speak out of their experience of going into a church and seeing a gospel-honoring, Scripture-directed recovery.

A year ago Adam Greenway became the fourth dean of the Billy Graham School. How do you think his deanship is changing the Billy Graham School?

Adam is a remarkable leader and one of Southern Seminary's greatest gifts. He understands the school he leads like no one else. He is a product of it and he is now the leader of it. He has a direct continuity to Thom Rainer and has had experience in the school throughout the entirety of its history. He is perhaps the singular individual who best represents the intersection of the past and the future for the Graham School.

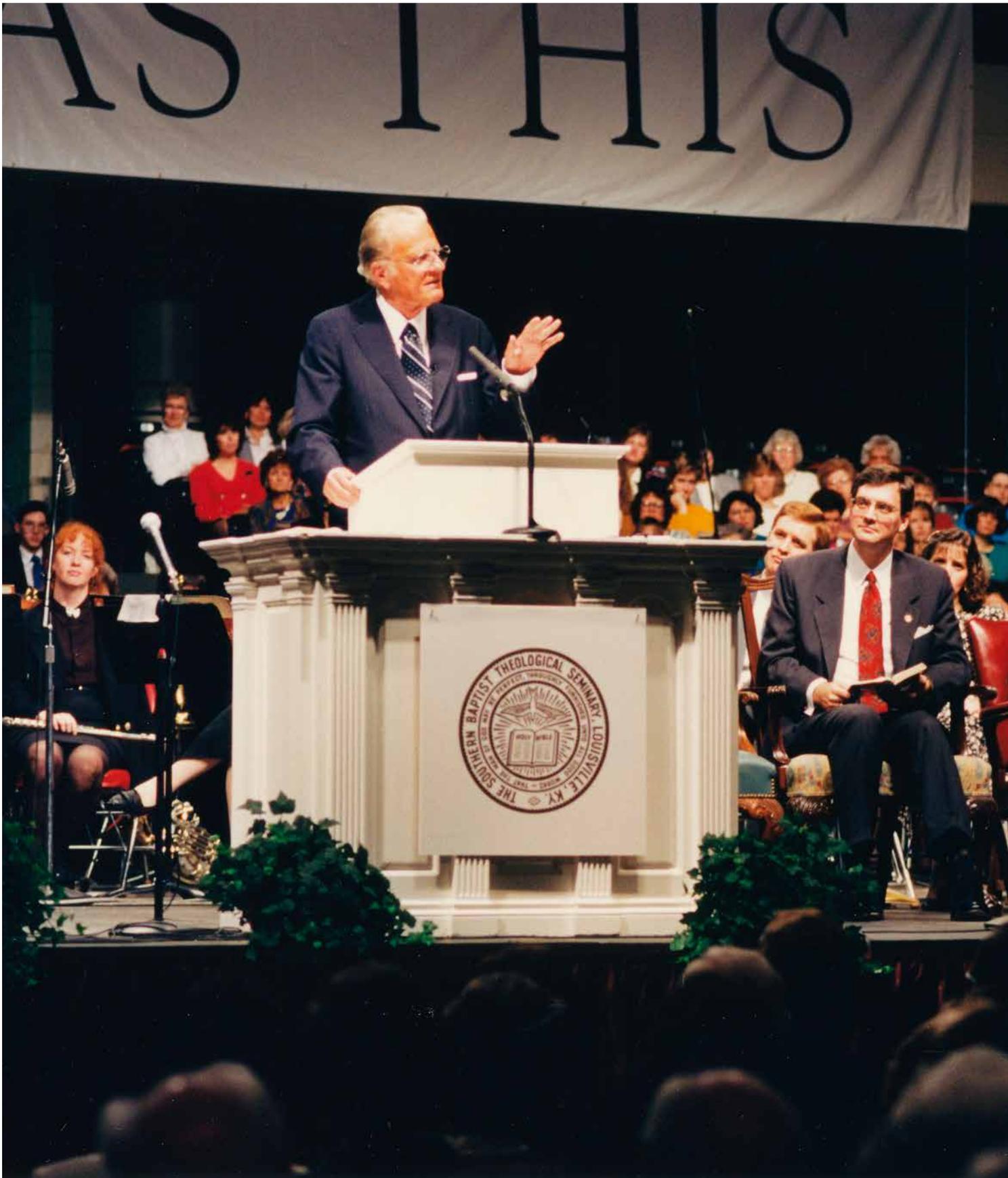
A year ago you and Dr. Greenway had the opportunity to meet with Billy Graham. What do you think that experience meant to Dr. Greenway, to you, and to the school?

He wanted to hear a report from the school that bears his name and it was my honor to help bring him that report and introduce him to Adam Greenway. Dr. Graham's encouragement was priceless. His advice is always eagerly received and it was just an honor to see Billy Graham and the dean of the school that bears his name meet one another and find such satisfaction in knowing that the Billy Graham School is in good hands.

What plans do you envision for the future of the Billy Graham School?

This conversation has revealed that our plans haven't always accurately predicted the future. That's a humbling thought, but the purpose has remained steadfast. I am certain that if we have this conversation 10 years from now there will be priorities with new names and new urgency. But I do know this — the future of the Billy Graham School will be centered in the very purpose that brought it into being: to assist Southern Baptist churches in reaching the world with the gospel of Jesus Christ by training and preparing a new generation of ministers, evangelists, and missionaries who will fulfill in their own lifetimes the very purpose of which the SBC was established in 1845 — to take the message of Christ where it is not yet known. ➤







CAN REVIVAL COME?

By Billy Graham

EDITOR'S NOTE: *The following article is adapted from Billy Graham's message at the Oct. 14, 1993, worship service held at Freedom Hall in Louisville during inauguration ceremonies for R. Albert Mohler Jr. as Southern Seminary's ninth president.*

I recently asked a university president what he thought was the greatest need of our hour. And after careful consideration, the president responded, "I may surprise you, because I'm not a religious man. But I believe that the greatest need we have at this hour is a spiritual awakening which will restore individual and collective morals and integrity throughout the nation." I agree with that.

But this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord comes: And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved (Acts 2:16-21, KJV).

Young men will have visions. You have elected a young man here with a tremendous vision, not only for the future of this theological seminary but for the future of evangelism and missions in the Southern Baptist Convention and the world.

Old men will dream dreams. In our context, where I'm an old man, that means that they will know how to support the vision of the young.

Here's a young man, and I want to tell you, I support him with all my heart and will pray for him daily from now on. I think we need to support these young men that God is raising up. It's not easy for an old generation to hand the torch to a new generation that's coming up, but that's what's happening here tonight and I thank God for the young men and the young women that he has raised up, not only in this seminary but in other parts of the world. There are those on the board and the faculty and among friends that will support you in their prayers and their gifts and their love.

There will come hard times; there will come difficult times. It always happens, whether it's in marriage or you're taking a new position or whether you're in a seminary.

You know I was called when I was about that same age to be president of a small Bible school and college in Minneapolis, Minnesota. I learned very early that it's not always easy. There are many decisions that you have to make. One of the things

that will be difficult for Dr. Mohler will be the great expectancy there is of him at this moment. And he'll have to make hard decisions that not everyone will like. There's no decision that you can make in that work that will please everyone. He knows that better than anyone. I believe God has raised him up for such an hour as this.

I remember the first time I came here Dr. Duke McCall was president. And he and I had become very close friends. I remember the thrill and the joy it was to stand before that student body and faculty and talk about Christ and realize that they were going to the ends of the earth with the gospel of Christ as professors and as evangelists and as pastors. That's what happened. Wherever you go throughout the world you'll see Southern graduates and people that have come from here. Dr. Roy Honeycutt followed along with the same pattern and now comes Dr. Mohler. Now he has come young enough to be here at least 40 years. I've tried to figure out how old I will be 40 years from now. I will have been in heaven a number of years. But if we're able to look down here, I will be watching and praying up there for him and for you and for all of us because I think he's laid out a tremendous vision of what can be done with the largest Protestant denomination in this country. It's making an impact all over the world.

