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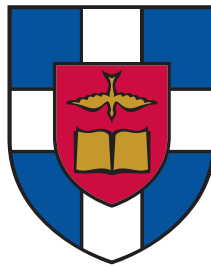
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A global vision to reach the nations

In 1859, the founders of The Southern Baptist Theological Seminary had a global vision to reach the nations for Christ. While the world has drastically changed since 1859, the mission of Southern Seminary remains the same. Now in the midst of a global age, Southern Seminary still has the Great Commission as its primary goal. In this new age, our global responsibility is to be able to provide quality theological education for ministry to anyone, anywhere.

This is just one of the reasons I am so excited about Southern Seminary's Global Campus. This new program allows Southern Seminary to eclipse geographical boundaries and move across the barriers that once seemed impermeable. This program allows Southern Seminary to have a voice in the global community as we seek to "make disciples of all nations" in faithfulness to the task given to us by the Lord Jesus Christ.

I hope it is clear that the new Global Campus program is fueled and motivated by the Great Commission. Southern Seminary is not simply trying to sell a product

to the world. Instead, we have a message to take to the world. This is a moment of tremendous urgency. The task of Southern Seminary in this generation is to raise faithful Christian ministers, church

Seminary's on-campus educational programs to equip ministers of the gospel for over 150 years. At the same time, we recognize that Southern Seminary now has opportunities and responsibilities in a global age that will take us beyond 2825 Lexington Road in Louisville, Kentucky — indeed, they will take us to the furthest corners of the earth.

The great Methodist preacher John Wesley once said, "The world is my par-

The new Global Campus program is fueled and motivated by the Great Commission. Southern Seminary is not simply trying to sell a product to the world. Instead, we have a message to take to the world.

planters, and missionaries who are committed to the gospel of Jesus Christ and who are looking for theological education of the highest quality, wherever they might be in the world.

Even as Southern Seminary launches our new Global Campus, we are still absolutely committed to the centrality of the on-campus experience. We still believe one of the most important educational experiences occurs only when students and teachers interact face-to-face. God has greatly used Southern

ish." Now, Southern Seminary is ready to say, "The world is our campus." We want to be faithful to the stewardship God has given us by pursuing a thorough and complete commitment to the Great Commission. We are ready to take biblical and theological education to the rest of the world. My hope is that this edition of *Southern Seminary Magazine* will further acquaint you with the opportunities now before us in a global age and the urgency of Great Commission faithfulness in such a time as this.

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On the cover

This issue features four cover variations depicting current Southern Seminary students of different ethnicities. It reflects Southern's commitment to building churches that look like heaven.



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The gospel of Jesus Christ creates a radical vision that celebrates ethnic diversity and obeys the Great Commission mandate for the nations.

By R. Albert Mohler Jr.



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Paul's letter to the Ephesians demonstrates powerfully how racial reconciliation is part and parcel of the gospel itself.

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News



Mohler emphasizes ethnic diversity as gospel imperative at Southern Seminary convocation

Ethnic diversity is part of God’s purpose for humanity and the reflection of the fullness of his gospel plan, said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, during his Feb. 3 convocation address.

“Diversity isn’t an accident and isn’t a problem, but instead is a sign of God’s providence and God’s promise,” Mohler said in his address, “The Table of the Nations, The Tower of Babel, and the Marriage Supper of the Lamb: Ethnic Diversity and the Radical Vision of the Gospel of Jesus Christ.”

“If the church gets this wrong, we are not getting race and ethnic difference wrong — we are getting the gospel wrong,” he said. “We cannot obey the Great Commission without celebrating the glory of the new humanity that only Christ can create.”

Mohler said the gospel story is pitted against secular world-views competing for cultural primacy. The modern story of multiculturalism, the cosmopolitan story of pluralism, the story of radical individualism, and the demonic story of racism all grapple with the gospel story of Jesus Christ revealed in the pages of Scripture.

Pernicious misinterpretations of the biblical story perpetuate racism, Mohler said, as there is nothing mentioned in the Table of Nations or the Tower of Babel about skin color or physical difference between people. The differences between cultures and people groups are to be celebrated and enhanced by the biblical story. It is only sin that sprouts racism and ethnocentricity, he said.

“To be human is to be ethnic,” Mohler said. “[Diversity] is not overcome by the gospel but glorified by the gospel.”

Before Mohler’s address, three professors elected to the faculty

during the fall trustee meeting signed the Abstract of Principles during convocation. The Abstract is the doctrinal statement of Southern Seminary. The professors signed the original document drafted and signed by founding faculty including James Petigru Boyce, John A. Broadus, and Basil Manly Jr., along with every subsequent faculty member of the school.

Signee numbers 251-253 of the Abstract were Denny Burk, professor of biblical studies at Boyce College; Adam W. Greenway, William Walker Brookes Associate Professor of Evangelism and Applied Apologetics and dean of the Billy

“

“Diversity isn’t an accident and isn’t a problem, but instead is a sign of God’s providence and God’s promise.”

—R. Albert Mohler Jr.

Graham School of Missions, Evangelism and Ministry; and Donald S. Whitney, professor of biblical spirituality and associate dean of the School of Theology. Mohler also recognized Michael Pohlman, who recently was appointed as assistant professor of Christian preaching. —ANDREW J.W. SMITH

Audio and video of convocation are available at sbts.edu/resources.

Mohler offers ‘Christmas mandate’ to fall 2014 graduates

The mission of seminary graduates is to announce the birth of Christ and the clear truth of salvation, President R. Albert Mohler Jr. told the fall 2014 graduates of The Southern Baptist Theological Seminary.

Southern Seminary conferred degrees upon 207 master’s and doctoral students during the 214th commencement exercises in Alumni Memorial Chapel, Dec. 12.

In an address from Luke 1:67-80 titled “To Give Knowledge of Salvation to His People: A Christmas Mandate for Christian Ministry,” Mohler stressed the significance of the Christmas holiday as an opportunity for graduates to refute

a “terminal theological confusion” in churches today.

“The clarity of the Christmas story reminds them that they are to be defenders of the faith, teachers of undiluted truth, guardians of the treasure entrusted to them, heralds of the gospel of Jesus Christ,” Mohler said. “They have learned so much in their studies here, and they will learn even more as they teach others.”

Mohler closed the address with a gospel call on behalf of the graduates, urging the audience to “know that the baby lain in Bethlehem’s manger is the way, the truth, and the life, and that no one comes to the Father, but by him.”

—S. CRAIG SANDERS

Audio and video of Mohler’s address are available at sbts.edu/resources. A complete manuscript of the address is available at www.albertmohler.com.

Southern Seminary offers D.Min. and D.Ed.Min. in Applied Apologetics

The Southern Baptist Theological Seminary will now offer both D.Min. and D.Ed.Min. degrees in Applied Apologetics to ministry leaders for equipping their churches to confront current issues and reach people with the gospel, school officials recently announced.

“Apologetics remains indispensable for biblical ministry; therefore, the study of apologetics should be regarded as fundamental in ministry preparation,” said Ted Cabal, professor of philosophy and apologetics. “No one obeys our Lord’s Great Commission to evangelize without apologetics.”

The D.Min. degree is a 32-hour program and the D.Ed.Min. a 46-hour program, both designed to be completed in 36 months. The doctoral programs include modular courses offered in the winter and summer terms.

Program leaders Cabal and Timothy Paul Jones, C. Edwin Gheens Professor of Christian Family Ministry, will teach the seminars, in addition to guest lectures from apologetics experts.

The Applied Apologetics program unites a team of professors from the School of Theology and the Billy Graham School of Missions, Evangelism and Ministry, whose varying ranges of experiences and expertise provide the student with the best possible context for studying apologetics. —RUTHANNE IRVIN AND MACKENZIE MILLER

More information about the D.Min. and D.Ed.Min. in Applied Apologetics is available at sbts.edu/dmin/.



Southern's 'growing influence' in ETS seen at recent meeting

Thomas R. Schreiner's presidency of the Evangelical Theological Society is the latest example of the "growing influence" of The Southern Baptist Theological Seminary in the scholarly organization, seminary leaders say.

During the 2014 ETS annual meeting held Nov. 19-21 in San Diego, California, Schreiner completed a one-year term as president, but will continue to serve on the organization's executive committee along with Southern Seminary theologian Gregg R. Allison, who is currently serving a seven-year term as secretary/treasurer of the group. In 2009, Bruce A. Ware served as president, marking the first time a Southern Seminary faculty

member led the organization.

Together with the presentations by Schreiner and Allison, Southern Seminary faculty and graduate students participated in 47 paper presentations and panel discussions during the ETS 66th annual meeting, whose theme was ecclesiology.

Schreiner, James Buchanan Harrison Professor of New Testament Interpretation, told Southern Seminary's news staff it was a "great privilege and honor" to serve as ETS president.

Southern Seminary's leadership of and participation in ETS is also seen in the fact that the organization has been located on the school's Louisville campus since 2009.

Southern Seminary professors Robert L. Plummer and Denny Burk were elected to the ETS membership committee during the 2014 annual meeting. Owen Strachan also currently serves on the membership committee. —JAMES A. SMITH SR.

Boyce College Northland Campus to open Aug. 1 in northern Wisconsin

The Southern Baptist Theological Seminary is establishing the first extension campus of its Boyce College in northern Wisconsin effective Aug. 1, school officials announced recently.

"The central distinctive of Boyce College is its emphasis upon a comprehensive Christian worldview education," said Southern Seminary President R. Albert Mohler Jr. "We believe Boyce College Northland Campus can be an outpost for training young people who

desire to live on mission."

In a recorded video message shown to Northland International University students on Feb. 2, Mohler said, "I'm excited to welcome you to become a part of the Southern Seminary, Boyce College family. We want to learn from you as you learn from us in terms of one big, institutional family, ready to see what God's going to do, to his glory, with all of us together."

On Feb. 9, Boyce Dean Dan DeWitt announced the academic degrees that would be offered at the new Northland Campus of Boyce College in Dunbar, Wisconsin.

The degrees, pending approval from The Southern Association of Colleges and Schools Commission on

Colleges, include bachelor's and associate degrees in Biblical and Theological Studies; Bachelor of Arts in Christian Worldview and Apologetics; Bachelor of Science in Humanities; and certificates in English as a Second Language and Worldview Studies.

Students at Boyce College Northland Campus will have the opportunity to compete in NCCAA men's basketball, men's soccer and women's volleyball with the Boyce Pioneers. The Louisville campus will continue NCCAA men's basketball competition as the Boyce Bulldogs. —SBTS COMMUNICATIONS

More information about the Boyce College Northland Campus is available at BoyceCollege.com/Northland.



Responding to *Newsweek*, Mohler tells ‘FOX & Friends’ the Bible ‘still matters’

A *Newsweek* cover story calling into question the veracity and relevance of the Bible nevertheless “shows the Bible still matters,” R. Albert Mohler Jr. said Dec. 30 on “FOX & Friends” on the Fox News Channel.

“It matters so much that someone would choose this type of venue to attack it in such an open way and those who are Christians know why: it is indeed the Word of God,” Mohler said.

Mohler also responded to the *Newsweek* article, “The Bible: So Misunderstood It’s a Sin” by Kurt Eichenwald in a Dec. 29 blog post, saying that Eichenwald’s article “is a hit-piece that lacks any journalistic balance or credibility.”

“Christianity doesn’t have anything to fear from an honest look at the facts of the truth claims of Christianity,” Mohler said during the interview. “And when you have someone in the media give a balanced view and talk about the great truths of the faith in an honest and balanced and journalistic way, that’s fair game. But that’s not what we’re dealing with here. From the opening shot, this is an open attack upon Christianity.”

Concerning Eichenwald’s claims about translations of the Bible, Mohler told hosts Elisabeth Hasselbeck and Scott Brown, “We have very accurate translations available to us now based upon very credible texts. That’s not really the problem.”
— BY RUTHANNE IRVIN

Mohler’s blog post is available at albertmohler.com, and the interview is available at news.sbts.edu.

Southern Seminary launches Global Campus ‘to reach the nations’

The Southern Baptist Theological Seminary launched its new Global Campus allowing students who serve in ministry around the world to complete a master’s of divinity degree through distance learning options including

hybrid modular, conference, mission trip or J-term courses, and the Ministry Apprenticeship Program.

“Our mission is, and will always be, the same: to train, to educate, and to prepare God-called ministers for more faithful service in the churches and on the mission fields of the world,” Mohler said. “We want to make certain that the reach of Southern Seminary’s theological education is not bounded by physical distinctions that new technologies have allowed us to overcome.”



“We want to make certain that the reach of Southern Seminary’s theological education is not bounded by physical distinctions that new technologies have allowed us to overcome.” —R. Albert Mohler Jr.

online, seminary leaders announced Feb. 12.

“We do not merely want to have a program that allows people to access Southern Seminary online,” said President R. Albert Mohler Jr. when he announced the initiative in chapel during the seminary’s Great Commission Focus. “Our ambition is bolder than that — it is to reach the nations.”

Through the Global Campus, students can earn the M.Div. entirely through Southern Seminary Online or one of the institution’s nine extension centers. Other distance learning options include

The Global Campus tagline, “From Louisville to Laos,” emphasizes Southern’s commitment to providing quality theological education wherever students are faithfully serving in ministry, seminary leaders say.

“You may remember that great Methodist John Wesley who said, “The world is my parish,” Mohler said. “Now Southern Seminary is ready to say, “The world is our campus.” —S. CRAIG SANDERS

For more information on Southern Seminary’s Global Campus, visit sbts.edu/globalcampus.

Events



Southern Baptist leaders stress urgency of missions during Great Commission Focus

Effective missions outreach is rooted in a carefully guarded and articulated gospel message, said Southern Baptist leaders during the Great Commission Focus at The Southern Baptist Theological Seminary, Feb. 10-12.

Danny Akin, president of Southeastern Baptist Theological Seminary, addressed the need for global missions in his Feb. 10 chapel message. People marked by Great Commission fervor are driven by a heart for the lost and a focus on the gospel, he said.

