SOUTHERN SEMINARY

Show yourself a man
Writing in the very first year of the 20th century, William Byron Forbush warned America that it faced a crisis he called “the boy problem.” Forbush warned that a generation of young males, then still in boyhood, would soon enter the life of the nation without the necessary civilizing influences, discipline and character. He called for immediate action and directed national attention to the problem.

In his influential book, *The Boy Problem*, Forbush offered a plan for recovering America’s adolescent boys. He called for fathers to play a more direct role in the raising of their sons, for schools to give attention to the particular needs of boys and for the formation and support of organizations that would take boys off the streets and offer moral and spiritual formation.

The “boy problem” as observed by Forbush looks almost quaint by today’s standards. In the year 2005, America faces a far greater crisis in a generation of boys and young men who have been unfathered, untutored, undisciplined, and ultimately unleashed on society.

Terrence O. Moore offers a fascinating view into the world of contemporary boyhood in his essay, “Wimps and Barbarians: The Sons of Murphy Brown.” Moore begins and ends by remembering “Avery,” the fictional son of Murphy Brown, played by Candice Bergen on prime time television. Murphy Brown’s son — infamously born out of wedlock — became a major issue of nationwide controversy when Vice President Dan Quayle made the child a focus of national concern when he charged that Murphy Brown and her son represented a breakdown of family values and stability.

Taking his cue from the television program, Moore realized that Avery would now be a teenager. Although Avery was a fictional boy, Moore sees Avery’s generation on a daily basis. “As a Marine, college professor, and now principal of a K-12 charter school,” Moore relates, “I have deliberately tried to figure out whether the nation through its most important institutions of moral instruction — its families and schools — is turning boys into responsible young men.” Moore answers the question in the negative and argues that adolescent boys and young men are now divided between “barbarians” who represent crude, antisocial and uncivilized character, and “wimps,” who are described as “whiny, incapable of making decisions, and in general of ‘acting like men.’”

Manhood, Moore explains, “is not simply a matter of being male and reaching a certain age. These are acts of nature; manhood is a sustained act of character.”

Where are today’s barbarians? Moore locates them at the local shopping mall, wandering about in packs, recognizable by their sloppy dress, their lack of linguistic ability, their crudeness of manners and their treatment of women.

At the other extreme, the wimps lack all manly conviction and character. Robbed of ambition, moral formation and courage, wimps “make worthless watchdogs.”

With respect to women, barbarians demonstrate a crudeness, profanity, and violence that treats women merely as sex objects for male pleasure. Wimps, on the other hand, look to women for emotional support, consider girlfriends to be conversation partners and look to women for pity.

Moore goes right to the heart of the problem in raising boys. A regime of permissive parenting has led to soft discipline that produces soft boys who grow to become soft men. Parents are now afraid to discipline and seem to be more concerned with the development of an artificial “self-esteem” in their boys.

Moore dismisses this new, softer form of discipline, pointing out that it does not work and only leads to mutual frustration. When all else fails, the medical specialist will show up to prescribe Ritalin.

Moore recognizes that the process of making a man out of a boy is not easy. Discipline stands at the center of a boy’s moral formation, and is best handled by his father who, after all, should remember what was necessary for his own successful emergence into manhood. “The old form of discipline was quick, direct, clear-cut, and effective. The new non-punitive discipline is time-consuming, indirect, muddled, and ineffective.” A boy who never feels shame for his wrongdoing and never fears punishment learns that bad behavior brings no consequences and that his own failure of character is someone else’s fault.

Moore’s essay is a refreshing change of pace from the pabulum routinely handed out to parents by the cultural elite, the educators and the so-called “experts.” We should rightly fear a future in which young men grow into physical maturity only to show themselves as either barbarians or wimps. Unless this pattern is reversed, we face a future dominated by males who never grow up to be men.

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The Southern Seminary Magazine (The TIE) (ISSN 0040-7232) is published four times a year by The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280, 1-800-626-5525.

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Winter 2005. Vol. 73, No. 3. Copyright © 2005 The Southern Baptist Theological Seminary. Periodical postage paid at Louisville, KY. Postmaster: Send address changes to: Public Relations, 2825 Lexington Road, Louisville, KY 40280, or e-mail us at publicrelations@sbts.edu.
Most definitions and descriptions of biblical Christian manhood tend to major on the Christian and minor on the manhood. Once when I was in college, a group of us young men attempted to list characteristics of a biblical man. One by one we called out characteristics like love, joy, peace and patience. The problem was that the young women were in the room next to us listing the same characteristics of a biblical woman. But are there not specific, differing ways in which men and women will live out the Christian life? Are there not certain ways in which I am going to instruct my sons, that I will not do with my daughters? There are no generic people. There are men, and there are women. Consequently there are no generic Christian people. There are Christian men, and there are Christian women.
The Bible, when giving specific instruction and admonition to men, usually does so within three key categories: leading, providing and protecting. In other words, biblical masculinity involves a heart that is inclined to obey God within this particular context of leadership, provision and protection. This may take place predominantly as husbands and fathers, but still should be cultivated, encouraged and instilled in boys as they mature into manhood.