The place we are meeting is called Freedom Hall. Nearly 60 years ago, President Franklin Roosevelt gave a speech and he said, "When the war is over, there will be freedom of speech everywhere, freedom of worship everywhere, freedom of want everywhere, freedom from fear everywhere." Freedom? Where have those freedoms gone?

I find that people today are lonely. When I preach on loneliness on television, we get thousands of letters. So many people are in marriage alone, in school alone, people on every block in the city are lonely. They need joy and hope and fellowship. I find that there's despair in this country. In addition, people in the midst of a very impersonal computer age are hungry. They're hungry and thirsty.

Did you know that in the next three or four years, we're going to be able to get 500 channels on your TV set? And the TV set is going to be hooked to the telephone and to all the different instruments in your home, it will be all one big package and you will have more information flowing into your house and into your mind than you could ever

dream about. This is going to cause us to become a sardine village, we'll be so packed together and so much information that we could destroy ourselves.

Some of that information we're going to be getting is going to be pornographic. It's going to be full of crime. We're going to be taught how to commit every sort of crime there is. We're already seeing that.

There is a hole in our heart that only God can fill. Pascal, the great 17th century scientist and philosopher, stated, "In every human heart is a God-shaped vacuum that only God can fill." Jesus said, "Put God first and everything will fall into place." We as a nation need to put God first. We've taken God out of the schools and put sex in — sex education for kids and taken out prayer.

Yes, our nation can be changed. It can start with you. Revivals start in the heart of somebody. Somebody asked if you want to eat an elephant, how would you eat an elephant? One bite at a time! Are you willing to make that kind of commitment today, that you will be in your place, faithful, loyal, a yielded mind, the mind of Christ dominating your thinking, a body that is yielded? Are you willing to make a commitment to evangelism? That you will go out as a believer and help to witness to other people about Jesus Christ?

I know that we need a spiritual awakening. Can we organize one? There are generalizations about awakenings. First, there's the recognition of the sovereignty of God. Sometimes we don't understand. Awakenings just start. But it is of God.

Secondly, there seems to be a fullness of time. In Habakkuk, he must have realized that God has a time for awakenings. He prayed "O, Lord, revive thy work in the midst of



“You have elected a young man here with a tremendous vision, not only for the future of this theological seminary but for the future of evangelism and missions in the Southern Baptist Convention and the world.”

the years, in the midst of the years make it known” (Habakkuk 3:2).

Thirdly, there’s the spiritual power of a minority. The awakenings seemingly never occur without concern by burdened, dedicated people and it always starts with prayer and the study of the Scriptures.

Finally, there seems to be a sense of unity necessary for revival. Tom Phillips informs me that they’ve found 20,000 prayer groups in America praying for revival right now — 20,000 prayer groups praying for one specific event: a revival.

I don’t find any Scripture that would indicate we cannot have a revival anytime. But we need God’s conditions for revival. And I believe Governor Jones that we are going to see that revival. I believe we are going to see an outpouring of God’s spirit on a scale we have not seen in many years.

You know there was something wrong with the church at Ephesus. And when John wrote to them under the inspiration of the Holy Spirit, he said, you’ve lost your first love. Television pouring into our homes, newspapers to read, radio — every kind of thing is drowning out the voice of God. We can’t pray anymore. We can’t think anymore. We’re afraid to be alone anymore. We have to have something going all the time. The moment you get into your room, the television is on. The moment you get in your home, the radio has to go. The moment you get in your car, the radio is on.

I used to hear sermons about separation from the world. We don’t hear that anymore very much — being separated from the world so that our hearts can hear God. If God spoke, would we hear him? I’m sure he’s speaking now through his word and I’m sure God is speaking at Southern Seminary through the professors and the students and certainly through this brilliant young president that you’ve called. God is going to speak and God is going to use you.

Dream for a moment about revival. What would happen?

First, there would be moral reform. Everyone is asking how can we turn the tide? The answer is spiritual revival. Secondly, we must get our priorities straight: get back to the Bible. Thirdly, awakening could be the basis of restoring our first love and reconciliation and a unity within the Southern Baptist Convention. We need to love one another. We can disagree, of course, but we need to love one another. And some of the things that people have said on all sides and the controversies that have gone on, I cannot believe would be from the mouth of Jesus. I think that we need a love that we have never known before and I am praying for a baptism of love that will sweep this convention and it can start in Louisville at the seminary.

This seminary is looked upon as the leading educational institution perhaps in the world for Baptists. You have a tremendous responsibility. That doesn’t mean that you give up your convictions at all. There comes times when you have to stand. There come times when there has to be confrontation. But it must be done in a spirit of love and I think that it can be. I think that can be recovered by the Holy Spirit. We’re praying that the Holy Spirit will come in mighty powers like he came at Pentecost. And we may speak different languages but our hearts are bound together by our faith in Christ.

Since the 1970s, the Center for World Evangelization has been at Southern Seminary. And Dr. Mohler has informed me that this center is being expanded to a graduate school of missions, evangelism, and church growth, as you’ve heard tonight. And I am greatly encouraged by the seminary’s renewed commitment to leadership and training ministers of the gospel to go out in evangelism. An awakening can bring about evangelization of the world in our generation.

We need your prayers and we want to join hands with Southern Seminary in both theology and evangelization. We will do everything we can in our power to support Dr. Mohler and the faculty and the staff and the trustees of this great institution. You certainly have my love and my prayers. May God bless you. ➤



“Television pouring into our homes, newspapers to read, radio — every kind of thing is drowning out the voice of God. We can’t pray anymore. We can’t think anymore. ... We have to have something going all the time.”

Sitting on the front row of history

R. ALBERT MOHLER JR. AND THE BILLY GRAHAM SCHOOL

By Thom S. Rainer

The telephone call came in early November 1993. Would I, the caller asked, be interested in an interview to be considered as founding dean of a new graduate school at Southern Seminary?

The caller of course, was R. Albert Mohler Jr., the ninth president of the seminary. He was young at age 33 but no one denied his intellect and strategic thinking. His call would be formative in my ministry. My life was about to change; but I could have never anticipated that I would be part of an incredible epoch of history of the Southern Baptist Convention and beyond.

This brief article is a look at the history of Southern Seminary from my perspective as founding dean of the Billy Graham School. I was the first academic hire of Dr. Mohler, and God gave me a unique opportunity to see an incredible work take place.

I was honored and humbled to be there. I truly had a front row seat in a profoundly historical time.

THE HISTORICAL PERSPECTIVE

The Southern Baptist Convention was at a pivotal moment. Though the Conservative Resurgence began in 1979, the process of changing trustees of all the denominational entities took time. And after each entity had a majority of conservative trustees who affirmed the inerrancy of Scripture, it still took even more time for institutional change to follow.

In 1993 the eyes of the denomination and the evangelical world were on Southern Seminary. A new conservative president had been elected. The mother seminary of Southern Baptists had an inerrantist as her leader. In many ways, the direction of this seminary would profoundly influence all of evangelicalism. What would be the first major decision of R. Albert Mohler Jr.?

Perhaps to the surprise of some, but to the delight of many, he announced the inauguration of new graduate school, the Billy Graham School of Missions, Evangelism and Church Growth. I was to be its founding dean. But the vision of the school belonged to Dr. Mohler.

A new school has new opportunities. Most of the early faculty

members of the Graham School were inerrantists. Conservative students could immediately enroll at Southern Seminary and find an academic home. For the first several years of the Mohler presidency, the Graham School provided the means to reshape the seminary, to reshape the denomination, and to reshape evangelicalism.

The Southern Baptist Theological Seminary was changing. It was becoming more conservative. While many other theological institutions followed the cultural drift to the left, Southern Seminary defied the norm and even history. The institution, after only a few years, was becoming a premier theological seminary, a place that reclaimed the Bible, its history, and its heritage.