“If your theology doesn’t lead you to have a passion and heart for the nations, you have a defective theology,” he said.

Preaching from Romans 15:14-24, Akin said the critical mission facing the church is reaching the 3.78 billion unreached people throughout the world. The Great Commission offers a singular purpose for the church, and Christians deeply changed by the gospel should overflow with a passion to see the nations saved, he said.

While not every person is called to be an international missionary, Akin said every person is called to think strategically about how to accomplish the mission Jesus gave his church.

“He calls all of us to pray for the nations, he calls all of us to give to reach the nations, and he calls us to lead and build churches that have the nations on their heart,” he said.

In his Feb. 12 chapel message, Al Jackson preached from Ephesians 5:15-21, encouraging students to live Spirit-filled lives and give a worldwide witness rooted in supernatural power.

“If our gospel witness does not have supernatural power, it is merely superficial conversation,” said Jackson, pastor of Lakeview Baptist Church in Auburn, Alabama.

Spirit-filled people praise God out of love to him, they are grateful for what God does for us through Christ, and they are

willing to yield their lives and rights to God, he said.

Jackson said being Spirit-filled is not just a one-time encounter but a continual commitment lived through the resurrection power of God and absolute surrender to Christ’s Lordship.

“Each one of us who confesses that Jesus Christ is Lord should never put any geographical limits on our service to our master,” he said.

During a Feb. 10 panel, Southern Seminary President R. Albert Mohler and Akin observed how an increasingly secularized American culture sees evangelism based on the exclusivity of the gospel as a threat.

“In the eyes of many, a belief in the particularity of the gospel is a threat to world peace,” said Mohler, referencing President Obama’s comments at the National Prayer Breakfast that religions claiming to be the only way to God are dangerous.

The seminary presidents discussed the essentials for what someone must profess in order to be a Christian. Though Christ is the heart of the message, both speakers said that failure to understand sin is what prevents most people in this culture from believing the gospel.

“If sins are the problem, then moralism is the answer. If sin is the problem, then only Christ is the answer,” said Mohler.

Southern Seminary’s annual Great Commission Focus is a week-long event promoting missions and evangelism. —SBTS COMMUNICATIONS

Audio and video of all Great Commission Focus events are available at sbts.edu/resources.

Southern Seminary professors trace the importance of biblical theology at Alumni Academy

Biblical theology is a means of church unity and the foundation for careful theological interpretation, according to Southern Seminary professors at the Alumni Academy, Jan. 8-9.

James M. Hamilton Jr., professor of biblical theology at Southern Seminary, argued from Ephesians 4:11-14 that doctrinal agreement, unity, and Christlikeness are accomplished through understanding the work of God throughout salvation history.

“The narratives in the Bible,” Hamilton said, “are in the Bible to shape our desires, to cause us to want to be certain kinds of people. What they give us is a vision of what the good life looks like.”

Biblical theology also involves typology and symbols, Hamilton said, or ways the biblical authors “summarize and interpret” earlier stories in the biblical canon through various linguistic connections between texts.

Finally, Hamilton said that biblical theology shapes the church’s identity as the people of God when the Bible’s metanarrative becomes the believer’s story.



The two-day conference also featured lectures by Denny Burk, Stephen J. Wellum, and Robert L. Plummer, as well as panel contributions from Greg Gilbert, preaching pastor at Third Avenue Baptist Church in Louisville, Kentucky, and Brian Payne, associate professor of Christian theology and expository preaching. —ANDREW J.W. SMITH

Alumni Academy provides free ongoing instruction for alumni and prospective students of Southern Seminary. More information and audio from the Alumni Academy lectures are available at www.sbts.edu/resources.

Southern Seminary hosts D3 Winter Youth Camp at Northland

More than 100 high school students from across the Midwest attended the 2015 D3 Winter Youth Camp hosted by The Southern Baptist Theological Seminary at the Northland Camp and Conference Center in northern Wisconsin, Jan. 16-19.



Daniel S. Dumas, senior vice president for institutional administration at Southern Seminary, and Alex Tunnicliff, lead pastor of preaching and teaching at Redemption Hill Church in Kingsford, Michigan, were the camp’s featured speakers. Daniel Patz, president of Northland International University, preached the final session of the weekend.

“We are confident that God goes to camp,” Dumas said. “When you remove all the distractions, you put yourself in a setting like this, you surround yourself with great music, and then you turn your attention to the preaching of God’s Word and the power of God’s Word, that really does something.”

In addition to worship and Bible study, students also participated in activities like snowmobiling, tubing, snow football, and broomball.

Southern Seminary will host the D3 Winter Youth Camp at Northland, Jan. 15-18, 2016. —MACKENZIE MILLER

Audio for the event is available at northlandcamp.org/camps-and-events/teen-snow-camp.



Andrew Fuller Center hosts conference on Fuller's legacy

Southern Seminary's Andrew Fuller Center for Baptist Studies held a mini-conference to consider the legacy of Baptist theologian Andrew Fuller on his 261st birthday, February 6. The year 2015 also marks the bicentennial of Fuller's death, and Andrew Fuller Center leaders say it was appropriate to dedicate time to the study of his legacy and the impact he still has on Baptists today.

"Fuller has an ongoing voice and should have an ongoing voice in our contemporary theological reflections," said Michael Haykin, director of the Andrew Fuller Center for Baptist Studies and professor of church history. "In his own day, God greatly used him to bring a profound revitalization to the Baptists at the end of the 18th century, standing at the fountainhead of the modern missionary movement, but also, as Fuller gave himself to missions overseas, God blessed the churches as they looked outwards at the cause of Christ worldwide. God brought incredible blessing to them in their local situation and Fuller can, I think, still do that for us today," said Michael Haykin.

The mini-conference included lectures on various aspects of Fuller's legacy. The first session was given by Gregory A. Wills, dean of the School of Theology, and Steve Weaver, research fellow at the Fuller Center and adjunct professor of church history. Wills discussed the influence of Fuller on 19th-century Southern Baptists and Weaver lectured on Fuller's influence on Charles Haddon Spurgeon.

"The legacy of Andrew Fuller is that his theological emphases not only fueled the Modern Missionary movement, it also underlay the evangelistic preaching ministry of Charles Haddon Spurgeon," Weaver said. "Perhaps a recovery of the theology of Andrew Fuller can motivate similar movements and ministries today."

The Andrew Fuller Center for Baptist Studies will be publishing a 16-volume critical edition of the writings of Andrew Fuller. —MACKENZIE MILLER

Audio for the lectures from the mini-conference available online at sbtn.edu/resources.

9Marks at Southern discusses nature of the gospel

Leading evangelicals discussed the nature and consequences of the gospel at the 9Marks at Southern conference, Feb. 27-28. The conference featured Mark Dever, founder of 9Marks and pastor of Capitol Hill Baptist Church, and R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary.

"The integrity of our claim to love God is intended to be confirmed by our membership in the local church," said Dever in a session on the local church's role in proclaiming the gospel. "Lose the church, lose the gospel."

Dever encouraged pastors to guard carefully their church's doctrine. "Liberal doctrine kills churches, and churches indistinct from the world will lose their hold on the gospel," he said.

Mohler preached on the ethics of ministry from 1 Thessalonians 2:1-13, demonstrating the necessity of boldness when preaching the gospel.

"Paul is bold to stand up in a public context or any private conversation and declare the gospel. He is ready to state it as a truth claim," he said.

Mohler said that preaching must not simply express the doctrines of Scripture but persuade people to come to Christ.

"Paul understands the sovereignty of God and the ministry of the Holy Spirit, he understands effectual calling, and he understands the necessity of preaching and declaring the Word of God with an aim to persuade," Mohler said.

The conference also featured messages from Trip Lee, a hip-hop artist and pastor in Atlanta, Georgia; Dave Gobbett, lead pastor of Highfields Church in Cardiff, Wales; Ligon Duncan, chancellor of Reformed Theological Seminary; and Ray Ortlund, lead pastor at Immanuel Church in Nashville, Tennessee. —ROBERT CHAPMAN

Audio and video from 9Marks sessions and panel discussions are available online at www.sbtn.edu/resources.





The greatest youth event

JUNE 22-25 & JUNE 29-JULY 2

D3 Uganda Mission Trip

D3 Uganda is a short-term mission trip opportunity available to high school students who attend the 2015 D3 Youth Conference. July 3 - July 17.

Application deadline March 27, 2015

SBTS.EDU/EVENTS

Roman Catholic Theology and Practice: An Evangelical Assessment

(Crossway 2014, \$28), Gregg R. Allison

The Roman Catholic Church has arguably reached a zenith in its cultural relevance and worldwide presence, challenging how evangelical Christians should respond. That is where Gregg R. Allison, professor of Christian theology at Southern Seminary, provides a helpful tool for evaluating Catholicism in his new book, *Roman Catholic Theology and Practice: An Evangelical Assessment*.

Rather than tackle cultural and social trends within Catholicism, Allison examines its official doctrine, *The Catechism of the Catholic Church*. Published 20 years after the *Catechism* was released and ahead of the 50th anniversary of the Second Vatican Council, Allison's book provides a balanced assessment of the church's doctrine and practice.

Allison focuses on the sufficiency and clarity of Scripture and an expression of evangelical theology as a "vision of life with God and human flourishing" as the foundation for his critical assessment. He treats Catholic theology as a "coherent, all-encompassing system" grounded on two pillars: the "nature-grace interdependence" and the "Christ-Church interconnection."

The first pillar, Allison argues, views nature as only marred by sin, still possessing a "capacity to receive, transmit,

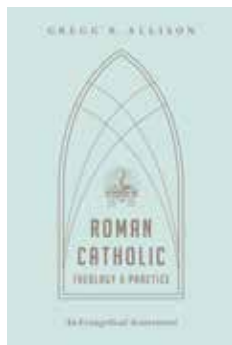
and cooperate with grace," as opposed to the evangelical belief that "nature and grace are at odds because of the devastating impact of sin on nature." Allison, affirming the insight of Leonardo De Chirico, contends that the second pillar is the "Catholic Church's understanding of itself as the continuation of the incarnation of Jesus Christ" and therefore a mediator of grace. This is contrary, Allison writes, to the scriptural

and evangelical view that "Christ and Christ only is the Mediator between God and man, grace and nature."

In his assessment of Catholic ecclesiology, Allison criticizes papacy, purgatory, and Mariolatry as contrary to Scripture's sufficiency. The Marian doctrines of immaculate conception, sinlessness, and motherhood of humanity, Allison argues, is the result of Catholicism's

axioms of nature-grace interdependence and Christ-Church interconnection.

Despite criticism on issues like justification and the sacraments, Allison also welcomes appreciation for the areas in which Catholics and evangelicals find even partial agreement. In addition to his excellent commentary on Catholic doctrine, Allison ultimately concludes with recommendations for evangelicals to minister to Catholics with the all-encompassing transformation of the gospel. —S. CRAIG SANDERS



Excerpts from the book:

1

"Catholic theology's principle of integration, bringing together Scripture *plus* Tradition, grace *plus* human effort, faith *plus* good works, and the like; and Catholic theology's principle of incarnation, manifesting itself in the perspective on the Catholic Church as means of grace—underscore this notion: Catholic theology is a coherent, all-encompassing system. Accordingly, to engage in a proper assessment of Catholic theology, evangelical theology must approach it as a system and apply the appraisal not only to specific, crucial topics—transubstantiation, purgatory, Mary—as single, discrete issues, but to the system as a whole as well."

2

"With deep perplexity and unmitigated concern, evangelical theology laments and rejects the Catholic Church's invocation of Mary 'under the titles of Advocate, Helper, Benefactress, and Mediatrix.' ... With Jesus as the God-man who is the perfect advocate, helper, benefactor, and mediator, there is no need for Mary to exercise those roles as ascribed to her by Catholic theology."

3

"Justification is a forensic or legal act, the declaration of the forgiveness of sin and the imputation of righteousness. Catholic theology errs when it mixes justification with two other mighty acts of God, sanctification and regeneration. ... [W]hile affirming that justification is linked with regeneration and sanctification, evangelical theology distinguishes these three."

‘A different worldview’: Allison discusses new book on Roman Catholic theology

EDITOR’S NOTE: *In what follows, Gregg R. Allison, professor of Christian theology at Southern Seminary, discusses his new book, *Roman Catholic Theology and Practice: An Evangelical Assessment*, with Southern Seminary Magazine managing editor S. Craig Sanders.*

CS: How has your time studying the sufficiency and clarity of Scripture informed your understanding of Catholic theology?

GA: Let’s take first the sufficiency of Scripture. Catholic theology denies that Scripture is sufficient for salvation, godly living, and so forth, because according to Catholic theology, divine revelation consists not only of Scripture

but also Catholic Tradition. So, from an evangelical point of view, when we affirm the sufficiency of Scripture we run into conflict with Catholic theology, which doesn’t deny the importance of Scripture, but argues it is insufficient for everything we need to know in order to be saved and live godly lives. Regarding the clarity of Scripture, Catholic theology holds to multiple meanings of Scripture so that not only is there a literal sense of the Bible, but also spiritual senses. And to be able to interpret the Bible correctly, you must be trained to be able to discern and understand all those senses. That means if you’re a lay person who’s never been to seminary, never been trained to understand the Bible, then according to Catholic theology you can’t understand the Bible, at least in its wholeness.

CS: In your response to the Catholic understanding of justification you cited Southern Seminary professor Brian Vickers. How has his work helped you respond in a definitive way against the Catholic understanding of justification?

GA: Even from very early on when I became a Christian, the doctrine of justification was a focus of my reading and studying but also of immense importance to me personally — to know that God, by his grace alone, has declared me not guilty but righteous instead. Justification for me was absolutely revolutionary. And then while writing the book, working through the *Catechism of the Catholic Church*, I came to the latter part of the book that discussed law and grace and salvation and justification — personally, I was deeply depressed. I felt overwhelmingly burdened by their theology of salvation and justification. And then I came across Dr. Vickers’ book — of course he’s a good friend and I literally read it in two hours from cover-to-cover. It refreshed my soul, reminding me that what I’ve just read from the *Catechism* is not biblical, and just reminding me again that there’s nothing that I can do to merit God’s grace and I can’t even cooperate with the grace of God to merit eternal life. God has completely justified me. I stand before God not guilty, clothed in the righteousness, the complete total righteousness of Jesus Christ. There’s nothing left for me to do.