While most passages that deal explicitly with gender-related issues occur in the context of marriage, 1 Kings 2:1-9 involves some of the last spoken words from a father to his son. David informs Solomon that death is near and he wants to give him some final instruction. The instruction begins with an all-encompassing admonition that Solomon should show himself a man. In other words, he should demonstrate his manhood. He should do things that men are supposed to do. Just imagine, a dying father (King David, no less) tells his son to be a man and then goes on to elaborate on that instruction. This is priceless, and it gives a glimpse into David's understanding of what it means to be a man after God's own heart.

The character of manhood

First, David makes Solomon understand that manhood involves certain character. This means he is to demonstrate strength. The instruction is to “be strong.” This is not an individualistic, “pull yourself up by your bootstraps” type of strength. It is directly connected to Solomon's resolve to obey God. Solomon is required to “keep the charge of the Lord your God, walking in His ways and keeping His statutes, His commandments, His rules and His testimonies, as it is written in the law of Moses . . .” (v. 3) David is reminding Solomon that God has spoken with regard to how one is to act and live. This is specifically concerning the laws of Moses. It includes not only the Ten Commandments and other instruction, but it involves the teaching about kings in Deuteronomy 17. A king was not supposed to “acquire many horses for himself” (Deut 17:16) or to “acquire many wives;” nor was he to amass “excess silver and gold” (Deut 17:17). In other words, David is simply telling Solomon to develop godly character and obey what God has said. A man of God must not only know what God has said, but must incline his heart to do it.

David connects all of this to the covenant God made with him in 2 Samuel 7:12-16. God is going to establish the throne of his kingdom forever and David understands this covenant to be contingent upon the obedience of his offspring. While we now know that God alone can keep this covenant, David is underscoring for his son that manhood requires obedience to the one true and living God.

The context of manhood

While manhood requires obedience to God, there is a particular context in which this will be worked out. In other words, the way in which Solomon is to work out his commitment to God will be particularly masculine. It is going to be in the context of leading, providing and protecting. In verses 5-9 Joab's unlawful killing of two of David's commanders is going to require a response from Solomon that involves avenging this act. Solomon is also going to have to protect and provide for the sons of Barzillai since they took care of David when he was running for Absalom. Finally, he is instructed to arrange a bloody death for Shimei.

Imagine David giving these last words to a daughter. He may very well have included the first part of the instruction (obey the commands of God) but this second part would look very different. David's instruction has a particularly masculine context to it. Most of us know this intuitively. When there is a noise outside at night, I do not nudge my wife and say, “Honey, you go see what it is.” Further, most of us would ridicule a man who did something like this. Biblical manhood is lived out in a particular manner, a manner that means while it has the same moral and spiritual constraints of biblical womanhood, it will many times look very different in its expression since it is seen most clearly in the role of leader, provider and protector.
The content of manhood

But what does this actually look like? How is a man, particularly in his home, supposed to express his masculinity as the leader? As a suggestion, I am proposing nine areas where the husband should lead out in the home:

Vision: This is where we are going

The leader in the home is the primary keeper of the vision. Developing the vision is to be done in consensus with your wife (and children if they are of the age to give meaningful input), but it is to be initiated by you. This is the big picture of what priorities your family should have, what you want your family to look like (we want our sons to be biblically masculine, and we want our daughters to be biblically feminine), what kind of home environment you want (honor God, encourage one another, no rivalries, etc.). So you sit down and ask, what do we want this thing to look like 10-15 years from now?

Direction: This is how we get there

Here is where you map out the details of the vision. These are the daily, weekly and monthly steps you are going to take in order to bring about the vision you have already agreed upon. For instance, my wife and I have a weekly date night and I take my children out individually two times per month. We go camping four times per year. I take my boys on hunting trips each year. You get the point. If you have a good vision, but no direction, it will not work. You may want your sons to learn how to play baseball (vision) but if you never throw a ball with them (direction) they will not learn. You do not need to produce a 50-page document but you do need to agree on some of the basic steps.

Instruction: Let me show you how

There are dozens of times each week when “Go ask your mother” is not going to be an adequate response to the inquiries of your children, at least not if you want to be a good leader in your home. On a regular basis, I rehearse dozens of possible scenarios with my children. What happens if someone says this to you? What will you do? What happens if someone is bothering your sister? Frankly, it is inspiring for my children to get this kind of authoritative instruction from their dad. I am not asking them to go out alone; I am teaching them exactly what to do.