And the Billy Graham School was a primary instrument used by God in this transformation. I saw the genius of Dr. Mohler's leadership from a theological perspective. But I also saw it from the heart of the Great Commission.

THE GREAT COMMISSION PERSPECTIVE

There is little doubt that the Billy Graham School was used in the conservative reformation of Southern Seminary. But that task could have been accomplished with another graduate school without such an overt evangelistic name. Dr. Mohler realized that the Graham School's Great Commission purpose was as important as its theological purpose.

The school was named for the famed evangelist because Albert Mohler wanted to infuse the campus with a Great Commission ethos. Today, the alumni of the school include missionaries around the world, denominational leaders, pastors, and church staff, all of whom were greatly influenced by the Great Commission mindset of the Billy Graham School.

Two of my most poignant memories of Dr. Mohler are two of my most personal memories of him. On one occasion, I spoke to him in the parking lot at the peak of the struggles of the transition at Southern Seminary. There had been protests, accusations, and even threats on Dr. Mohler's life. I asked him how he was doing and he responded softly, "I knew the transi-



tion would be tough, Thom, but I never dreamed how incredibly lonely it would be.” He did not say those words seeking pity. They were factual and straightforward.

I don’t remember if I had a response. I certainly did not have an adequate response. He continued, “But it’s worth it. This change is all about the gospel and defending truth. It’s worth it.”

The second occasion was in a leadership meeting with Dr. Mohler and the administrative and academic leaders of Southern Seminary. He told us of a meeting he had the previous evening with an unbeliever who was struggling with homosexuality. And he told us how he was able to share the gospel with this young man and give him hope.

It was at that moment that I saw most vividly the heart behind the inception of the Billy Graham School. Yes, the school was founded with a theological strategy by a man who certainly is no intellectual lightweight. But the most powerful reality of the founding of the Graham School was the heart of Albert Mohler. He hurts for the lostness of humanity, and he desires to spread the gospel that all may hear.

THE PERSPECTIVE OF A HERITAGE

The day before I wrote this article, I met with a pastor who is an alumnus of the Billy Graham School. He shared with me what the school meant to his life and ministry. He spoke of his own transformation in classes, and in merely walking on the campus. In the middle of the conversation, he paused. He then said these words with great enthusiasm. “The next time you speak

with Dr. Mohler, will you tell him ‘thank you’ for starting the Billy Graham School?” he asked. “Will you tell him how much it changed my life and the lives of thousands of church members I have served since?”

I promised I would. Yet that is a story I have heard countless times. And each time I hear it, I feel totally humbled to have been a part of the history.

Today, the school is the Billy Graham School of Missions, Evangelism and Ministry. It is now a part of an entire seminary that has returned completely to the inerrancy of Scripture. And its legacy continues in the lives of students who will become the missionaries, pastors, staff members, and denominational leaders of a next generation. Under the leadership of Dean Adam Greenway, the best is yet to come.

I sat on the front row of history. I saw God use a man named Albert Mohler to transform a seminary theologically, and to move the seminary toward an unprecedented passion for the Great Commission.

I am blessed for the 12 years I was given to serve at the Billy Graham School. I am humbled that God gave me that rare opportunity. And I will ever be grateful for the leadership of Albert Mohler who allowed me to serve at such a place for such an incredible time. ►

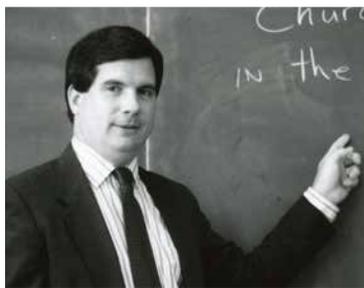
Thom S. Rainer, the founding dean of the Billy Graham School, has served since 2005 as president and CEO of LifeWay Christian Resources.

The History of the Billy Graham School of Missions, Evangelism and Ministry

By Andrew J.W. Smith

1993

Legendary evangelist Billy Graham speaks at Louisville's Freedom Hall, Oct. 14, the eve of R. Albert Mohler Jr.'s inauguration as president of The Southern Baptist Theological Seminary. That evening, Mohler announces the founding of the Billy Graham School of Missions, Evangelism and Church Growth.



1996

Timothy K. Beougher moves to Southern Seminary from Wheaton College to serve as the newly endowed Billy Graham Professor of Evangelism and Church Growth, filling the seminary's first chair of evangelism which had been funded by support from the Billy Graham Evangelistic Association in 1965.



1994

Thom S. Rainer, a two-time Southern Seminary graduate and pastor in Birmingham, Alabama, is installed as the first dean of the Billy Graham School. In August of that year, the school officially opens with 33 students.

2002

Adam W. Greenway arrives in the Bluegrass state as pastor of The Baptist Church at Andover in Lexington, Kentucky.

R. Albert Mohler Jr., president of Southern Seminary, announces the establishment of the Billy Graham School, Oct. 14, 1993.

"This school, the only one of its kind in the Southern Baptist Convention, will put Southern Seminary on the cutting edge and in its rightful place of leadership in this denomination on behalf of the Southern Baptist Convention and of the larger evangelical world. It will offer the highest quality of preparation through programs leading to both masters and doctoral degrees, and it will call together a world-class faculty of evangelical scholars committed to taking the gospel to the whole world."

2005

Rainer leaves the Billy Graham School to become the president and CEO of LifeWay Christian Resources in Nashville, Tennessee. Chuck Lawless, who had been serving as Rainer's senior associate dean and a professor of evangelism, becomes the second dean of the Billy Graham School.

2007

Greenway graduates with his Ph.D. from the Billy Graham School and joins the faculty as assistant professor of evangelism and applied apologetics.

2009

As it marks its 15th anniversary, the school's name is updated to the Billy Graham School of Missions and Evangelism.

2011

Zane Pratt, a veteran IMB missionary in Central Asia, becomes the third dean in the history of the Billy Graham School after Lawless assumes the role of vice president for global theological advance at the IMB.

2013

Greenway, who had been serving as senior associate dean, replaces Pratt, who resigned as dean to become the global theological education team leader with the IMB.

The school is restructured to combine the School of Church Ministries, and is renamed the Billy Graham School of Missions, Evangelism and Ministry.

2014

Greenway is installed as the William Walker Brookes Associate Professor of Evangelism and Applied Apologetics in the Billy Graham School.



"I urge the faculty of the Graham School to be both hearers and doers of the Word, to preach the gospel in season and out of season, to instill within each student generation a complete confidence in the truthfulness and authority of Holy Scripture, and to model a cooperative spirit, a life of integrity, and a Christlike humility. It is imperative upon you to make the meaning and truthfulness of the gospel clear and plain in a confused pluralistic and secularistic post-Enlightenment world."

David S. Dockery, vice president of academic administration and dean of the School of Theology, issues a charge during the dedication of the Billy Graham School of Missions, Evangelism and Church Growth, Oct. 11, 1994.

Billy Graham and Southern Seminary

SEVEN DECADES OF GREAT COMMISSION COLLABORATION

By C. Berry Driver Jr.

Billy Graham's rapid trajectory to renown — from his 1934 conversion during Baptist evangelist Mordecai Ham's Charlotte, North Carolina, crusade, through his searching student days at Bob Jones College and Florida Bible Institute, and on to the 1949 Los Angeles evangelistic crusade when William Randolph Hearst's two-word command to his news publishing subordinates, "Puff Graham," catapulted Billy to international recognition — owes its impetus to the secret workings of the Holy Spirit. As with his connections with Baptists in general, and The Southern Baptist Theo-

vice through the proclamation of the gospel in conjunction with Billy Graham and his evangelistic association. The providential connection between Billy Graham and Duke K. McCall, Southern's seventh president, came quickly after Graham's ascent to national recognition; their paths soon crossed, since both men were fervent evangelists.