CS: What do you hope this book accomplishes?

GA: My primary audience is evangelicals. I want them to understand Catholic theology and practice, grounded in the *Catechism* and not my own opinion. I am assessing it, but I am assessing it according to Scripture and evangelical theology. So I want evangelicals to understand what Catholic theology is and how to assess it from an evangelical perspective. With that same audience, if there are evangelicals who are moving towards Catholicism, I want them to stop and think. Evangelicals who move toward Catholicism often go there for the Tradition, the authority, the mystery. I want them to see that if you move towards Catholicism you’re not just embracing a few elements, you’re embracing this entirety. It’s a different worldview; it’s a whole system. And please, before you make that move, think through carefully Catholic theology and practice.



The Second Letter to the Corinthians

(Eerdmans 2014, \$50), Mark A. Seifrid

Other than Jesus himself, there is perhaps no more important figure in Christian history than the apostle Paul. While the gospel message itself is timeless and transcendent, it also can not be divorced from the character of its greatest messenger.

In his new commentary on 2 Corinthians, Mark A. Seifrid, Mildred and Ernest Hogan professor of New Testament interpretation at Southern Seminary, presents Paul as the unimpressive minister of an infinitely powerful gospel. The message of 2 Corinthians lies in its paradox: Paul is forced to legitimize his own apostolic ministry as superior to “super-apostle” claimants, but instead of drawing on his impressive presence or rhetoric, he appeals to his own frailty. Paul is “always carrying in the body the death of Jesus”

(2 Cor 4:10-11) in his own life and boasts only in the power of Christ expressed through his weakness (2 Cor 12:9-10).

Paul not only begs us to understand his apostolic purpose but invites us to participate in the life of Christ in suffering just as he does, Seifrid writes. Salvation is the expression of God’s power working through human weakness, and the entirety of the Christian

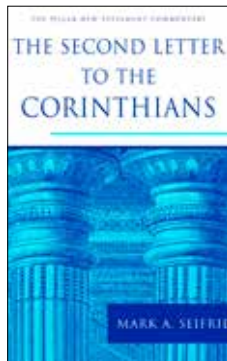
life is not only the proclamation of the way of the cross, but the personal experience of it.

For Seifrid, the believer’s experience is not built upon achievement or postures of power, but is instead legitimized by trials and rooted in a future eschatological hope. Seifrid argues that suffering and hope are unquestionably bound together for Paul (2 Cor 4:17).

Seifrid interprets 2 Corinthians in a distinctly evangelical and fully unified manner, unlike most scholarship on the epistle. Many interpreters argue that 2 Corinthians is a compilation of separate fragments, but Seifrid dismisses these arguments. He reads the letter as a unified whole, resisting common maximalist “mirror-readings” of the Corinthian background and the precise theology of

his opponents.

Seifrid’s interaction with 2 Corinthians is thoroughly exegetical, deeply theological, and pastoral in tone. He refreshingly avoids getting caught up in overly technical, intramural debates between scholars, focusing instead on the text itself and its implications in the lives of believers. —REVIEW BY ANDREW J.W. SMITH



Excerpts from the book:

1

“As the Corinthians themselves recognize, the life and existence of an apostle is merely Christian existence written large. In his life and practice, Paul is the test case for the form of knowledge within the life of faith, and likewise for the form of Christian freedom within the world.”

2

“The issue between Paul and the Corinthians ... is the difference between faith and appearance, the difference between what the eyes can see and what the ears can hear in the apostolic proclamation of the cross. The apostle bears the word of the cross, not merely in his proclamation, but in his body and life.”

3

“The apostle does not live a purpose-driven life. His life is a Christ-driven life, one driven, not by what he must do and accomplish, but by what God has done for him and yet does in him. Contrary to all our usual reasoning, the completed work of God in Christ does not lame or paralyze the apostle. Just the opposite: it frees him for service.”

4

“In giving himself to us, God elevates us, lifts us up to himself. We are made to be much more than mere dependents, beneficiaries, and clients. We are granted participation in God’s very giving. We ourselves are made to be givers, just as God is the Giver. We are made to be Christ to our neighbor.”

The gospel of the suffering apostle: Seifrid discusses new commentary on 2 Corinthians

EDITOR'S NOTE: Below, Mark Seifrid, Mildred and Ernest Hogan Professor of New Testament Interpretation, discusses his new commentary, *The Second Letter to the Corinthians*, with Southern Seminary Magazine writer Andrew J.W. Smith.

AJWS: What makes 2 Corinthians important in the Christian canon?

MS: Because the Corinthian correspondence is so tightly bound up with the particular problems of that church, it seems a bit alien to us. Certain passages from these letters, especially 1 Corinthians, appear more frequently in our preaching and teaching because they deal with questions that remain immediately relevant for us. Second Corinthians deals with the root issue that lies behind both letters: the question of the legitimization of an apostle. In a certain, obvious sense, we do not have to deal with that issue. Persons claiming apostolic authority don't normally show up in our churches. Or if

they do, we already know what to do with them! In other ways, however, this question remains highly relevant. An apostle displays the marks of God's saving work in Christ within the world, the gospel in action. The life of an apostle is nothing other than the life of the Christian written large. While I was preparing the commentary, the significance of affirming Paul as apostle struck me profoundly. The gospel did not come to us from Paul, but it came to us through him (along with the other true apostles, of course). It makes a world of difference that we have the gospel through this suffering apostle. He is able to speak a word of comfort to us in our troubles that his comfortable opponents could never speak. In varying measures and in varying ways a measure of suffering and difficulty is given to each of us, so that we may share in the true comfort and salvation that has been given to us in Christ. Paul's message in 2 Corinthians draws us away from a false estimation of power and success, as they are measured by influence, numbers, and other visible standards.

AJWS: In the commentary, you downplay the likelihood that Paul's "thorn in the flesh" (2 Cor. 12:7) is a kind of chronic physical malady — whether an eye problem or some sort of sexual temptation.

What is the thorn, and how does it function within his larger point about his suffering as an apostle?

MS: It is significant, I think, that Paul does not tell us precisely what the "thorn in the flesh" was. The details are irrelevant. What is significant is his experience of constant suffering. Precisely because he describes his suffering only in metaphor as a "thorn," his experience has become a comfort to countless Christians through the centuries. Paul's point (or, rather, Christ's point to him) is that power finds its perfection in weakness. That is the opposite of what the Corinthians thought. They imagined that power is present in order to remove weakness, and that power is present in power. But Christ tells Paul, "my grace is sufficient for you." Paul is called to live in a relationship of communication with Christ, in which he remains weak so that Christ's power may "encamp" upon him. He is made strong, but the strength never becomes his own. He cast upon Christ. It is Christ's power, and decidedly not that of Paul, that is displayed in him. That is the essence of the apostolic life, of the Christian life, and of salvation itself. "Little ones (that's us) to him belong. They are weak, but he is strong." The incarnate Christ himself was crucified in weakness but lives even now by the power of God.



Thoughts

In spite of history, SBC leads the way in ethnic diversity

By Adam W. Greenway

In Psalm 51, King David wrote this poignant reflection regarding the conditions surrounding his earthly origins: “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” Unfortunately, one could say something similar about the formation of the Southern Baptist Convention in 1845. The Convention’s founders declared their organizing purpose to be for “eliciting, combining, and directing the energies of the whole denomination in one sacred effort, for the propagation of the Gospel,” yet they gathered for their first meeting in Augusta, Georgia, in protest of the Triennial Convention’s rejection of a missionary candidate who was also a slave owner.

By God’s grace, the SBC has progressed significantly since 1845, with leadership at Southern Seminary laying much groundwork for this transformation. Although the Kentucky law of that day required segregated instruction, Southern began teaching African-American students in 1942, with Garland K. Offutt becoming the first black graduate of any SBC seminary in 1944. Southern Seminary became the only SBC entity ever to host Martin Luther King Jr. when in 1961 King delivered the Julius Brown Gay Lecture on “The Church on the Frontier of Racial Tension.” In 1986, T. Vaughn Walker became the first African-American regular faculty member at any SBC seminary. The seminary enrolled so many African-American students toward the end of the 20th century that it earned the moniker “the largest black seminary in the country.”



Southern Seminary President Ellis A. Fuller awards Garland K. Offutt his Ph.D. at the 1948 commencement exercises.



SBC president Bryant Wright (right) recognizes newly elected president Fred Luter (left) at the 2012 Southern Baptist Convention. Photo by Kent Harville (BP).

The SBC adopted a resolution on racial reconciliation at its sesquicentennial in 1995, acknowledging the role slavery played in the Convention’s formation. It included a formal apology to African-Americans, resolving “to eradicate racism in all its forms from Southern Baptist life.” In 2012, Fred Luter became the first African-American to be elected SBC President. That same year, I was privileged to be serving as president of the Kentucky Baptist Convention and chairman of its Mission Board when Curtis Woods, a Southern Seminary Ph.D. student, was elected to serve as the KBC’s associate executive director for convention relations and communications — the highest-ranking executive staff position ever held by an African-American in an “old-line” state convention.

Since becoming president and CEO of the SBC Executive Committee in 2010, Frank Page has initiated several advisory task forces, which seek to increase representation for Baptists from every ethnicity. Page has called the SBC “one of the most ethnically diverse denominations in America,” echoing a claim first made by church growth researcher C. Peter Wagner in 1970. With more than 10,000 of the SBC’s current 46,000 churches being predominantly non-Anglo and with the presence of ethnic leaders more common than ever, the Southern Baptist Convention is an exemplar of diversity in ways that would have seemed unimaginable in 1845. Yet, as our Lord said, “What is impossible with man is possible with God” (Luke 18:27).

Adam W. Greenway is dean of the Billy Graham School of Missions, Evangelism and Ministry, and William Walker Brookes Associate Professor of Evangelism and Applied Apologetics.



Multiethnic adoption ‘changes more than just the family photo’

By Randy L. Stinson

“I look just like you, mom.”

Some of the sweetest words we could have heard from our little girl, Willa, who is obviously from China, to my wife, who is obviously not. It’s just one of many moments that have reminded us over the years of the goodness of God in our multiethnic home and the racial blindness that he produces.

We have eight children: three are biological, two are from Taiwan, two are from China, and one is from Washington, D.C. And while each morning at our breakfast table provides an opportunity for an international incident, developing a multiethnic home has taught us more than we could have imagined.

There are several factors that have been the driving force behind our decisions to adopt. We are committed to biblical principles such as life, caring for widows and orphans, biblical manhood and its attendant call to protect and provide, and the natural picture of earthly adoption that points to our adoption in Christ.

But one of the key factors is our commitment to the nations and the elimination of racial barriers in the church, home, and society. When you bring a child from another ethnic background into your home, it changes more than just the family photo. It changes how you view all races, and you begin to understand in a much deeper way God’s love for “every tribe and language and people and nation” (Rev 5:9).

There are some basic needs and tendencies for all people because every human being is made in God’s image. I remember telling our Taiwanese-born daughter Eden that I loved her and her instinctively saying it back (even though she knew no English) simply because of the way that I said it. Our former default position of nonracial marriage has now shifted for everyone in our home. We fully expect that our family will, from this point on, look red, yellow, black, and white.

A multiethnic home is also a picture of the church. Every week the Lord adds people to his church and tells you and me to love them. They may not look like us, smell like us, have the same socio-economic background as us, or talk like us. But that’s the beauty of the gospel. Three times we have brought into our home children from another country and told our other kids, “They don’t talk like you or look like you, but here’s another one, love them.” You actually, by God’s grace, can learn to love someone. It has been one of the biggest blessings in the whole process for us and has given us a more comprehensive love for the whole world.

This has not been easy, but the fruit of a more gospel-centered view of humanity and race and the church, has helped us love God and neighbor more and for that we are grateful.

Randy L. Stinson is provost and senior vice president for academic administration at Southern Seminary.

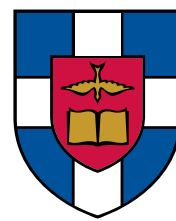
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The Table of the Nations, The Tower of Babel, and the Marriage Supper of the Lamb

ETHNIC DIVERSITY AND THE RADICAL VISION
OF THE GOSPEL OF JESUS CHRIST

R. Albert Mohler Jr.

Increasingly, the world is recognizing that to be human is to live by the light of a story — a story that tells us about the past, explains the future, and situates us in the present. Yet from a Christian worldview, we recognize that the stories promulgated by the world are not only inadequate as metanarratives but also toxic to human flourishing. Ministers of the gospel also have a story to tell — the story of Scripture, the story of Jesus and his love. This is the story that leads to salvation and a story we must not get wrong.

A prominent question many worldviews and metanarratives are now wrestling with is the question of human diversity. Diversity is a fact that cannot be denied. The insularity of other cultures, which has always been partial, has now given way to the phenomenon of globalization. It is hard to miss the fact that we are living in a world of increasing diversity — not just the world at large but even in our own nation and communities. In fact, some sociologists are now indicating that we may soon be a majority-minority nation, a fact already being realized in some states. If our churches are truly going to represent the kingdom, if they are truly going to be gospel churches, then our churches are going to start to look more and more like our nation's changing demographic map. Furthermore, our churches will rejoice in those changes.

As Christians consider these realities, we must always keep in mind the need for a robust, clear biblical theology of ethnicity. Christians must remember that diversity is part and parcel of God's plan for his human creatures. God delights in the differences between cultures and peoples. His plan was always that mankind would "fill the earth" (Gen 1:28) with peoples and nations. Furthermore, one of the most important affirmations of biblical anthropology is that every single human being is created

Christians must remember that diversity is part and parcel of God's plan for his human creatures. God delights in the differences between cultures and peoples.

in the image of God. This means that there is a unity to the human race. We *all* bear the *Imago Dei*. Moreover, we share a common descent. We all spring from our first parents, Adam and Eve.