The decision by Graham to place his records and files at Southern Seminary occurred in 1956 on a fairway of Louisville's Audubon Country Club during a game of golf between Graham and McCall. This mutual decision marked the beginning of the

Billy Graham holds the Greater Louisville Evangelistic crusade, 1956.



Scottish graduate Alastair Cameron Walker with Southern Seminary President Duke K. McCall and Billy Graham at the 1957 commencement.



logical Seminary in particular, Billy Graham's history, when rightly recorded, is but a record of Providence; for one who would read Graham's history rightly, must read it with an eye constantly fixed on the hand of God.

The historical weaving of American Christianity's evangelical tapestry includes colorful connecting threads between Southern Seminary's heritage and the exciting chronicle of Billy Graham's ministries. These connections constitute the active relationships between Southern Seminary presidents, faculty, staff, and students, many of whom served in varied paths of ser-

Billy Graham Room, in the archives department in the James P. Boyce Centennial Library. Upon entry to the facility, one first views the well-known oil portrait of Billy Graham painted in 1961 by artist Aileen Shea. Patrons visiting these archives discover representative historical treasures consisting of books, manuscripts, crusade files, photographs, audio visual material, and paraphernalia chronicling Graham's evangelistic ministry heritage, which accentuates his unique relationships with Southern Seminary. Of historical interest to researchers, the Graham-related holdings in the James P. Boyce Centennial

Library consist of bound copies of *Decision Magazine*, the Billy Graham Collection (1949-84) in the archives department's rare book room, President McCall's oral history transcript, Missionary Day Address (1953), *Hour of Decision* sermons, a Billy Graham Bible, over 800 photographs from Graham crusades, and 200 volumes of newspaper articles.

With reference to his warm personal friendship with Graham, President McCall chronicled: "In January 1965, the Billy Graham Association promised support for a chair of evangelism at Southern," a pledge quickly established and funded as the Billy Graham Chair of Evangelism, occupied by Kenneth Chafin, Gordon Clenard, Lewis Drummond, David D'Amico, and Timothy K. Beougher, respectively. Beougher served as associate director of the Billy Graham Center at Wheaton University prior to occupying the Billy Graham Chair at Southern in 1996.

Also under McCall's leadership, Southern Seminary initiated in 1968 a Layman's Leadership Institute, a weekend study program of courses for Southern Baptist laymen, which Billy Graham enthusiastically supported by attending, along with an entire evangelistic team from his Evangelistic Association. Campus attendance by Baptist laymen was extraordinary at this unique Louisville event.

For over half a century Billy Graham maintained an inspirational influence upon Southern's students through his engagingly relevant sermons as guest preacher in the

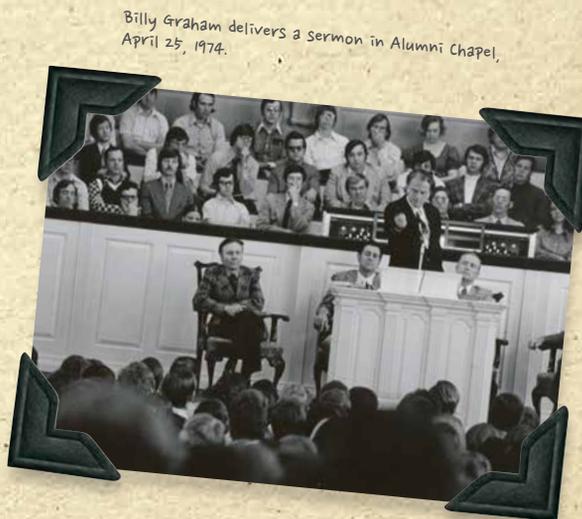
ham preached, was the creation of the Billy Graham School of Missions, Evangelism and Church Growth. The first of two name changes came in 2009: the school was renamed the Billy Graham School of Missions and Evangelism, the second in 2013 to its present title, the Billy Graham School of Missions, Evangelism and Ministry. Noteworthy is the fact that Southern Seminary is the sole institution to receive authorization by Graham to use his name for its graduate school.

Graham's approval garnered generous financial support for the Seminary's Billy Graham School, which enabled the calling of faculty dedicated to biblical inerrancy and proclamation of the gospel. It became the first graduate school in the Southern Baptist Convention of its type, with a singular focus on the ministry of the Great Commission. In 2013, the newly inaugurated dean of the Billy Graham School, Adam W. Greenway, became the fourth leader of the school, following Thom S. Rainer, Chuck Lawless, and Zane Pratt. On Oct. 29, 2013, President Mohler introduced Graham to Dean Greenway at the evangelist's North Carolina home.

Billy Graham's legacy continues in depth and breadth as his vision receives amplification in the first quarter of the 21st century and with certainty of its future at Southern. Dean Adam Greenway has asserted: "The Graham School exists to be the church-centric, Great Commission focused school of Southern Seminary. Our purpose is to help students apply the solid biblical and theological foundations acquired though academic



Billy Graham walking with chancellor Duke K. McCall, Dec. 1982.



Billy Graham delivers a sermon in Alumni Chapel, April 25, 1974.



R. Albert Mohler Jr. speaks with Carl F.H. Henry (left) and Billy Graham (right), Oct. 1993.

Seminary's chapel services. On two occasions, 1956 and 2001, Graham conducted a city and region-wide protracted evangelistic crusade in Louisville. During both crusades Southern's presidents received from Graham and his staff integral roles in initiating, planning, and managing key logistics for the crusades. President R. Albert Mohler Jr. served as chairman of the last Louisville crusade's executive committee.

The Billy Graham legacy continued at Southern unabated. One of President Mohler's first initiatives announced during his inauguration in 1993, at whose installation ceremony Gra-

ham preached, was the creation of the Billy Graham School of Missions, Evangelism and Church Growth. The first of two name changes came in 2009: the school was renamed the Billy Graham School of Missions and Evangelism, the second in 2013 to its present title, the Billy Graham School of Missions, Evangelism and Ministry. Noteworthy is the fact that Southern Seminary is the sole institution to receive authorization by Graham to use his name for its graduate school.

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20 FOR 20

**BGS ALUMNI
LEAD THE
WAY IN
MISSIONS,
EVANGELISM,
AND
MINISTRY**

In recognition of the 20th anniversary of the Billy Graham School, Southern Seminary Magazine features 20 alumni that are making a Great Commission impact around the world.



1

BRANDON SHIELDS

(M.DIV., 2004)

LEAD PASTOR OF SOMA CHURCH IN INDIANAPOLIS

Shields serves as the lead pastor of Soma Church in Indianapolis, Indiana, which is a church plant that began in 2012. Shields also served as the teaching pastor at First Baptist of West Palm Beach, Florida, from 2009-2011, and the youth pastor at Highview Baptist Church, Louisville, Kentucky, from 2004-2009.

“The Billy Graham School played a significant role in sharpening my theological vision for ministry. My relationship with professors like Thom Rainer and Chuck Lawless exposed me to real gospel-shaped men who communed with Jesus, repented of sin, loved their families, and led their churches with tenderness and strength. The content of the classes provided me with a theologically robust, philosophically diverse, and pastorally practical framework that has served me well in both established churches and now in my young church plant. I am grateful to God for the culture, community, and content that I received through the Billy Graham School, Southern Seminary, and my local church in Louisville.”

2



YUNUS TAN

(M.C.M., 2014) CHAIR OF CHURCH MUSIC DEPARTMENT AND CHURCH MUSIC PROFESSOR OF ALETHEIA THEOLOGICAL SEMINARY AT LAWANG, MALANG, INDONESIA

Along with his position at the seminary, Tan is the music minister is at Hosana Church of Christ the Lord, Surabaya, Indonesia.

“The strong teaching of proper biblical theology I learned has given me firm foundation for my whole life and ministry. BGS classes encouraged me to put my family in a higher priority than my ministry. This paradigm has made my ministry become more powerful and joyful.”