Two of the most significant and yet ignored passages with regard to diversity are the Table of the Nations in Genesis 10 and the Tower of Babel in Genesis 11. The relationship between the two texts is fairly clear. Due to the rebellion at the Tower of Babel, God confuses the language of the peoples (Gen 11) and disperses them over all the earth (Gen 10).

Consider a few points about these two passages. First, we must note that these texts provide an explanation for ethnicity but, significantly, do not mention whatsoever skin color or physical appearance. Instead, race and ethnicity are considered a matter of shared family heritage, beliefs, and language. This is very foreign to our modern idea of race so often closely tied to one's skin color and other physical attributes.

Second, we ought to notice how Genesis 10 ends: with the notation that there were 70 nations. As you can see, if you follow the way that these lines of descent are explained, these names alone don't account for all of humanity as we know it today or where all of humanity lives. People groups beyond this, of course, multiplied out of the dispersion.

How many people groups? According to the International Mission Board, there are now at least 11,489 people groups in the world. So out of the 70 we read about in Genesis 10, there have developed 11,489. Of those, 6,832 are, at least by the best Christian reckoning, less than 2 percent Christian. And of those 11,489 people groups, 3,264 have no Christian witness.

Finally, consider how the rest of Scripture develops the Table of Nations. The Apostle Paul clearly indicates that the dispersion of the nations was God's plan all along. "And he made from one man, every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place" (Acts 17:26).

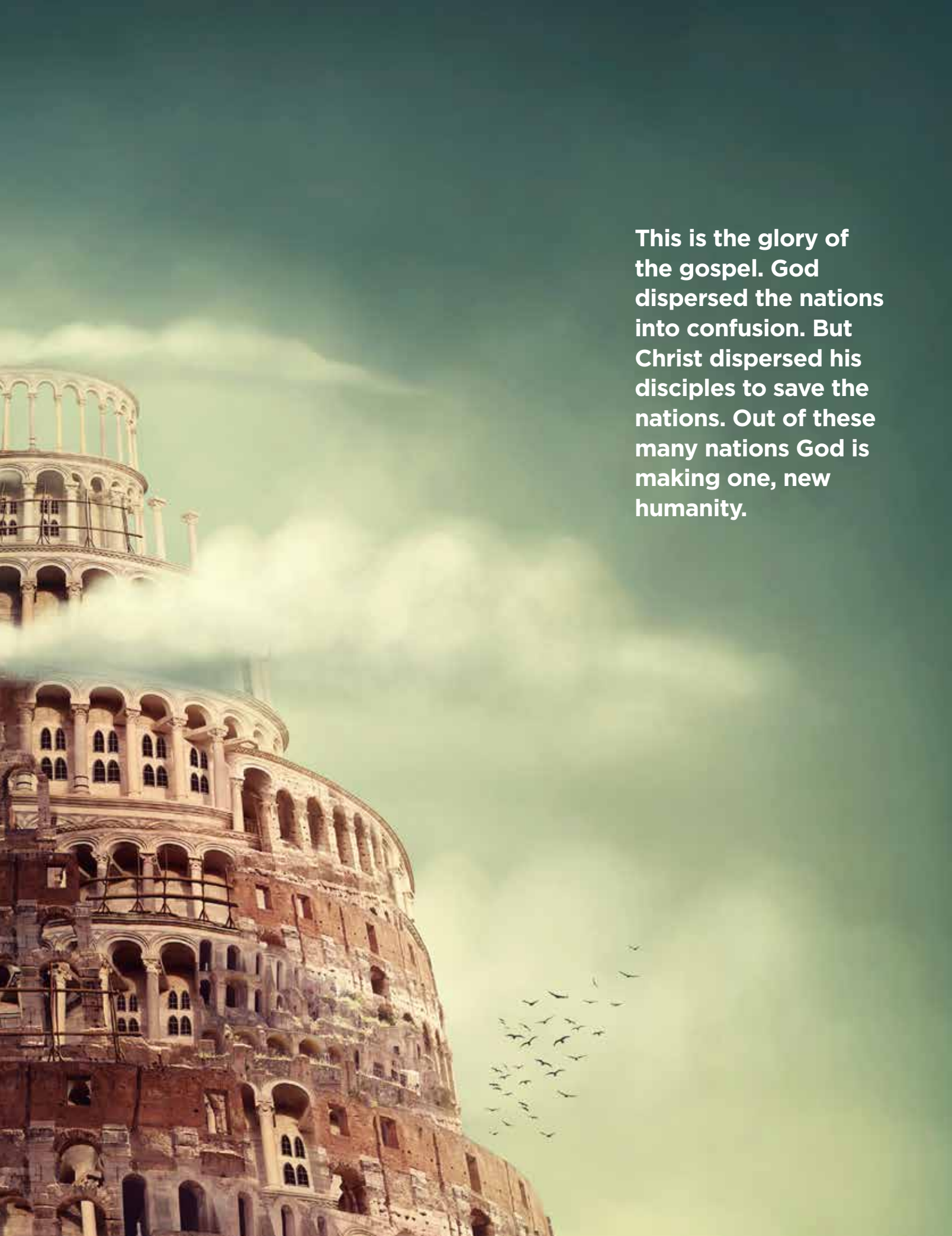
God's sovereign plan from the beginning was to fill the earth with human creatures — image bearers who would obey him by multiplying and filling the earth and by following the creation mandate in order to reflect the Creator's glory. Even after the fall, his purpose was that human creatures spread all over the globe and glorify his name — which came through the redemption provided by Christ, the one who fulfills God's promise to Abraham that he would be a blessing to *all* the nations (Gen 12:3). This is made plain in Matthew 28:18–20: "Go, therefore and make disciples of all nations. Baptizing them in the name of the father and of the son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always to the end of the age." Go into *all* the nations.

So this great story of Scripture — the story the Bible tells and no one else is going to — tells us that God's plan from the beginning was the dispersion of peoples. His judgment sowed confusion among those peoples because of their sin. And yet, Christ's response was to say to his own, you are to go to *all* the nations. Repentance and the forgiveness of sins are to be declared in his name to *all* the nations. That task is complicated by the confusion of languages. But in the gospel, while we may not have the same language or the same ethnic heritage we will have the same Christ.

This is the glory of the gospel. God dispersed the nations into confusion. But Christ dispersed his disciples to save the nations. Out of these many nations God is making one, new humanity. The real issue is not how people look but what people believe or, more appropriately, in whom they believe.

The Table and the Tower ultimately point us to the necessity of the cross and the power of the gospel.

But the Bible does not even end there. In Revelation 5 we find yet another Table of the Nations. There we find the redeemed in heaven singing of God's power to save from every people group: "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them kingdom and priests to our God, and they shall reign on the earth." (Rev 5:9-10).



This is the glory of the gospel. God dispersed the nations into confusion. But Christ dispersed his disciples to save the nations. Out of these many nations God is making one, new humanity.

The narrative of the gospel upends and refutes the wisdom of the world. Diversity is not an accident; it is a divine purpose. Diversity is not a problem; it is a divine gift.

Thus, we have two tables and a tower. That second table — the marriage supper of the lamb — tells us the end of the story and the glory of the story. The narrative of the gospel upends and refutes the wisdom of the world. Diversity is not an accident; it is a divine purpose. Diversity is not a problem; it is a divine gift. It does not reflect evolutionary development or social evolution; it reflects the *imago Dei* and the Genesis mandate to fill the earth.

Sin explains confusion and difficulty in communication. Sin explains hatred and animosity, racism, and ethnocentricity. Seen in the light of the gospel, racial and ethnic differences are not accidental. They reflect the perfect plan of a perfect God. And they are not overcome by the gospel — they are glorified by the gospel. The community of the new covenant looks like this people preparing for this second table, the table of the Lamb. The new covenant community lives not by avoiding diversity of ethnicities, but by embracing and celebrating it. The new covenant community lives looking forward to the marriage supper of the Lamb when men and women from every tongue, tribe, people, and nation will gather around the table of the king.

We look forward to that day when the table of the Lord will be set and all the nations will live in light of the Father and of the Lamb. We have come from a table of nations and a Tower of Babel to a covenant with Abraham and a new covenant in blood to a table set in honor of a Lamb. Diversity is not an accident or a problem — it's a sign of God's providence and promise. If the church gets this wrong, it's not just getting race and ethnic difference wrong — it's getting the gospel wrong. We cannot obey the Great Commission without celebrating the glory of the new humanity that only Christ can create — a new humanity that takes us from the Table of the Nations to the table of the Lamb. ➤

Jan van Eyck, central "Adoration of the Mystic Lamb" panel, Ghent Altarpiece, early 15th century

R. Albert Mohler Jr. is president of The Southern Baptist Theological Seminary. This article is adapted from his convocation address delivered on Feb. 3, 2015.



SUNDAY MORNING SEGREGATION



LifeWay Research found recently that Sunday morning remains one of the most segregated hours in American life — and most worshipers like it that way. The surveys of churchgoers (994) and other Americans (1,000) were completed in October 2014.

CHURCHGOERS:

“MY CHURCH NEEDS TO BE MORE ETHNICALLY DIVERSE.”



53% disagree
 40% agree
 7% not sure

PERCENT WHO AGREE WITH STATEMENT:

BY RACE:

51% African-Americans
 47% Hispanics
 37% Whites

BY AGE:

50% 25-34
 49% 18-24
 36% 65+



AMERICANS:

“CHURCHES IN AMERICA
ARE TOO SEGREGATED.”

50% disagree
 44% agree
 6% not sure





Wisdom and integrity

MIGUEL NUNEZ'S REFORMATION VISION FOR LATIN AMERICA

Story by S. Craig Sanders
Photography by Lidia Limardo

SANTO DOMINGO, Dominican Republic — Diagnose the problem. Recommend the treatment. An infectious disease specialist with 35 years of medical experience, Dr. Miguel Nunez now administers the wisdom of God's Word and the integrity of a godly life to treat the spiritual ills of Latin America.

Whether he is preaching to his church of 2,300 on Sunday morning, responding to pressing questions on his internationally broadcast program *Answers*, or visiting a patient in the hospital, Nunez urges thousands to be transformed by the gospel of Jesus Christ.

“We need to teach the wisdom of God in a way that would be believable. And one of the things that would make that message more credible is if that message would be backed up by a people walking with integrity of heart,” said Nunez, the 56-year-old senior pastor of Iglesia Bautista Internacional and founding president of Wisdom & Integrity Ministries, in an interview with *Southern Seminary Magazine*. “That’s the mission — to present a biblical view of different issues that society usually deals with, in a way that would be clear and convincing.”

In December 2014, Nunez received his doctor of ministry degree from The Southern Baptist Theological Seminary. His thesis, “The Power of God’s Word to Transform a Nation: A Biblical and Historical Appeal to Latin American Pastors,” calls for pastors to “seize the moment” of spiritual awakening and bring to Latin America what happened in Europe during the Protestant Reformation.

“The Word of God, when truly embraced, transforms society,” Nunez writes in his thesis. “The changes in society must come from the expository

“We need to teach the wisdom of God in a way that would be believable. And one of the things that would make that message more credible is if that message would be backed up by a people walking with integrity of heart.”

preaching of the Word of God and the articulation of the Christian worldview in as many places and circumstances as possible.”

Inspired by the efforts of the Reformers, Nunez says his understanding of cultural transformation borrows from John Calvin’s emphasis on God’s sovereignty and Martin Luther’s example of “standing for [God’s] truth” when no one else does.

“What makes Calvin attractive to me is his view of how he sees the world as the theater where God wants to display his glory, and how he was interested in transforming the nation as well,” Nunez said. “That idea has captivated my heart.”

following year, the couple moved to New Jersey in May 1982 to earn their medical specialties and open a practice.

His brother’s death in February 1983 marked a significant change in Miguel’s life. The elder sibling was the only evangelical in the family, and his fatal plane crash prompted Miguel to attend an evangelical Bible church.

“That year, I developed a hunger for the Word that never left and has been increasing ever since,” he said.

Nunez continued his medical practice and began studying theology and church history. But his hunger for growing in his Christian faith awakened him to a great spiritual need in his home country.

plistic rendering of the gospel that did not reach the educated class.

“The heart of society and the people who influence society have not been transformed by the Word,” Nunez said, describing Latin American Christianity as privatized and mixed with theological error. “Nations can only change when you change the people who influence them.”

Miguel and Catherine decided to accept a call to ministry in 1994 and spent the next three years preparing for ministry and selling their medical practices in New Jersey. In January 1998, Nunez and his Bible study group replanted an English-speaking church and simultaneously planted a Hispanic church in Santo Domingo as Iglesia Bautista Internacional, known as IBI.

TRANSFORMING SANTO DOMINGO

Seventeen years later, IBI is a 1,300-member church with a regular Sunday attendance of 2,300. After



Miguel Nunez prays with the IBI worship team before the morning worship service, Jan. 11.

Raised Roman Catholic, Nunez began attending an evangelical school in the third grade but says he did not practice a living faith. He earned his medical degree in 1980 from Technological Institute of Santo Domingo (INTEC), where he met his wife Catherine. After marrying the

Nunez says he noticed a great divide between the rich and poor, and how the educated middle class remained largely unreached for the gospel. He identified the problem with Latin American Christianity rooted in the lack of expository preaching and a sim-

seven years of preaching multiple services in two different languages, Nunez dedicated his focus to the Hispanic congregation and brought on another pastor for the English congregation. As the English-speaking church dwindled, Nunez viewed the transient

foreign believers as a ministry of the church rather than a separate congregation. English-speaking attendees now receive in-ear translation during the announcements and sermon.

Doctors, lawyers, and educators are among the professional middle class worshipping each Sunday and serving their communities throughout the week. By demonstrating the wisdom of God's Word through expository preaching, Nunez says these church members began approaching him with ideas to care for the poor and impact their spheres of influence.