3 CHUCK LAWLESS
(PH.D., 1997)

VP FOR GRADUATE STUDIES AND MINISTRY CENTERS AT SOUTHEASTERN SEMINARY

Lawless currently serves as global theological education consultant for the International Mission Board.

He previously served as the VP for global theological advance for the International Mission Board; dean of Billy Graham School of Missions, Evangelism and Church Growth, 2005-2011; and professor of evangelism and church growth for the Billy Graham School from 1996-2011.

“When I was a student, the Graham School professors gave me a burden and passion for reaching the nations that has never abated. As a professor and dean of the school, I had the privilege of teaching hundreds of men and women who today are making an impact on the world. I will forever be grateful for BGS founding dean Thom Rainer’s willingness to make me a part of his team.”

4 & 5

W AND R

*(M.DIV., 2007) (M.DIV., 2007)
CULTURE AND LANGUAGE STRATEGIST FOR THE NAME AFFINITY, INTERNATIONAL MISSION BOARD*

W and R have served on the mission field for 10 years after completing the 2+3 program. Prior to their current role, this husband and wife team — whose names cannot be used due to security reasons — worked on language learning and Bible translation for the Berber people group of North Africa. The family currently lives in Western Europe, but continues to travel to the Middle East and North Africa. W is the culture and language strategist for the NAME affinity, in which he sets the strategy and helps equip people across the region to learn the language and culture so that they can both share the gospel and disciple new believers.

“All of the training we provide in language and culture is so that our people will be equipped and ready to be used by the Lord as he sees fit in facilitating church planting movements across our affinity. The Lord used the BGS to help prepare us, both spiritually and academically, for many of the challenges we have faced over the past 10 years.”

6

JENNIFER LYELL

(M.DIV., 2005) TRADE BOOK PUBLISHER FOR LIFEWAY CHRISTIAN RESOURCES

She previously worked for Moody Publishers as the women’s acquisitions editor.

“There is no aspect of my life today that was not shaped by my time in the BGS at SBTS. I was not only trained for ministry, I was disciplined and matured through the material I was taught and the relationships God provided through SBTS and the BGS. Simply put, God used my time in the BGS to more closely conform me to the image of Christ and to more fully equip me for the ministry and service that he had for me. I will forever be grateful to the faculty who shaped me, the students who sharpened me, and the great God who brought me there for such a deeply encouraging time of preparation. There is not a day that goes by when I do not function out of the training I was given in the BGS. I pray that I always walk worthy of such a great education and ministry.”





7

ADAM DOOLEY
(M.DIV., 2002)
 PASTOR OF FIRST
 BAPTIST CHURCH
 OF SUNNYVALE,
 DALLAS, TEXAS

Dooley teaches regularly at Southern Seminary, and previously served as adjunct professor at Boyce College. He previously served as the pastor of Dauphin Way Baptist Church, Mobile, Alabama.

“My degree from the Billy Graham School gave me a broad base to enter the local church with confidence. My passion for evangelism grew during my studies. I also acquired the necessary tools to continue educating myself after graduation. Those formative years of study shaped who I am as a pastor more than any other time in my ministry.”



THOMAS JOHNSTON
*(2001, PH.D.) PROFESSOR OF EVANGELISM
 AT MIDWESTERN BAPTIST THEOLOGICAL
 SEMINARY IN KANSAS CITY, MISSOURI*

8

He previously served as president of the Southern Baptist Professors of Evangelism Fellowship (2004-10), and is currently the secretary, in addition to his role as founding president of Evangelism Unlimited, Inc.

“My time as a student at the BGS was greatly beneficial and life-changing. The BGS gave me amazing depth of insight into the history and theology of evangelism, and gave me the tools, motivation, and direction to go deeper in my studies. My time in the BGS was a great blessing from the Lord.”

9

**MICAH
 NAVE**



(M.DIV., 2012; PH.D. STUDENT)
**DIRECTOR OF WOMEN'S AND CHILDREN'S
 MINISTRIES AT SPRINGDALE
 COMMUNITY CHURCH
 IN LOUISVILLE, KENTUCKY**

“Southern Seminary, specifically the BGS, has provided me with an excellent foundation for ministry. Family ministry coursework during my masters and doctoral studies taught me a lot about the support and actuation of parents as the primary disciplinarians. It encouraged me to take the truth of the gospel with seriousness when it comes to our families. Children, as concrete thinkers, have a phenomenal opportunity to learn the full truth of God’s Word. This foundation of concrete facts and stories will allow them to blossom into more abstract ideas as they age. Ideas that will prayerfully be informed by the foundation and vetted through the gospel.”





10

BRIAN FRYE
 (M.DIV., 2002;
 PH.D., 2011)
 COLLEGIATE
 EVANGELISM
 STRATEGIST
 FOR THE STATE
 CONVENTION OF
 BAPTISTS IN OHIO
 AND NATIONAL
 COLLEGIATE
 STRATEGIST
 FOR THE NORTH
 AMERICAN
 MISSION BOARD

“I gained a wealth of ministry insight and experience during my time in the Graham School. As an M.Div. student, Thom Rainer drilled into me the importance of measuring what matters: growing fruit-bearing, multiplying disciple-making. Chuck Lawless, my father in ministry and Ph.D. supervisor, challenged me rigorously in academics, leadership, and spiritual growth, all while modeling what it means to be a consummate pastor and mentor. David Sills grounded me well in anthropology and communication, and Tim Beougher walked my wife and I through her baptism. I cannot adequately express my thankfulness for the Graham School and to its leaders past and present, but I will cherish my time at the Graham School for life.”



ALLISON RUSHING
 (M.DIV., 2013) IMB
 URBAN STRATEGIES
 TEAM IN SOUTH ASIA

11 “The BGS has played a vital role in helping prepare me for my work overseas. I am thankful for the professors at SBTS who have invested in my life. Because of my studies at SBTS and my time spent training at Sojourn, I feel more equipped to serve here.”



12

STEVE PARR
 (D.MIN., 2005) VICE PRESIDENT
 OF STAFF COORDINATION AND
 DEVELOPMENT OF THE GEORGIA
 BAPTIST CONVENTION

He also is the author of *The Coffee Shop That Changed a Church*.

“My degree program at the Billy Graham School propelled my ministry to a new level by giving me greater knowledge of church growth and evangelism under the instruction of knowledgeable instructors. The mentoring by the professors, the knowledge that I gained, the challenging yet user-friendly makeup of the degree program, and the networking with like-minded pastors and Christian leaders have been invaluable in equipping me to touch hundreds of churches and thousands of leaders.”



13

PAUL CHITWOOD
 (M.DIV., 1995; PH.D., 2001)
 EXECUTIVE DIRECTOR-
 TREASURER OF THE KENTUCKY
 BAPTIST CONVENTION

He previously served as pastor of First Baptist Church, Somerset, Kentucky (1999-2003); First Baptist Church, Mt. Washington (2003-11); chairman of the IMB board of trustees (2008-10); adjunct professor in the Billy Graham School (2004-11); and adjunct professor for the University of the Columbians (2010-11).

“My studies in the BGS were transformative. I grew immensely in my leadership abilities, research and writing skills, in my passion for evangelism, and in my understanding of biblical theology. I am most grateful for the investment of my professors and for the many doors of ministry the Lord has opened through my degree from the BGS.”