"You preach the gospel in a way that you teach people that this gospel has to make a difference in your practice, in your life. And then they come to you with the ideas because they got fired up when they were able to see it in action in your life. They get the idea that this is possible," he said.

He attributes the preaching ministry as the inspiration behind the prison and hospital ministry Without Walls and the HOPE program, a partnership with the nearby Ashton School to provide 45 children with a bilingual education paid for by the Christian community — tuition, school uniforms, medical and dental insurance, books, and meals.

Nunez credits his medical background with allowing him to preach with clarity and precision. Just as he explains complex medical cases in simple terms for his patients, Nunez breaks down theological truths for his congregation to enable greater understanding.

"This is a patient who doesn't have medical training who needs to understand me. Then you can do the same thing with the people in your pew," he said. "Break it down and help them understand what you are trying to say."

Although he no longer has his own practice, hospitals continue to seek Nunez's expertise in infectious diseases on a case-by-case basis. He stores his stethoscope in his car, often visiting patients on his way to the church office or on his way home. Maintaining his role as a physician, an authority figure



regarded with high esteem in Latin America, provides an extension for his ministry outside the church walls.

In 2001, Nunez visited a patient on Sunday morning before the church service while he considered abandoning medicine altogether to focus on the ministry of IBI. During his visit, Nunez shared the gospel with the patient and his

wife and led them to a profession of faith in Jesus Christ. Rather than impeding his ministry, medicine was a tool that opened doors for Nunez to minister to the souls of his patients while caring for their bodies.

"Patients need to trust their doctor," he said. "You walk in and there's already some trust in you. That trust is key for people to listen to the gospel."



The congregation of Iglesia Bautista Internacional in Santo Domingo, Dominican Republic, gathers for worship Jan. 11, 2015 (top left). Miguel Nunez has published books in Spanish and English, including *A Church Conformed to the Heart of God* (lower left). Miguel Nunez discusses his ministry with *Southern Seminary Magazine* in his office at Wisdom & Integrity Ministries (lower right).

TRANSFORMING LATIN AMERICA

Nunez first made preparations for Wisdom & Integrity Ministries, which operates in Latin America as Integridad & Sabiduria, in 1996 while living in the United States. He patiently waited nearly a decade before sensing the Lord's calling to launch the ministry in his church.

"I think he's a wise man, a man with integrity. What he preaches and what he asks for others, he lives first," said Hector Salcedo, executive pastor of IBI and Nunez's cousin. After almost 20 years of ministry together, Salcedo said Nunez's ministry is special because of his ability to see the big picture and cast a vision. "He's capable to see things that some people don't see. He's able not only to think what we need to do but how we need to do that in order to be effective."

When IBI launched Wisdom & Integrity Ministries in 2005, Nunez began his





TV program, *Answers: Absolute Truth for a Relative World*. The program is now broadcast into 30 Latin American countries and the United States. *Answers* is an avenue for Nunez to extend his vision to the rest of Latin America, which he says often regarded Christianity as an irrational faith with no connection to real-life problems.

“I think we have shown people that the Bible has answers and explanations for a lot of issues that they never would have thought the Bible dealt with. And when they heard the biblical answer to the problem — from abortion to homosexuality to many other issues — I think they were willing to pay attention,” Nunez said. “They understood that the Word of God has more to teach than they realize.”

In order to extend the gospel transformation taking place in Santo Domingo to the rest of Latin America, Nunez and his church offer theological education through the Institute of Wisdom & Integrity. Nunez says that a personal investment in training ministers and writing Spanish-language resources to support their efforts will advance the reformation vision.

In 2011, IBI hosted the inaugural “For His Cause” conference, which each year unites more than 7,000 evangelical Christians from across Latin America. The conference has hosted speakers such as John Piper, John MacArthur, and Southern Seminary President R. Albert Mohler Jr. Through efforts like “For His Cause” and his role as a council member for The Gospel Coalition, Nunez has rec-

onciled evangelical churches and pastors long divided over difficult issues.

“Miguel Nunez is an amazing pastor, Christian leader, and evangelical statesman, not only in the Dominican Republic but far beyond,” Mohler said. “I am so thankful for his gospel-centered passion and for the way the Lord is using him in the most incredible way. It is a great testimony to the power of God that such a skilled physician is now such a magnificent preacher of the gospel.” ➤

S. Craig Sanders is the managing editor of *Southern Seminary Magazine*. Lidia Limardo is a freelance photographer and member of Iglesia Bautista Internacional in Santo Domingo, Dominican Republic.



Southern Seminary's alliance with IBI trains future Latin American pastors

In February 2013, The Southern Baptist Theological Seminary established a partnership with Iglesia Bautista Internacional's ministry training program to award graduating students up to 34 hours of transfer credit toward a master's of divinity. Since the partnership, more than a dozen members from IBI in Santo Domingo, Dominican Republic, have moved to Louisville, Kentucky, to continue their theological education.

"The relationship between Southern Seminary and IBI is such a happy story and we are so thrilled to receive the students from that church and its ministry," said President R. Albert Mohler Jr. "We both give and receive when it comes to our relationship with IBI, and we see it as a great sign of the promise of the kingdom and the great opportunities we face together to reach the world with the gospel of Jesus Christ."

The Institute of Wisdom & Integrity, which offers concentrations in biblical studies, pastoral ministry, and biblical counseling, trains leaders at IBI and other evangelical churches in the Dominican Republic. Students who complete the program can receive 34 hours toward the completion of the M.Div. in Christian Ministry or 24 hours toward the M.A. in Theological Studies.

"Knowing that Southern has placed such an emphasis on the truth of God, the excellent teaching and learning process, the integrity of those who teach and those who learn, the stand Dr. Mohler has taken as the president of the institution in the society today instructing and defending Christian values, all of that is something we believe in as well," said Miguel Nunez, senior pastor of IBI and founding president of Wisdom & Integrity Ministries.

The seminary established the partnership when Mohler and his administrative staff visited IBI in February 2013 and heard from the institute's leadership about its theological training opportunities. Thirteen students from IBI are currently enrolled in undergraduate, graduate, or diploma programs at the Louisville campus.

"From the very beginning we were looking and praying for a Christian institution that shares the same Christian values with which we could make some kind of strategic alliance in order to improving the theological formation of pastors and leaders and expanding the gospel in our region," said Jose Mendoza, director of the Institute of Wisdom & Integrity, who noted that the majority of Latin American pastors have no theological preparation. "We believe that SBTS has the theological qualities and the vision to work together for the glory of God and the improvement of the evangelical church in Latin America."

In the Dec. 12, 2014, commencement exercises at Southern Seminary, IBI pastors Miguel Nunez and Luis Nunez were the first to receive degrees since the partnership began. The seminary awarded Miguel Nunez with his doctor of ministry degree, and Luis Nunez completed his M.Div. in Christian Ministry.

"I got a degree, but I got a special relationship with God, an intimacy during this period of my life, which is one of the highlights of my life," said Luis Nunez, associate pastor of worship at IBI and nephew of Miguel Nunez. "Southern helped me to embrace more seriously the purpose of our life, which is to preach the gospel, to do the Great Commission, and to do all things for the glory of God." —S. CRAIG SANDERS

The gospel mandate of racial reconciliation

By Jarvis Williams

Race divides this country. Racial division existed before the deaths of Trayvon Martin, Michael Brown, Eric Garner, and NYPD officers Wenjian Liu and Rafael Ramos. However, their deaths have exacerbated America's racial tensions, supported by the violent protests and the sharp rhetoric during the aftermath of their deaths. One of my greatest concerns about the current discussion of race as an evangelical is the failure of some within the evangelical movement to understand that the gospel mandates racial reconciliation.

Racial reconciliation is a gospel mandate because it is within and part of the gospel. God sent his Jewish Son, Jesus Christ, to reconcile Jews and Gentiles first to God and secondly to each other in order to fulfill his promise to bless the nations through his seed and the seed of David. I will support this claim with four truths derived mainly from Paul's letter to the Ephesians.

ETHNICITY AND RACE IN EPHESIANS

Race is a category for "otherness" in the Bible. This "otherness" can be broadly classified in Ephesians as Jew and Gentile (Eph 2:11). Ethno-racial division is a universal power that rules and reigns like an evil tyrant over all Jews and Gentiles because of the historic fall of Adam and Eve in the Garden of Eden (Gen 3-4; 11; Rom 5:12-6:23). Their transgression resulted in both a vertical and a horizontal curse for the entire cosmos (Gen 3-4). The vertical curse separated humans from God and the horizontal curse separated them and their offspring from each other, evident by Cain's murder of his brother Abel in Genesis 4. This murder represents the first racist act — hostility between humans because of sin — in the Bible. Yet, the Bible teaches that Jesus, the new Adam, died and resurrected from the dead to kill all forms of sin and to reverse Adam's vertical and horizontal curse over the entire cosmos (John 1:29; Rom 3:25; Gal 3:28; Col 1:19-22; Rev 21:1-22:5).

GOSPEL REASONS FOR ETHNO-RACIAL DIVISION

Paul calls the Ephesians "Gentiles in the flesh" (Eph 2:11). Gentiles were separated from the commonwealth of Israel prior to



their association with Christ, the Jewish Messiah. Ephesians 2:11 highlights that Gentiles did not have the sign of the Abrahamic covenant in their flesh (Gen 17:10-14). This sign eventually became part of the Mosaic Covenant (Lev 12:3). When the Ephesians were dead in transgressions and sins, they were without the Jewish Messiah because they were Gentiles (2:1-12). This passage affirms this interpretation with the words “without

GOD’S PROVISION FOR RACIAL RECONCILIATION

Paul asserts that Gentiles were brought near by God’s promises of salvation to Jews “by the blood of Christ Jesus” and offers a Christological reading of Isaiah 9:6, 52:7, and 57:19 (Eph 2:13-18). “Peace” in Ephesians 2:14 and the proclamation of peace to “those far off” and “to those near” in 2:17 link 2:13-18 with Isaiah. The proclamation of peace

the category is more complicated than some evangelicals are willing to admit. Gospel includes both entry language and maintenance language. Its entry language tells one how to enter into the believing community by faith: justification by faith in Christ alone (Rom 3:21-4:25; Gal 2:15-21). Its maintenance language tells one how to live in the power of the Spirit the reality of what God has done for him in Christ (Gal 5:16-6:10; Eph 2:11-6:20).

In Ephesians 2:11-22, Paul argues that the gospel includes the reconciliation of Jews and Gentiles into one new race. Paul calls this unification of all things in Christ the mystery, the word of truth, and the gospel of our salvation (Eph 1:9, 13). In Ephesians 3:2-8, Paul elaborates on this mystery as the stewardship of the grace of God given to Paul, which is the mystery of Christ revealed to Paul by the Spirit, and states explicitly that Jews and Gentiles are equal participants heirs of God’s promises of salvation by means of Jesus, the Jewish Messiah, through the gospel. That is, the mystery of the gospel is the racial reconciliation of Jews and Gentiles into a new race in Christ. The passage connects racial reconciliation to the gospel by stating that God graciously called Paul to proclaim to the Gentiles the inexpressible riches of Christ, which are the totality of what God has done in Christ to unify all things in him (Eph 1:3-3:21). This unification includes racial reconciliation. Thus, Paul states in no uncertain terms in Ephesians that racial reconciliation is actually within and part of the gospel, not an implication of the gospel and certainly not a social issue instead of a gospel issue. Therefore, the church of Jesus Christ must likewise pursue racial reconciliation with all kinds of “others” through the gospel, because racial reconciliation is a crucial part of the gospel of Jesus Christ. ➤

Jarvis Williams is associate professor of New Testament interpretation at Southern Seminary. He is the author of *One New Man: The Cross and Racial Reconciliation in Pauline Theology* (B&H Academic 2010).

Racial reconciliation is a gospel mandate because it is within and part of the gospel. God sent his Jewish Son, Jesus Christ, to reconcile Jews and Gentiles first to God and secondly to each other in order to fulfill his promise to bless the nations through his seed and the seed of David.

Christ,” “alienated from the commonwealth of Israel,” “strangers of the covenants of promises,” “without hope,” “and those living without God in the world.” “Gentiles” were separate from God’s promises of salvation to Israel, God’s covenant people (Rom 11:1-2), separated from access to God’s messianic promises given to Israel in the Old Testament (2 Sam 7:11-13), separated from God’s covenantal promises made to Abraham regarding land, seed, and a universal blessing (Gen 12:1-4; Eph 2:11-12), to David regarding a descendant to reign over his kingdom forever (2 Sam 7:12-17), and to Israel and Judah regarding a future restoration (Jer 31:31-34).

Ephesians 2:14-16 describes the law as a dividing wall, a fence, hostility, and a source of enmity between Jews and Gentiles. God’s covenantal promises anticipated the inclusion of the Gentiles (Gen 12:1-13; Isa 42:6-9), and Paul states in his letters that non-Christian Jews stumble over the message that Jesus is the Jewish Messiah (Rom 9:1-5; 9:30-10:13). However, the Jews at least had a natural ethno-racial connection as Jews with the Jewish Messiah (Gen 49:10; Ps 45:3-5), unlike Gentiles (Rom 2:14).

in Ephesians 2:17 is a reference to the proclamation of the gospel. In Isaiah 9:6, “peace” refers to the Jewish Messiah. In Isaiah 52:7 and 57:19, “peace” refers to the salvation that Yahweh promised to bring to Israel through the Jewish Messiah. According to Ephesians 2:13-16, the good news of the gospel is that the Jewish Messiah, Jesus, died so that he would put an end to the dividing wall of hostility between Jews and Gentiles, to reconcile Jews and Gentiles to God and to each other into one body through the cross, which made both groups into one dwelling place of God by the Spirit (Eph 2:18-22). And Jesus himself preached this gospel of peace and reconciliation to Jews near the promises and to Gentiles far away from those promises (Matt 15:21-28).