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14
&
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CHRISTOPHER AND CAROL SILLS

(M.DIV., 2010) (M.A., 2010) MISSIONARIES IN ECUADOR, SOUTH AMERICA, WITH REACHING AND TEACHING INTERNATIONAL MINISTRIES

“The Billy Graham School had a tremendous impact on me as a Southern Seminary student by providing me with current, appropriate, and biblical teaching as it relates to missions work overseas. All of my courses have proven extremely beneficial, and the more missions-specific ones helped to prepare me for a life of full-time, overseas mission work. I will always be indebted to the faculty and staff at Southern for their role in the ministry in which God has placed me today.”
-Christopher Sills



JOHNNY SANGOQUIZA

(M.DIV., 2013) PASTOR OF ESCRITOR, MAESTRO Y, AND DIRECTOR DEL INSTITUTO DE VIDA ESPIRITUA

Sangoquiza serves as the pastor of Escritor, Maestro y, and director del Instituto de Vida Espiritual. He is an active conference speaker, developer of Bible studies, and trainer of new leaders in church growth. Sangoquiza previously served as director and teacher of Instituto de Vida Espiritual in the USA, and in Bogota, Colombia. He has published four books, including *Técnicas de Estudios Bíblicos y Reglas de Interpretación* and *¿Cómo Presento a Cristo?*

“I will always be grateful for the opportunity that SBTS has given me. Even though these classes were rigorous, they helped me form not only my theology but my professionalism. I can surely affirm that the program has a high level of academic excellence due to the fact that the professors are qualified in an ecclesiastical and also academic way. I give thanks to the Lord for every one of the teachers that showed me with passion how to handle the sacred Scriptures with reverence and precision. They instilled in me a commitment to God’s work. They weren’t only teachers, they were true friends.”

DIANA FOSTER

(M.DIV., 2011) IMB JOURNEYMAN IN SOUTHEAST ASIA



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She teaches cultural anthropology and world religions at a local university. Prior to her missionary assignment, Foster was the secretary to the director of the Great Commission Center, now the Bevin Center for Missions Mobilization.

“The impact of the Billy Graham School on my life and ministry can be seen daily as I strive to serve Jesus overseas. The passion and the desire to serve God for his kingdom and for his glory were greatly increased by studying and learning under the faculty and family of the BGS.”

ROB JACKSON

(M.DIV., 1995; PH.D., 1999) SENIOR PASTOR OF CENTRAL BAPTIST CHURCH, DECATUR, ALABAMA; ADJUNCT PROFESSOR FOR NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY; PRESIDENT OF ROMANIAN-AMERICAN MISSION



Rob Jackson previously served with his father, Bob Jackson, as associate pastor of Buck Run Baptist Church, Frankfort, Kentucky. He also served in the evangelism office of the Alabama Baptist State Board of Missions and as trustee for the International Mission Board. He recently completed a book, *Come and See, Jesus is Alive!*

“When reflecting on my many hours spent at the Billy Graham School, I remember frequent nights with black coffee fueled

writing, writing, and then writing more. Often the nights seemed very short. This seminary experience stretched my mind and filled me with an increasing hunger to know Christ and to live for God’s glory. Whether it is writing a book, speaking and teaching in various places around the globe, pastoring a growing church, leading a mission organization, and so forth, the Billy Graham School was a crucial part of my preparation to meet the multifaceted challenges of serving Christ Jesus in this fallen world.”



19

JIMMY SCROGGINS

(M.DIV., 1996; PH.D., 2003) LEAD PASTOR OF FIRST BAPTIST CHURCH OF WEST PALM BEACH, FLORIDA

Scroggins developed the 3 Circles evangelism tool to train and mobilize his congregation for personal evangelism in a post-Christian environment. The North American Mission Board adopted the 3 Circles tool, which can be presented on paper, smartphone app, or bracelet to communicate God’s design, human brokenness, and the gospel.

He previously served as the dean of Boyce College, the undergraduate school of Southern Seminary; teaching pastor and youth pastor for Highview Baptist Church in Louisville, Kentucky.

“My experience with the BGS remains invaluable for the ministry God has given me. The relationships that were established, the books that I read, and the papers that I wrote accelerated my thinking about Great Commission work and taught me to view church planting and gospel preaching as integral to local church leadership. My favorite aspect of the BGS was the real-world experiences and life-on-life investment that our faculty poured into my life. Their mentorship helped me to understand that aggressive, innovative missiological methods must grow out of strong biblical theology and be propelled by the ancient story of redemption.”

Photo by Susan Whitley/NAMB

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JAMAAL WILLIAMS

M.A., 2014; ED.D. STUDENT

LEAD PASTOR OF VISION AND PREACHING AT FOREST BAPTIST CHURCH, LOUISVILLE, KENTUCKY

Williams is pursuing his Ed.D. at the Billy Graham School in black church leadership while leading the congregation of Forest Baptist Church. A husband and father of three, Williams says he seeks to model servant leadership in African American churches and equip congregations for the work of ministry.

“Southern has prepared me for the pastorate by exposing me to more men who model passages like Ezra 7:10 and 1 Timothy 3:1-8. Southern also models what Dr. Mohler calls ‘convictional leadership’ and what Dr. Moore calls ‘convictional kindness,’ both of which are crucial for the pastorate. Seminary sharpens, shapes, and stretches what you believe so that when God sends you out in your ministry context, you have something worthwhile to say.”





BGS 20: A conversation with Dean Greenway

EDITOR'S NOTE: Southern Seminary Magazine executive editor James A. Smith Sr. spoke recently with Adam W. Greenway, dean of the Billy Graham School. Greenway became the fourth dean of the school in 2013 and has taught at Southern Seminary in the BGS since 2007.

What's the state of the Billy Graham School as it marks its 20th anniversary?

I think the Billy Graham School is in a remarkably strong position today. We're now at our largest configuration ever in terms of the academic disciplines that are within the Billy Graham

School. We have the largest faculty we've ever had within the Billy Graham School. We are training an unprecedented number of students both for local church ministry and to go to the nations to proclaim Christ where he has not yet been named.

BILLY GRAHAM SCHOOL LEADERSHIP

Dean:

Adam W. Greenway

Associate Dean:

Timothy K. Beougher

Department of Evangelism and Missions:

Jeff K. Walters, chair

Department of Leadership and Discipleship:

Brian Richardson, chair

Department of Biblical Worship:

Greg Brewton, chair

In October 2013, R. Albert Mohler Jr. and Adam W. Greenway went to visit Billy Graham in his North Carolina home.

How do you think the merger with the School of Church Ministries and Billy Graham School has progressed?

One of the things I have been most encouraged by has been the already strong camaraderie that existed between our faculties even when we were in a different organizational structure. I think uniting all of the Great Commission related disciplines under one academic umbrella makes sense. The transition has been seamless, and we are certainly far stronger together today than the Billy Graham School has ever been.

Can you talk about some of the new initiatives that are related to the Billy Graham School?

One of the most exciting developments has been the calling of J. Scott Bridger as our first Jenkins professor of Islamic studies and director of our Jenkins Center for the Christian Understanding of

Islam. Our president has rightly identified Islam as one of the most significant challenges facing the church and Christians in the 21st century. Islam is a subject fraught with great ignorance and misunderstanding, and Dr. Bridger's work is critical in helping to equip our students and the broader constituency to know how to think Christianly about the rise of Islam. We're looking to launch a master of arts in Islamic studies program to help provide specialized training for those who will be pursuing ministry or mission in a predominantly Muslim context.

A personal burden of mine was to help plant a flag for the Billy Graham School in the area of church revitalization. Most of my background has been in serving to help revitalize churches. We desperately need leaders who know how to effectively help churches recapture their first love and come back to a greater level of gospel fidelity and Great Commission obedience. So we launched a new M.Div. core course in the Billy Graham School, Introduction to Church Revitalization, and we're looking to launch a doctor of ministry degree in church revitalization next year. The D.Min. is the right degree for pastors who have already been on the field but who know they need greater training in areas of preaching, leadership, and evangelism as it relates to church revitalization.

Last fall you had the opportunity to meet with Billy Graham. What did that experience mean to you as the new dean?

It was a once-in-a-lifetime experience. When I became dean, Dr. Graham sent word that he wanted to meet me, so Dr. Mohler and I went down and spent about 45 minutes with him. I feel that I was personally commissioned by him and pledged to him that the same gospel that he has preached and the same mission that he has embodied is very much central to our identity. Knowing that I have his blessing as dean is a tremendous honor. Our name means something as we are the only graduate school that he has endorsed with his own name. That's

a legacy we're very proud of and that's a legacy about which we deeply care. All of us who are privileged to be a part of the Billy Graham School team work every day to communicate that same passion for the gospel, that same passion for the lost, that same passion for the nations, prayerfully with the same integrity that Dr. Graham has so faithfully represented.