GOSPEL RACIAL RECONCILIATION IN EPHESIANS

The mystery of the gospel is an important theme in Ephesians. Paul defines this mystery as the unification of all things in Christ and “the gospel of your salvation” (Eph 1:10, 13). Evangelicals often narrowly define the gospel as entry language, such as justification by faith or repentance. But

John M. Perkins delivers the Julius B. Gay Lectures at Southern Seminary, Oct. 27, 2014.



Collaborative partnerships key to Southern Seminary's ethnic diversity efforts

By Matthew J. Hall

I don't think you realize how significant this is. I never thought this day would come." When a local pastor spoke those words to me, it took me by surprise.

We had just finished a full morning. The day had gone even better than any of us could have imagined, but I did not yet fully realize how important it was. Several months prior, the seminary had issued an invitation for John M. Perkins

to deliver the 2014 Julius B. Gay Lectures, Southern Seminary's oldest endowed lectureship. And on Oct. 27, 2014, Perkins, a living hero of the civil rights movement and courageous gospel preacher, had just concluded giving a stirring lecture followed by a panel discussion. It was just one day, but clearly the Lord was doing something in our midst, reminding us of some profoundly necessary truths.

WHY DIVERSITY MATTERS AT SOUTHERN SEMINARY

As noted elsewhere in this issue of *Southern Seminary Magazine*, ethnic diversity is a virtue of the kingdom of God that is wrapped up in the truths of the gospel. We understand, by God's own self-revelation, that he is building a people for himself from every nation, tribe, and tongue. We are given

an eschatological glimpse of this coming reality in the Bible — the eternal worship rendered to the risen Lamb will be one that comes from a diverse people. And yet our diversity is overshadowed by our common identity, even kinship, as reconciled sinners, now called sons and daughters. As those saved by the Christ, we are now brothers and sisters, even in our human diversity.

Diversity at Southern Seminary is thus a gospel issue. It's part of our calling to fulfill the Great Commission. It's part of testifying before a watching world, just as the Apostle Paul contended to the Ephesian church, that the dividing walls of hostility — those things that our flesh lifts up to try to exalt one community over another — are now torn down in Christ. At Southern Seminary, we've tried to keep this focus in mind and have taken on a number of concentrated efforts to grow in better reflecting these values of the kingdom of Christ.

SOUTHERN SERVES A GLOBAL AND DIVERSE CHURCH

As Southern Seminary seeks to fulfill its mission in the coming century, we will by necessity need to serve a more global and diverse church. Around here we have grown fond of saying that we are “serious about the gospel.” And it's true. We are committed to the centrality of the good news that transforms *everything*. We believe and confess that same apostolic message that the church has for two millennia — that the salvific events proclaimed in the gospel are the most important truths to be known. And we confess that those truths, centered on the saving work of Jesus Christ, must lay hold of us by faith.

But we also recognize that pursuing a diverse community of learning is a profoundly theological endeavor. We do not pursue ethnic and racial diversity merely because it is *en vogue* or because our accrediting agencies expect us to do so. We are committed to this kind of vision because it bears witness to the reconciling essence of the gospel and it reflects the character and values of a global and diverse church.

If Southern is going to be effective in reaching men and women from every nation, tribe, and tongue, we will need to continue our efforts to learn from others outside of our own cultural boundaries. And if we're going to be effective in serving local churches within an increasingly diverse and multicultural United States and a changing global landscape, it will be urgently essential that our seminary community reflect that diversity.

The key in all of this is collaborative partnerships, requiring us to acknowledge areas of weakness and failure, and to then ask our brothers and sisters to help us — to join hands with us in this effort that we might learn from one another and effectively steward the experiences, resources, and knowledge that we share. I am deeply encouraged that Southern Seminary is committed to this course.

Southern Seminary serves not only a national Southern Baptist Convention, but an increasingly global community of Baptists and like-minded evangelicals. We are committed to partnering with churches and institutes “on the ground” to deliver the best theological education possible to any minister called by God. Globalization has brought with it unique challenges, but it has also fostered networks of evangelicals who are able to collaborate like never before in a host of enterprises, including theological education.

PARTNERSHIPS AS THE PATH TOWARD DIVERSITY

But we recognize that these opportunities will be greatly reduced if we do not have collaborative partnerships with leaders and churches. That's why we are so thankful for friends in places as far-flung as Latin America, the Middle East, and East Asia. As we do, we are constantly testing and learning how we can better serve those called by God to vocational ministry, even in far-flung places very different from our own cultural context.

The word “partnership” is key here. We recognize that the faith delivered once for all to the saints is the only thing we have that can translate into any location, any

people, any culture. So Southern Seminary needs true partners — collaborative brothers and sisters in Christ — who we can join arms with for the sake of our common mission. This requires speaking *and* listening, teaching *and* learning. The path toward gospel-affirming, Christ-exalting diversity is one that requires these partnering relationships.

This is exactly what has begun to happen in Latin America, particularly through our work with the International Baptist Church (IBI) in Santo Domingo, the capital city of the Dominican Republic. This spring, Southern Seminary will partner with IBI and The Gospel Coalition to host an unprecedented conference in Orlando for Spanish-speaking pastors and leaders.

We are also making great strides in facilitating a variety of forums and events on campus to help us grow in these areas. In addition to Perkins' remarkable day on campus, we've partnered with 9Marks Ministries to host a conference for Spanish-speaking pastors and with the Kentucky Baptist Convention to host a large group of African-American pastors on campus for our Expositors Summit pre-conference. While events aren't the destination on this pathway toward fostering a more diverse community of theological learning, they are tremendous steps along the way.

GOD'S KINDNESS AND MERCY IN THE CALL TO DIVERSITY

Southern Seminary was founded by a cohort of visionary, gospel-focused, Bible-preaching theologians and pastors. Many of those same men were also slave owners embedded within a culture committed to racial hierarchy. That historical reality should humble us, but also prompt us to gratitude and hopefulness. We've come a long way and are making strides forward. That's all of God's mercy. It also makes us hopeful, recognizing that God is doing a great work among us as he brings men and women here as students, faculty, and staff from increasingly diverse backgrounds and ethnicities. ➤

Matthew J. Hall is vice president for academic services at Southern Seminary.

King and the kingdom

SOUTHERN SEMINARY'S STAND FOR JUSTICE

By Adam Winters

Inaugurated in 1895, the Julius Brown Gay Lectures are the oldest of Southern Seminary's endowed lectureships and have hosted significant visionaries throughout their history. Most notable among these speakers, however, is Martin Luther King Jr., who delivered his address, "The Church on the Frontier of Racial Tension," on April 19, 1961. Although the seminary's faculty committee had originally planned on the event being a panel discussion on desegregation developments across the American South, scheduling conflicts permitted the attendance of only King to bear the mantle of addressing the campus community on the faculty's requested topic.

Faithful to the faculty's request, King opened his lecture by recounting how African Americans had come to view themselves as people of equal worth and competence to their white brethren after enduring generations of slavery and segregation.

"The old order of segregation is passing away and the new order of freedom and equality is coming into being," King said, acknowledging that such a sweeping social change would not come about without pockets of resistance. "Since the church has a moral responsibility of being the moral guardian of society, then it cannot evade its responsibility in this very tense period of transition."

King suggested that the church ought to speak out against segregation as ungodly and to urge human hearts towards universal good will for all men. The evils of segregation and discrimination were an injustice to which all men of good will ought to be "as maladjusted as the prophet Amos, who in the midst of injustices of his day could cry out in words that echo across the centuries, 'Let justice run down like waters, and righteousness like a mighty stream.'" Following his stirring address before an estimated chapel attendance of 1,400, King also participated in a

question and answer period for about 500 appreciative students, attended a luncheon with the faculty, and later met with Louisville's mayor before departing the city.

King's invitation proved controversial given the existing racial tensions in both the Southern Baptist Convention and the country at large. Duke McCall's own speaking schedule prevented the seminary president from being on campus the day of King's lecture, but he spent the following months responding to questions and criticisms from Baptist pastors, laymen, and newspaper editors.

An audio recording of King's chapel address "The Church on the Frontier of Racial Tension" is available at <http://digital.library.sbts.edu/handle/10392/49>. ➤

Adam Winters is the archivist in the Boyce Centennial Library at Southern Seminary.





Global theological education and Southern Seminary

By M. David Sills

We often hear the rallying cry to reach the unreached, and that is an essential component of the Great Commission. Unfortunately, we have heard this challenge so exclusively, so often, and for so long that many today have adopted the mentality that missions equals reaching the unreached. To be sure, it does mean at least that, but it also means much more.

Jesus commanded us to go and make disciples of all people groups, and then teach them to obey all that he has commanded. That requires that we teach teachers and ensure that all peoples have a sound evangelical theological base that enables them to continue to pass on the faith once delivered to the saints. We do not have enough missionaries seeking to reach the unreached

with the gospel, but we have fewer still who are seeking to provide theological education in places where it is unavailable, in delivery styles that are understandable, to the men whom God is calling to plant and serve churches.

Globally, the availability of sound theological education is scarce. Many of the areas that have been responding to the gospel are abandoned much too quickly by missionaries eager to get to the next unreached group as quickly as possible. In addition, some who were formerly unreached have now heard the gospel, but are undisciplined and untaught for the very reasons that they were once unreached. They are often marginalized people groups of the lowest classes, unable to read and write, and often lack-

ing even an elementary education. Such people groups often speak a language other than the dominant language of the regions where they live, which precludes the possibility of attending schools.

The Highland Quichuas of Andean Ecuador were enslaved by the Spanish conquistadors in the 16th century and remained virtual slaves in the hacienda system until the 1960s and 1970s when land reform acts were passed. Even though they no longer belong to wealthy landowners, as impoverished Quichua speakers in a Spanish-speaking world, it is extremely difficult for most of them to obtain any education in the existing system.

Southern Seminary students found another situation that closely paralleled

the Quichua reality in the summer of 2014 along the Amazon River in Brazil. The Quilombolos escaped from slavery after centuries of Brazil’s history, made their way to the river, and established communities with their own unique culture, mixing together Brazilian and African worldviews and customs. Today, the Brazilian government is beginning to recognize these communities, granting them the land they live on along with rights of citizenship. Still, in a world of Portuguese-speaking, highly literate people, the Quilombolos are greatly disadvantaged with regards to education, deep discipleship, or pastoral training.

Traditional theological education programs cater to the highest literacy levels, requiring a high school diploma as a minimum requirement, and often a bachelor’s degree for matriculation. Many are located

in the capital cities or other major urban areas where professors live. For a student to relocate to the capital city, he must learn a job skill that will provide for his family, enroll his children in school, and have literacy level sufficient for the program. But upon graduation he and his family often find it difficult to return to the rural or jungle areas they left. The children do not remember that world, food, and customs, and grieve to think of leaving the only life they know. Moreover, if he remains in the city, the graduate will be able to teach at a school or serve a church that can provide him a salary and he can teach educated people at the level he learned in seminary.

To overcome this challenge, some missionaries have identified the brightest, most ambitious, and well-spoken young men and sent them to the city for education, reasoning that these men

can relocate easier than an entire family, can live more economically. But these missionaries overlooked the fact that in indigenous traditional cultures, an elder must be just that — an elder. Young men who have not married well, raised children, and shown their worth through community labor and wise decision-making would never be accepted as a leader. Indeed, many missionaries have sadly realized that although they had trained some men, they trained the wrong men.

There is no one-size-fits-all solution to employ in every case. Some students will learn better at a traditional seminary in a Western country and they will return home after graduation — indeed, hundreds have done so. Some have been well educated at seminaries in their own countries and serve Christ’s church with distinction.

This is why Southern Seminary has



MAPPING SOUTHERN SEMINARY’S INTERNATIONAL STUDENTS

While David Sills takes theological education to those around the world who would otherwise not be served, 657 international students have come to Southern Seminary in the last five years to prepare for ministry in their home countries. At least 62 nations are represented by these students, who are pursuing various degrees in Louisville, at extension centers, or online.

118 Canada

12 Mexico

6 Honduras

2 Guatemala

1 El Salvador

18 Dominican Republic

10 Haiti

6 Cuba

2 Bahama Islands

1 Antigua

1 Cayman Islands

1 Jamaica West Indies

1 Puerto Rico

1 Trinidad and Tobago

14 Brazil

10 Colombia

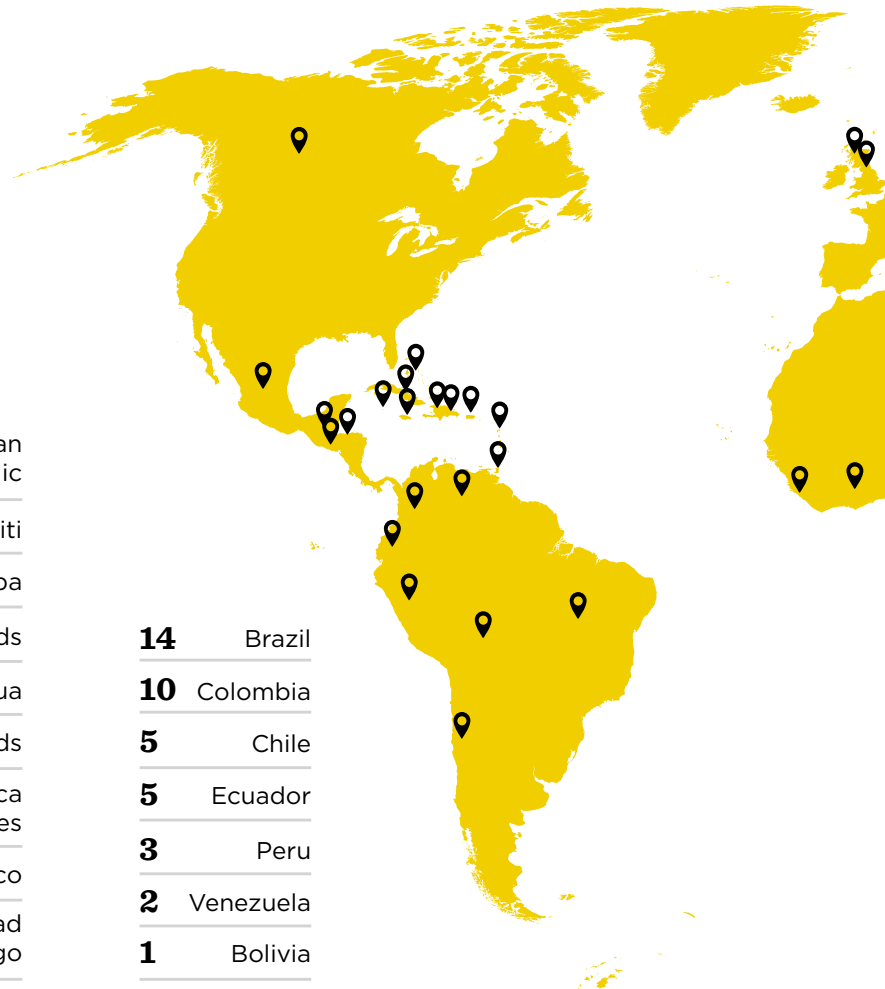
5 Chile

5 Ecuador

3 Peru

2 Venezuela

1 Bolivia



identified the needs of global theological education as a key area for the future. With the creation of the Global Strategic Initiatives department, which I have the privilege to direct, SBTS is able to partner with seminaries, missions agencies, missionaries, and national church leaders around the world. This initiative is unparalleled as a full faculty member is focusing on the needs of theological education in the global church while remaining on Southern's faculty.