What are future plans for the Billy Graham School?

We're going to continue to work to do everything we can to provide the highest quality training in missions, evangelism, and ministry to serve those who need theological education with a strong church and Great Commission focus. We're going to continue to build the strongest faculty of scholar-practitioners we possibly can. We're going to continue to trumpet the cause of evangelism and missions, both institutionally within the Southern Baptist Convention and within all of evangelical Christianity. When Dr. Mohler established the Billy Graham School, one of the first things he also did was to mandate that every masters student at Southern Seminary would have to take a course in personal evangelism. That's the kind of commitment we embrace, and we think it's part of what makes us distinctive here at Southern. Ours is an education to produce scholars and servants on fire for Christ.

Do you have any concluding thoughts?

It means something to me that the provost of the seminary, Dr. Randy Stinson, is also a Graham School faculty member for the first time in the history of the institution. Dr. Mohler has been nothing but supportive, nothing but encouraging to me. I love everything about my job. I love what I get to do. I love who I get to do it with. I love Who we're doing it for, which makes coming in to the office every day a joy and delight. ➤



JEFF CRAWFORD

Southern Seminary ('02)
Ed.D., School of Christian Education



NATE PERRY

Southern Seminary ('13) M.Div. Billy Graham School
of Missions, Evangelism and Ministry

“Education is like a set of keys, and the more you have, the more doors you can open,” said Southern Seminary alumnus Jeff Crawford, president of Cross Church School of Ministry and teaching pastor for the multi-site Cross Church in north-west Arkansas.

What was your experience with the Ed.D. program?

I earned my degree in leadership and my dissertation was in biblical literacy. My M.Div. was my theological background and my Ed.D. was my educational background, and I wanted to meld those two together with a dissertation. I was partly residential, so I was on campus three times a year and loved it. I loved coming to campus; I loved the intensive experience. I tell everyone to this day, and it’s true: the three years I spent working on my doctoral degree at Southern was the richest educational experience of my academic career. I absolutely loved every aspect of it.

What is the point, purpose, and mission of The Cross School of Ministry? The Cross Church School of Ministry is a one-year residential ministry experience to prepare leaders for life, ministry, and the gospel advancement globally. Our seminaries are doing a great job, our colleges are doing a great job, but 50 percent of men and women who go into ministry are done with ministry after 5 years. We feel like there’s a missing component and it’s a residency component. A doctor goes to med school and then has residency, but we don’t do that in the world of theology. There’s a lot to learn about church work and ministry that you can only learn in the context of a residency. And that’s what we want to provide. We have been so thrilled because we have been embraced across the board by all of our seminaries and colleges. We have a great partnership with NAMB, and we can accommodate a one-year NAMB required experience to prepare for church planting — they’ll even fund it.

What do participants do during their one year of residency? It is based upon their particular calling. A student pastor is going to spend time in student ministry. The same is true for women’s ministry, worship ministry, children’s ministry, and pastoral care. We also have media ministry, missions ministry, and church planting. Whatever someone is called to, we can provide that niche and a customized experience for them at Cross Church

Is it for college as well as seminary? Basically, we will take you anywhere from post-high school to post-seminary based on your need to enter at that time. God’s journey for people is different; everybody has a different journey.

Nate Perry believes his education at Southern Seminary prepared him well for the mission field he will soon encounter. “Every individual class and professor that I had the privilege of studying under provided me with a certain richness and a depth of insight into God’s perfect Word that will no doubt serve me mightily on the foreign mission field,” he said.

Perry earned his M.Div. degree in Great Commission studies from the Billy Graham School of Missions and Evangelism in May 2013. He currently works as a supervisor at Jewish Hospital downtown in the patient services and hospitality field. He and his family attend Ninth and O Baptist Church in Louisville, where they are serving while they await their International Mission Board appointment service this November.

He and his wife Alina have two children: his daughter Siena, 4, and 16-month old son, Elijah. Since his wife is a native Ukrainian, his family has been very attentive to the current crisis in her home country. Her father is a Baptist pastor who has opened up his local church building as a shelter for refugees streaming in from the east.

“This has caused us to be very engaged in the political and military realities that exist on the ground. Needless to say, we have become avid consumers of mainstream and alternate media sources coming out of Europe. The second way this incident has impacted my family is that it has driven us to our knees and caused us to trust in the absolute sovereignty of God. We know God is not only completely sovereign over individual and family crises but over entire nations as well,” Perry said.

As his family prepares for their deployment as IMB missionaries, Nate has begun to reflect on how Southern Seminary has formed him into a gospel minister to the nations. He says that every class he’s taken has given him deeper insight into Scripture, which he says is the perfect preparation for lifelong ministry.

“I believe the one overarching preparatory gift Southern has given me is a greater knowledge and a greater love of the gospel — it was not only passionately taught behind the lectern but it was actively lived out by my professors and by my fellow students,” he said.

“This institution has been extremely instrumental in helping fan into flame our faith and love. By God’s grace to us, our love for Jesus is continuing to grow in its width and length and height and depth. For that I will forever be grateful to my school.”



Chris Hurley: Hardships of seminary preparation for ministry

Chris Hurley moved his family of nine to Southern Seminary despite knowing the hardships they would face. Those hardships, in his words, are preparing his family to serve the church.

“I am here to prepare to be a servant leader of Christ’s bride. My family and I are experiencing these hardships now, and I have no reason to anticipate vocational ministry to be without hardships,” he said.

Hurley and his wife, Kaki, moved to Louisville, Kentucky, from Gulf Shores, Alabama.

Despite the hardships that seminary life brings — like adjusting to the addi-

tional demands of work and faithfully loving and serving his family — Hurley says he wants his family, in seminary president R. Albert Mohler Jr.’s words, to “be sent out as gifts to the church” after his education.

Most seminary students have to balance a job, spouse, and one or two children. The Hurleys have seven children. Hurley says one of the greatest challenges in balancing family, work, and school life is to “lean on Christ and his strength.” He also makes family life a priority, knowing this is a biblical mandate and an important habit to cultivate.

“Scripture makes clear that neglect of

my responsibility to serve and shepherd my wife and children can disqualify me for ministry,” he said.

The Hurleys’ financial hardship is lessened by the generosity of donors to Southern Seminary. Hurley received a \$5,000 Rick Bordas Scholarship during the seminary’s recent Heritage Golf Classic.

After an expected graduation with a master of divinity in worship leadership in 2018, Hurley hopes to serve a church as a music minister and pastor. One of the reasons Hurley chose Southern was because of worship professor Joseph R. Crider. Hurley met with Crider and a music student, Devon Kauffin, during a visit to the seminary. Both of these interactions were further factors in their decision to attend Southern Seminary. —RUTHANNE IRVIN



Earn course credit through a contextual ministerial experience.

Southern Seminary encourages students to remain involved in ministry while pursuing formal theological training. Our ministry apprenticeship program (MAP) provides a direct avenue for combining academic study with supervised service in a local ministry context. In addition to the theological formation and contextual ministry experience that MAP provides, character assessment is a signature part of this program's contribution to a student's training at a bachelor or master level.

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McCarley family lives below their means for kingdom giving

When Paul McCarley was growing up, he heard a lot about wise spending practices. He remembers watching Christian financial expert Larry Burkett videos as a boy in church, and his parents regularly impressed upon him the importance of tithing. His father was a Baptist pastor in Mississippi, and the family got by on a simple lifestyle.

McCarley worked throughout his college years at Mississippi State, and lived on a tight budget. When he graduated, landed a well-paying job at a multinational energy corporation and married his wife Michelle (who is an accountant), they decided that with a house to pay off, they simply wouldn't change that college budget.