My role directing Southern's Global Strategic Initiatives as well as serving as president of Reaching & Teaching International Ministries has created incredible opportunities for partnership around the world. Through this partnership we are able to identify the best path to the most culturally appropriate level of theological education possible in each context.

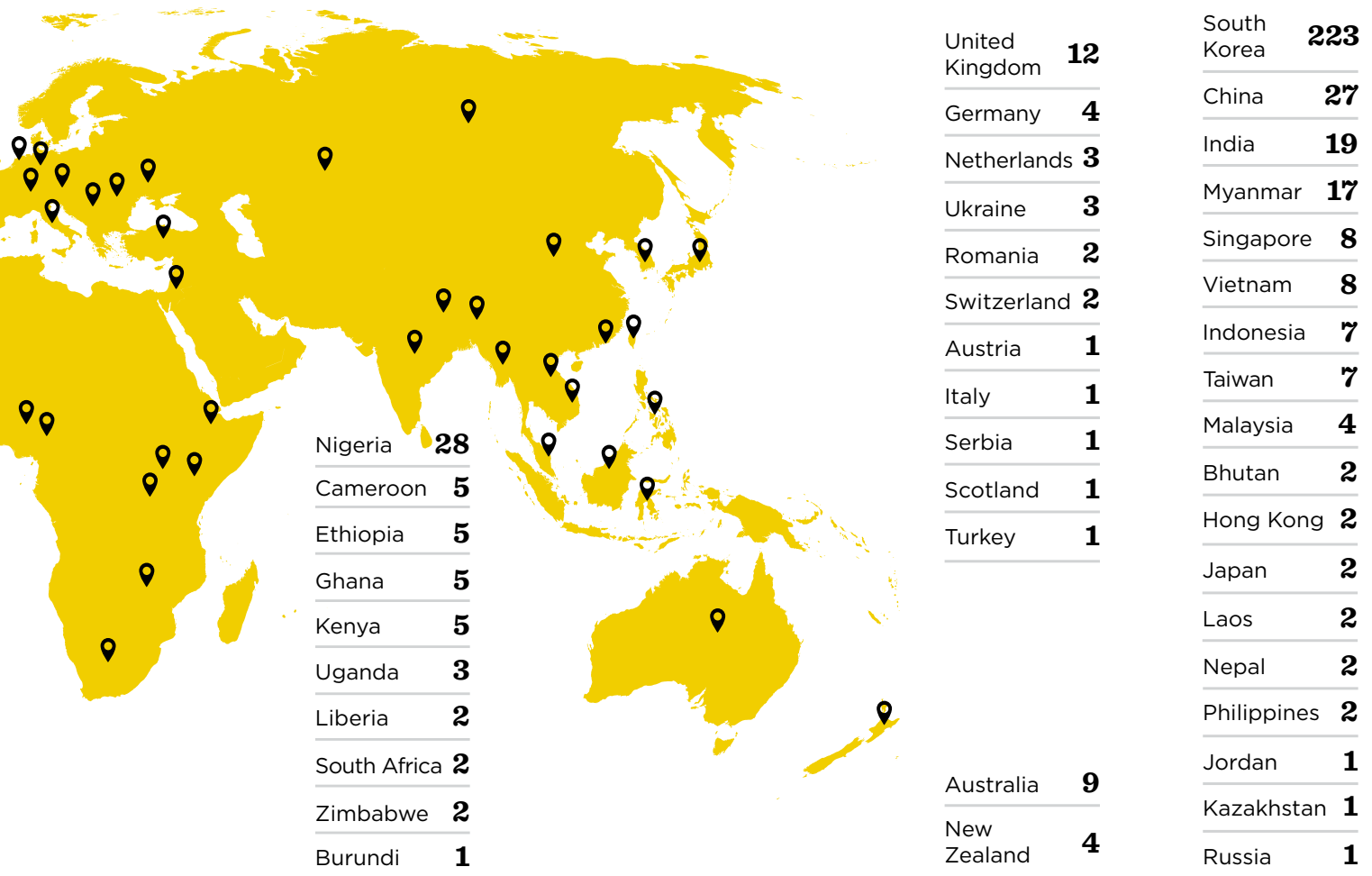
We then work to equip multiple delivery methods and partnership models to train Kingdom workers around the world.

It may help to think of the theological education need as a pyramid. At the very top are those whom God is calling some to obtain theological education at the highest level to enable them to be the next theologians and authors to serve the church in their culture contexts. Below that segment of needs on the pyramid are those who need training in pastoral training programs to interpret the Bible correctly and teach their people in churches of the cities. But perhaps the largest segment of those needing training is at the bottom of the pyramid; and this segment is at the bottom not only because they are the most numerous, but also because they are at the lowest rung of the academic ladder. They are predominantly preliterate,

oral-learners, who serve churches with very few resources. Non-formal education programs and mentoring are the best educational models to prepare these men.

Theological education is essential to prepare sound leaders of Christian churches and God will bless every effort to faithfully obey all of the Great Commission. Seminaries must seek to provide theological education and train at every level of the pyramid, seeking to teach all that God has entrusted to us, dispersing it in culturally appropriate ways, in diverse delivery styles, preparing all of God's people to lead all those who come behind us (2 Tim 2:2). ➔

M. David Sills is A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology and director of Global Strategic Initiatives at Southern Seminary.





Why I believe in the hard work of building multiethnic churches

By Kevin Smith

God has created all humanity in his image (Gen 1:27). Jesus Christ is redeeming a people — a church — composed of all “kinds” of people (Rom 1:16; Rev 7:9). The Holy Spirit gives life to people from diverse ethnic, cultural, and socio-economic backgrounds, people that were formerly dead in sin and far from God (John 3:1-17; Eph 2:11-22). This biblical truth, writ large across the metanarrative of Scripture, is why I’m willing to spend my life contributing to local congregations, Baptist associations and state conventions, and any Christ-followers I can influence, reflecting the

“unity of the Spirit” Paul exhorts us to pursue (Eph 4:3).

Before my current pastorate in a mostly white church willing to look like heaven, I planted a mostly black church in a rough neighborhood that was sponsored by a suburban white church, and subsequently pastored a traditional black church in which I introduced multiethnicity.

I am a Christ-follower in a particular context — the United States. The history of Christianity in this country parallels the broader society when it comes to interaction between persons

of different ethno-racial backgrounds, particularly black and white. Why is there something called a “Black Church?” Because of racism that forced newly emancipated freedmen to form their own churches in the 19th century. Why did Methodists, Baptists, and Presbyterians split along sectional lines in the 1840s? Because of disputes surrounding the issue of slavery. Why were there four historic Pentecostal denominations, instead of one movement? Because of racism in the early 20th century as some white Pentecostals struggled to follow a black leader.

This biblical and historical burden gives me the drive to pursue the work of building churches that reflect ethnic, cultural, and socio-economic diversity — in other words, churches that look like the communities in which they find themselves situated.

Why was Martin Luther King Jr. motivated to write his famous *Letter from a Birmingham Jail*? Because of white “Christian” indifference to the freedom struggle known as the Civil Rights Movement. In light of the previously cited biblical truth, this is horrible. Certainly, this history brings shame upon the church, shame before God and before humankind.

This biblical and historical burden gives me the drive to pursue the work of building churches that reflect ethnic, cultural, and socio-economic diversity — in other words, churches that look like the communities in which they find themselves situated. Make no mistake about it — it is hard work. For evidence of the difficulty and necessity of this work, one need look no further than the challenges of the early church, as all types of Jews and Gentiles began to be joined together as followers of “the Way” — the way of Jesus Christ. Nevertheless, the work is worth it. Without this work, Christianity in the United States is a three-fold joke. First, we undermine the very gospel we proclaim (John 17:21). Second, we continue to look like hypocrites to a secular world that has diverse athletic teams, military units, and cults. Third, we will lack the power that the Holy Spirit only grants to a united people.

What is this hard work? Generally, the challenges associated with congregations that reflect diversity fall into three categories: leadership, corporate worship, and community. These challenges can exist with new church plants or established churches seeking to transition the make-up of their congregation.

LEADERSHIP

The Bible tells the story of God redeem-

ing and calling a people unto himself, as they are forgiven of sin and reconciled to him by the death and resurrection of his Son, Jesus. You can describe the seasons of this story as the people under the leadership of Moses, then the judges, then David and subsequent kings, then the apostles of Jesus, then pastors as the movement spreads, and finally, in the new heaven, the church under the leadership of God, himself. Leaders exercise influence, authority, and decision-making ability. Leaders are also the products of environments, ethnic/cultural groups, and socio-economic classes. Also, leadership is exercised differently in different settings. For example, the “black preacher” has been an identifiable historical figure in the black community in a way that does not have a parallel among pastors that are white, Hispanic, or Asian. Thus, black folk that grew up with “Reverend Jones” faint the first time they hear their white counterparts call the pastor “Bob.” One key to multiethnicity is to acknowledge differences as differences without feeling the need to ascribe qualitative descriptors like “better/worse” or “good/bad.” However, these different understandings of leadership affect the development and effectiveness of leadership teams, and the exercise of that leadership among the broader congregation. One key question is always whether the leadership structure of a congregation is diverse — ethnically, culturally, and economically.

CORPORATE WORSHIP

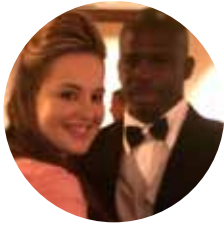
Let me quickly specify that this is not an issue of preference — like the “worship wars” associated with the church growth movement and the traditional-

contemporary service distinction that has characterized recent decades. No, this is a matter of “heart language and music” — a term ethnographers, anthropologists, and students of ethnodoxology can better describe. This is an extremely challenging feature in seeking to build a multi-ethnic congregation. It usually works out in one of three ways: first, some very gifted and creative congregations develop their own music and language of worship; second, some congregations are eclectic, acknowledging the different heart language in their congregation by incorporating that mosaic into their services; and third, some congregations are basically mono-ethnic in music and worship, even if the people sitting in their seats reflect some ethnic diversity. This is an area that requires hard work by musicians and artists, strong leadership by pastors and worship leaders, and selfless Christian love by members of congregations. I remember a well-known white pastor telling me how much he respects the love his black members have for the gospel — he said they “put up” with the singing in order to hear him preach. He was agonizing over it, and also acknowledging how much work would be required for anything to change.

COMMUNITY

Can you imagine the radical nature of Paul’s statement that Christ brings down the “wall of hostility” between Jew and Gentile? What a Savior! The clearest way to proclaim that reality to ourselves and the watching world around us is by developing deep relationships as brothers and sisters in Christ, despite the many and varied “places” from which we come. The congregations that follow Jesus as Lord must stun our society by reflecting the Spirit-created unity that will testify that Jesus is the Christ, sent by God (John 17:21). ➤

Kevin Smith is assistant professor of Christian preaching at Southern Seminary and teaching pastor at Highview Baptist Church in Louisville, Kentucky.



JIMMY BUTTS

M.Div.,
Billy Graham School (2017)

You were the first African-American to be ordained by First Baptist Church in Walton, Kentucky. How important is that to you? It is a manifestation of the gospel's work. I feel connected to the pioneers in African American history who were able to defy the odds and carve out a place in a context where they were formerly unwelcome. This is important for my family because my wife and I, as an interracial couple, embody the concept of racial reconciliation. Our marriage is a testament to the power of the gospel as much as my ordination at an all-white church.

What has your pastoral experience been like? While at FBC Walton I was able to preach and teach frequently. I was a part of the leadership when they went through an interim period with no senior pastor. Now I am serving by teaching a Sunday School class, scheduling fellowship events, and developing a Titus 2 discipleship ministry at Ninth Street Baptist Church in Covington, Kentucky.

What are your long-term ministry plans? My long-term ministry plan is to be a bivocational pastor and professor. I am an intern at the Jenkins Center for the Christian Understanding of Islam, and I want to obtain a Ph.D. in World Religions with an emphasis in African-American Islam.



HYO-GIL AND MIKYUNG KONG

M.Div., School of Theology (2017);
M.A., Billy Graham School (2016)

"My wife, Mikyung, and I are members of Clifton Baptist Church and work as resident assistants for the seminary's Springdale Apartments.

"After graduating, we plan to go back to the mission field to teach and preach the gospel to the lost. Before we were married, my wife and I both spent one year in India as intern missionaries and saw false teachers that did not teach the Bible accurately. Many missionaries we met also did not teach or preach the gospel of Jesus Christ. This strengthened our desire to study the Word of God rightly to be faithful missionaries who teach and preach the truth. Because of this, we began looking for a seminary that teaches biblical, gospel-centered truth, and by the grace of God, I discovered Southern Seminary.