His job also provided a unique opportunity: a "match" system that will equal a family's charitable giving for educational purposes up to a certain amount. With all college and home debts paid off, the McCarleys decided they would give up to the maximum level in his company's match. They now give to numerous Christian charities and institutions, including Southern Seminary.

"Rather than maxing out on a 401k," Paul said, "we wanted to max out a company to godly organizations."

The philosophy behind the giving is focused, intentional, and efficient — just as they use his company's match system to give as much as possible, they want their giving in all areas to accomplish as much as possible for the kingdom. Instead of merely pouring cash into an organization, they consider all of their giving to be an investment, and they target Christian seminaries in particular so their giving can have a worldwide gospel impact.

"We're trying to get compound growth," he said. "We just want to allow God to take the seed and spread it as far and wide as possible."

The McCarleys make it clear that they don't think they're doing anything exceptional — living on very little like they did in college and giving from their surplus. They are both strongly influenced by the teachings of John Piper and David Platt, and consider their giving to be a faithful response to the way the Lord has blessed their lives. It requires careful planning, foresight, and intentionality — but chiefly a rearrangement of priorities.

"Our goal is not to search for ways to try to fulfill our every



desire. We're not looking for the biggest vacation or something to brag about on Facebook."

Paul first started giving to Southern in particular after regularly listening to podcasts by President R. Albert Mohler Jr. and Russell D. Moore, formerly the dean of the School of Theology. After reading Mohler, Moore, and other members of Southern's faculty extensively, Paul and Michelle decided they wanted to get involved as regular donors. As members of the Foundation Board, they've enjoyed attending retreats regularly and hearing from the seminary faculty.

"It's not just what they say, it's the lives they live and their commitment to their families that impresses us," Paul said. "We feel like Southern is a really special seminary." —ANDREW J.W. SMITH

AGES
Paul: 35
Michelle: 30

Married for six years

Mississippi State graduate (2002), Mechanical Engineering

Written in Paul's budget book:
"Having first gained what you can, and secondly saved all you can, then give all you can."
John Wesley

From the Foundation



Craig Parker is the vice president for institutional advancement and executive director of the Southern Seminary Foundation.



An intentional investment

The financial foundation of Southern Seminary has been established through the wise “investments” made by countless men and women, beginning with our founders, James P. Boyce and John A. Broadus, and the friends who shared their vision for theological education. These great men were faced with repeated financial challenges, and in every instance, God provided generous patrons who sustained the school.

We are benefactors of this rich legacy, and now our generation is called upon to support the students the Lord Jesus has entrusted to Southern Seminary. Jesus sets a clear expectation in the Parable of the Talents that he wants us to labor for the kingdom through wise investment of the resources he supplies (Matthew 25:14-28). God is sending students to Southern in record numbers, and now we are presented with the opportunity to invest in these committed men and women as they prepare for ministry.

I recently spent an afternoon with a young couple, Paul and Michelle McCauley, who have donated generously to support the mission of Southern Seminary. They told me that they had made

a decision at the start of their marriage to intentionally limit their lifestyle so they would have resources available for generous support of the church and gospel ministries. Through their God-honoring stewardship, they have had the joy of seeing hundreds of students they have supported deployed in ministry and missions around the globe.

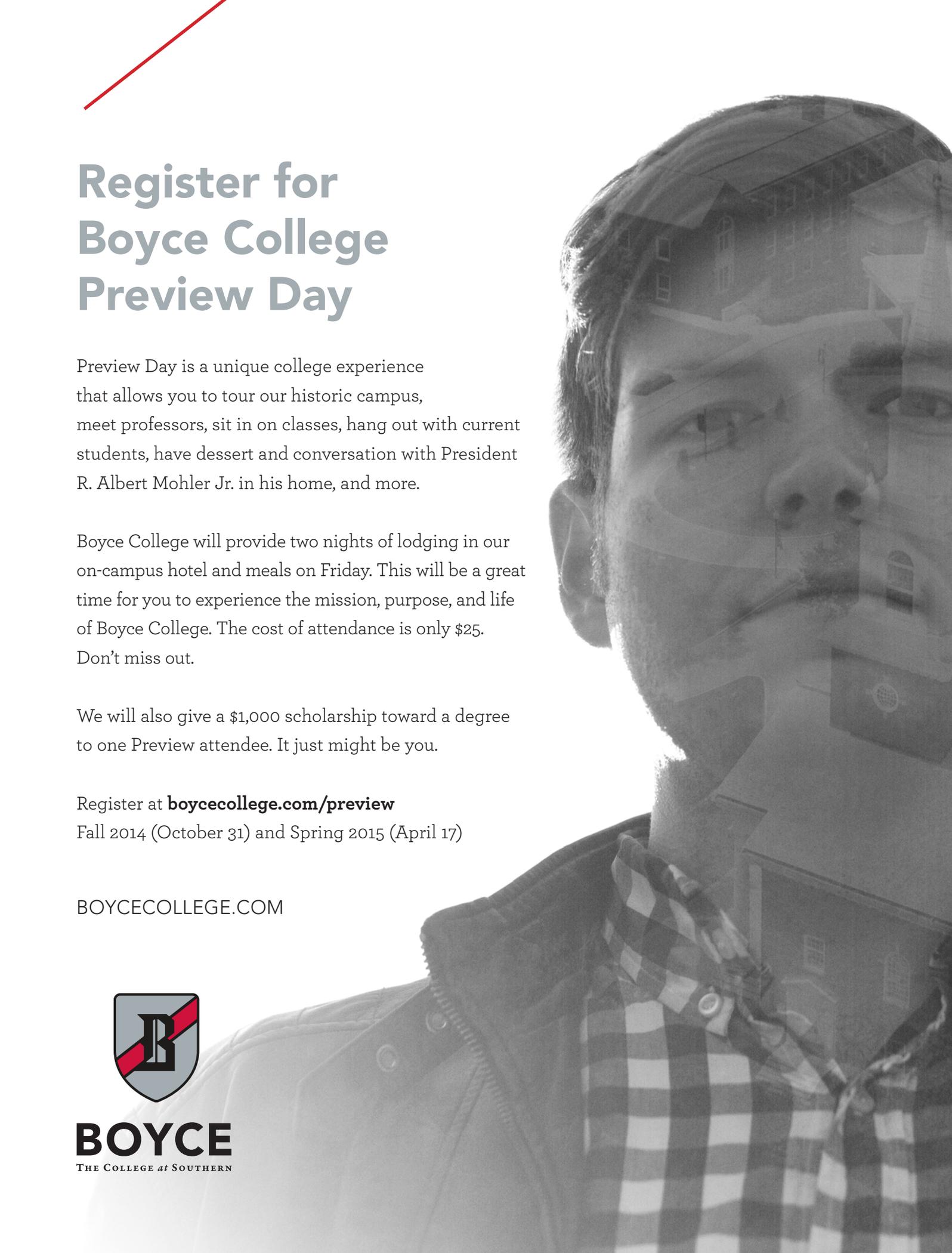
responsibility to ensure that the men and women God is calling into ministry have the opportunity to receive the training that will be required for gospel ministry in the 21st Century.

With so many of our alumni scattered across the globe — sowing the gospel message, tilling the ground through discipleship, and planting healthy churches

We are benefactors of this rich legacy, and now our generation is called upon to support the students the Lord Jesus has entrusted to Southern Seminary. ... God is sending students to Southern in record numbers, and now we are presented with the opportunity to invest in these committed men and women as they prepare for ministry.

Their story (featured on page 49) should encourage and motivate each of us to be intentional and generous in our own giving toward gospel causes. The harvest is plentiful, the workers are few, but the Lord has blessed us with tremendous resources — it's now our

— I can't think of a better investment opportunity than Southern and our students. A new school year is underway this fall, and hundreds of new men and women are dedicating their lives to this task. There's no better time than today to start giving.



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