"We believe that building churches that look like heaven means building God-centered churches that desire his glory. When we think about heaven, we always imagine the picture of Revelation 7:9-10, where those who are saved by God will worship Him forever and ever. Heaven is all about God and his glory.

"The main reason we came to Southern was to be trained for work overseas. During our time in South Asia, we realized that people needed to hear the true gospel and to be taught sound doctrine. Many people groups in this region have no access to the Bible or any information about Christ, so we hope to preach and teach the gospel to people in South Asia."



IVAN MESA

M.Div.,
School of Theology (2014)

Ivan Mesa came to know the Lord at 14 years old in a Hispanic Southern Baptist Church in Miami, Florida, where his youth pastor convinced him of the need for theological study and education. After college, he served at his church, preaching weekly to the youth and college students. He began listening to the podcasts and sermons of Southern Seminary President R. Albert Mohler Jr., also reading his blog and books. After attending a Preview Day, sitting in on classes, and meeting faculty members, Mesa was convinced he needed to attend Southern. Mesa graduated in December 2014 and earned the distinction of Most Outstanding Graduate. He is working on a Th.M. in Church History, focusing on a largely forgotten group of 16th century Spanish Protestants. He believes the Spanish-speaking church needs the same renewal of Reformed theology that recently grew in American evangelicalism.

For Mesa, ministry is currently a season of study and preparation, but he helps in the nursery at Clifton Baptist Church, serves the elements during the Lord's Supper, and preaches at nursing homes regularly. He also works for The Gospel Coalition as an editor, where he has conducted a series of interviews with Latin American pastors about the state of evangelical churches in their countries, the challenges and encouragements of ministry, and how others can pray for them. He plans to continue his research with the Ph.D. program in Church History.



Daniel Slavich: Cross-cultural reconciliation in South Florida

When a church is ethnically diverse, it is a preview of the throne room of heaven where every nation and language will be together worshiping the Lamb (Rev 7:9), according to Southern Seminary alumnus Daniel Slavich.

“God’s purpose in the gospel is the redemption of a multiethnic church,” Slavich said. “As much as God allows, our local churches should reflect this beautiful diversity.”

Slavich grew up in a predominantly white, non-denominational church in northern California, where he planned to stay for seminary. But he changed his mind after reading *God’s Lesser Glory* by Bruce A. Ware. When he learned Ware taught at Southern Seminary, he decided to move to Louisville, Ken-

tucky, to begin his M.Div. in Christian Ministry, and graduated from the seminary in 2008.

In March 2009, Slavich began serving as lead pastor of Pembroke Road Baptist Church in Miramar, Florida, located between Fort Lauderdale and Miami. Pembroke Road was a 50-year-old church in decline when Slavich arrived. The area around the church was “transitioning from an emerging white suburb to a lower-income minority community,” he said, and this affected the decline of the church.

Despite the drop in attendance and membership, the church embraced the growing diversity of the neighborhood. When Slavich arrived, the church

consisted of mostly senior adults, though “beautifully diverse, ethnically and culturally.” Since then, however, Pembroke Road has become even more cross-generational and multicultural. The church now has a separate Haitian congregation twice the size of its English-speaking counterpart, as well as Korean and Spanish congregations.

Slavich says God’s redemptive purpose should lead the church to be the most ethnically diverse organization in society.

“People hear good news of reconciliation, but they don’t see cross-cultural reconciliation in the family of God.”

However, he also noted some of the problems the church faces. The community at Pembroke Road suffers the breakdown of the family structures, and fatherlessness is rampant. Of the 100 children who attend the preschool on the church’s campus, approximately 80 have unmarried parents.

In response, Slavich and his wife, Laura, have worked to build relationships, model a godly marriage, and connect the older and younger generations of their church. In his preaching, Slavich purposefully addresses manhood and family life.

“We’re trying to connect with couples who have never seen a godly pattern of marriage,” Slavich said.

Slavich says he knows ministry in these situations is difficult but necessary and that conviction is the key. Churches must immerse themselves in a culture other than their own and build relationships, he said.

“A multiethnic, cross-cultural, inter-generational church displays the reconciling power of Jesus in a way the world can’t explain,” he said. “People scratch their heads when they see the puzzling power of the gospel gathering together old and young, black and white, urban and suburban folks to live together as a family in Christ.”

But to Slavich, this is a vision of the beautiful future where he will see the result of labor like his: all the nations and ethnicities crowded around the throne of God in worship. —PAUL BAITY

Boyce graduate changing lives one sermon and one sandwich at a time

The restaurant walls are covered with Scripture verses, a Bible and calendar with daily devotions sit on each table.

The sign outside the building says Barry's Cheese Steaks — a restaurant in Louisville, Kentucky — but the employees and managers leaving their stations to pray with customers indicate that you'll find more than a steaming hot sandwich at Barry's Cheese Steaks.

A middle-aged black man comes from the kitchen with a wide smile, and greets all the customers as he asks them about their food. Barry Washington, 51, introduces himself. He seems like a typi-

cal owner, but anyone who knows him understands that few people expected him to reach this point in his life.

Born in Pittsburgh, Pennsylvania, he was adopted by Clyde and Anita Washington when he was two days old. Washington's biological parents put him up for adoption because they were unable to raise a child. His mother was a 16-year-old prostitute, and his father was a pimp and drug dealer.

Washington's adopted parents raised him to know the Lord, but as he grew up, he rebelled against his parents' teaching.

When he dropped out of school in the

eighth grade, Washington began selling drugs and developed cocaine and heroin addictions by age 20. He grew tired of a life of crime, and attempted to improve his life.

"I moved up to Ypsilanti, Michigan, to turn my life around," Washington said. "I did good for a while, but then I got back into the same things. In 1986, I was sticking up drug dealers and I got jumped, stabbed 41 times, and left for dead."

Still living a life of crime, Washington spent the next eight years traveling between Pennsylvania and Michigan. He continued to use and sell drugs, and his





addictions worsened.

It was a week before Christmas 1995, when two men approached Washington.

“These two Nigerian men were witnessing to me and gave me \$2 to get something to eat,” Washington said. “I went back and thanked them and they invited me to their fellowship, and that night I got saved. Then it was like the Lord literally walked me right up out of the drug addiction.”

Even though Washington became a Christian, he still struggled because the streets were the only world he knew. Washington also felt the call to return to Michigan, but did not want to go.

“I battled in my mind with the Lord, thinking that’s where I almost got killed — why would I go back?” Washington asked. “But the Holy Spirit kept pressing that that’s where I was going.” So on Jan. 1, 1996, he moved back to Michigan.

While in Michigan, Washington began to learn how to read again and take his new faith seriously. He began to cook in restaurants and started attending the Tyndale Bible Institute, where he met Ron Horton and Ronald Author, both of whom became his mentors.

It was through this mentorship that Washington first heard about Boyce College. Author encouraged Washington to go to Boyce, despite his lack of education and age.

“The Lord blessed me to get my GED in 90 days,” Washington said. “So I came to Louisville and the highest grade I had

completed was the eighth grade, and I probably had the reading level of a fifth grader. But the Lord has been good to me, and I learned things quick.”

Washington graduated from Boyce with an associate degree in 2000 before earning his bachelor’s in 2011. In 2004, Washington planted Redeemed Christian Church in Louisville’s West End,

“We opened this place to give some of these young ones a chance to learn how to do something for themselves. ... The Lord has been good and faithful in providing an increase and seeing things grow.”

where he now pastors.

It was through the ministry of his church that Barry’s Cheese Steaks began as a way to keep kids from his community off the streets.

“We opened this place to give some of these young ones a chance to learn how to do something for themselves,” Washington said. “People think that everyone who comes from the West End is acting crazy, but we are going to show people that that’s not us.”

Even though the restaurant is a business, which Washington eventually wants to franchise, it is ultimately a ministry that strives to impact people through God’s Word. Washington trains the staff to be sensitive and willing to pray with people, and teaches

the staff to serve God through serving other people. Other ministry opportunities come through the Scripture that decorates the restaurant.

“We had a mother from Nigeria come in with five children who weren’t baptized and they were wanting to find out about baptism, and they ended up joining my church,” Washington said. “The Scriptures and devotions posted all over the restaurant opens the door for people to ask questions and many end up going to my church or other churches.”

The ministry also impacts the employees as well. Wayne Blakely Jr. met Washington when he was 11 years old and began attending his youth group.

“I started to go to Barry’s church when my dad began to work on Sundays,” Blakely said. “Then he opened a summer camp, and I worked there. I began as volunteer janitor and worked my way up to staff leader.”

Blakely said Washington did not just give him a job, but saved him from a life of crime.

“Barry changed my life because if he had not come around I would still be in the gangs,” Blakely said. “We are in the

West End and all I had seen growing up was killings and drug deals. So I was going to be out there as a drug dealer trying to get some easy money.”

Washington has seen the Lord bring him and his ministry through many hardships and provide during the darkest of circumstances. Now he is praying that this growth will continue to allow him to impact the West End, and all of Louisville with the gospel.

“The Lord has been good and faithful in providing an increase and seeing things grow,” Washington said. “But we have a strong desire to cross zip codes. We must lose this West End mentality, and show people that there are Christian businesses all over Louisville.”
—ROBERT CHAPMAN

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William and Diamond Smith support Southern to build ‘healthy’ churches

William Smith knows Southern Seminary prepares its students — and other Christians — well for gospel ministry, including himself. He knows firsthand that one way the seminary does this is through published resources and the solid, biblical teaching students receive inside and outside the classroom. Smith serves as an elder at Arlington Baptist Church in Arlington, Virginia, and used resources from the seminary’s monthly newsmagazine, *Towers*, for his first sermon at Arlington earlier in his ministry.

Smith, chief of staff to U.S. Rep. Gary Palmer (R-Ala.) in Washington, D.C., heard about Southern Seminary through a Foundation Board member in 2007 and began supporting the mission of the seminary soon after. For 12 years, he and his wife, Diamond, have lived and worked on Capitol Hill where Smith supervises Palmer’s congressional staff. He also previously worked for 10 years for Sen. Jeff Sessions (R-Ala.) as his chief counsel on the Senate’s Judiciary and Budget committees. Smith continues to serve both the country, church, and Southern Seminary.

“The reason my wife and I support Southern is because we believe in healthy churches and we want to see the gospel at the forefront of every church. This can only happen through sound teaching and we know Southern is dedicated to training pastors who will teach expositionally and truthfully from the Scriptures,” he said in a recent interview.

Smith believes he is called to give to Southern to ensure that pastors are trained biblically and that churches are not lacking in theologically trained ministers around the United States and the

world. When pastors are trained well theologically, the church and its ethnic diversity thrive, he says. And as the gospel “breaks down every [ethnic] barrier,” other barriers crumble, too.

“I think it is important to highlight to diverse groups that the Great Commission is not centered around one ethnic group, but one church, those who place their hope and trust in Christ,” he said. “With healthy churches, it is not about ethnicity, but about theology and how, though we are different, are all made in the image of Christ.”

Churches grow through sound teaching, he said, and Southern Seminary adequately prepares students to shepherd congregations through the Bible. Smith’s church does not use specific outreach devices to grow its ethnic diversity. Instead, “they don’t see ethnicity as an issue, but that they see a gospel-centered group of people, loving, caring for and serving each other. That, by God’s grace, has been our mission, and I pray that it will continue to be so.”

And like his church’s mission, Southern Seminary’s trains students for gospel ministry, which is why the Smiths say they support its students. He hopes students are encouraged by donors to continue their studies and go into the world to make disciples both overseas and across the pews.

“I hope students see our support as an encouragement and develop a clear understanding that if people will support them educationally, they will certainly sit in the pews and listen to sound teaching, so students after graduation should not be afraid to preach the Word in season and out of season.”

— RUTHANNE IRVIN



From the Foundation



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



Deployed to the world

In light of today's cultural upheaval, the work of Southern Seminary continues to be imperative for training ministers of the gospel for local churches here and abroad. Amid the cultural confusion, God is bringing students to Southern from around the world. These students are coming to Louisville, Kentucky, from South Korea, Nigeria, the Dominican Republic, England. Many more students plan on going to the nations after graduation. It is our job to train them well for faithful ministry as they fulfill the Great Commission to take the gospel to all peoples, whether they are across the street or across the ocean.

As students work through a new semester, the surrounding culture is in turmoil over racial issues, ethical questions, and war-torn countries, which is why it is important for men and women to learn how the church is to be the most ethnically diverse and compassionate part of society. The church's job is to evangelize the lost and make disciples, and this is done best when its

ministers are trained with a biblically-sound foundation.

Southern Seminary's gospel patrons, those who generously and faithfully support our work financially, help the seminary community learn how to build churches that look like heaven and

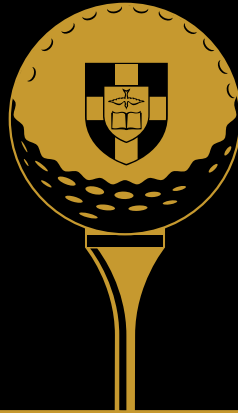
When I first arrived at Southern Seminary, I was struck by how our students come from so many countries around the world. They give up what is comfortable and familiar to study at Southern so they can return and minister well to those who do not know

With students who come from all over the world with little or no earthly possessions, we hope to provide an education that is theologically rich yet affordable for those willing to make that sacrifice.

accomplish the goal of making disciples. Donors like William and Diamond Smith help us achieve that goal as they support the seminary and minister in an ethnically diverse congregation outside Washington, D.C. With students who come from all over the world with little or no earthly possessions, we hope to provide an education that is theologically rich yet affordable for those willing to make that sacrifice.

Christ. This motivates me to do what I do. If God has called them, I see it as my job to help provide an affordable education so that they can go back to their countries with the necessary educational preparation to build healthy, ethnically diverse churches that glorify God. This is what Southern Seminary is about, and we hope you will join us in the advancement of the gospel into all the world.

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