Imitation: Watch me

This is the heart of leadership isn’t it? There is no room for the old “Do what I say and not what I do.” This is failed leadership. What we want are inspiring examples and clear demonstrations of proper living before God. I frequently tell my children, “If I say it, you can say it. If I don’t say it, you don’t say it.” This gives me remarkable consciousness of my own speech, and it inspires my children that proper speech can be achieved. What happens if I say the wrong words? Then I demonstrate something else for my children: the apology. “I am sorry I said that. It was not appropriate. Will you forgive me?” Many men think they should never apologize to their children for moments of sin and failure (for fear it demonstrates weakness), but this only hardens the heart of a child (and a wife for that matter) toward their father (husband). A good leader says with the Apostle Paul, “Follow me inasmuch as I follow Christ.” This means making restitution for the times when you sin and fail. Hardly anything can be more powerful in the life of your family.

Inspiration: Isn’t this great (group)

As the leader in the home, you are responsible for the morale of the group. You must regularly instill in the members of your family that this is one great clan. Who else, outside of your home, is going to do this? Let’s face it, there is not a constant state of euphoria in the home, but there should be a constant reminder from the leader that he thinks this thing is great.

Affirmation: You’re doing great (individual)

Everyone needs affirmation, and they need it from the one who is leading them. The greatest leaders in the world are those who know how to encourage and inspire. The leader is responsible for overall morale and the key to this is individual encouragement. You must regularly pull your children aside and say, “I’m proud of you. You’re doing great. I’m thrilled to be your dad, etc.” This is doubly important for your wife. In a culture that is constantly pushing children away from their fathers...
and wives away from their husbands, the impact of affirmation is amazing and powerful.

**Evaluation: How are we doing?**

This is the hardest one. Men do not like to self-evaluate because we tend to think much more highly of ourselves than we ought. But the leader must regularly lift his head up, look around and see if this thing is going where it should. This is one of the true burdens of leadership and you must bear it. Sometimes it is the recognition that our schedules have gotten a little out of control and we must restructure our time. Sometimes we realize we have spoken harshly to one another, or have otherwise not communicated in the best way and we need to clear the air. It is certainly not always negative and most of the time we talk about good things. Regardless, this must be done regularly.

**Correction: Let’s make a change**

Evaluation is no good unless you agree on a plan to make the needed corrections. There is not much else to say here, but , you must initiate this process. It is a necessary part of good leadership.

**Protection and provision: I’ll take care of you**

This is the overarching sentiment of men leading in the home. This sentiment is expressed with great humility and with the full knowledge that no man can protect his family from every possible harm. It is done with the intention of communicating that, “I will never leave you. I will spend my last drop of energy and love and life taking care of you, and I can be counted on by God’s grace.”

I realize that fathers die, that husbands lose their jobs and have no work and that tragedy comes into the lives of children (like cancer and other illnesses) which no father can protect against. But there is still some sense in which a man should communicate this general principle to his wife and children. Even in these tragedies and difficulties, a man can exercise his protection and provision by modeling his own dependence upon the Lord and can protect his home from bitterness, ill feelings toward the Lord, etc.

**The Christ-likeness of manhood**

One of the key results of this passage is that through King Solomon’s failure to “show himself a man,” it directs the reader to Christ who is the perfect King who demonstrated perfect manhood. Just a few chapters later in 1 Kings 9-11 the reader finds that Solomon has violated nearly every command Moses gave to kings in Deuteronomy 17. He marries outside of the faith and has to accommodate other worship practices (1 Kgs 9:24). He amassed horses and chariots for himself (10:26), and he acquired for himself excess silver and gold (10:21-22). He married many women (11:1-3) and consequently, as Moses had warned, his heart was turned away toward other gods, and he was not completely devoted to the Lord God of his father David (11:4-8).

It should be impossible to read this passage without thinking of the perfections of Christ in contrast to the failures of Solomon. This passage should bring to mind the temptations of the Lord Jesus and his resistance to depending upon bread instead of God, putting God to the test and trading riches and honor for allegiance to God. He perfectly manifested a balance of masculine compassion and provision with the woman at the well and the woman caught in adultery and masculine righteous protective anger in denouncing the Pharisees and Sadducees and cleansing the temple. He set his face like a flint toward the cross and, in spite of the abandonment of His disciples and their failure of nerve, He persevered to His death and victorious resurrection. In other words, biblical manhood is modeled after the Lord Jesus.

**The cultivation of manhood**

One should not overlook the fact that the characteristics of biblical masculinity can and should be cultivated. It is easy to recall at this point David’s own life experiences. When standing before Saul in 1 Samuel 17:34-36 trying to convince him that he should be allowed to go out and fight Goliath, David brings up past experiences that have impacted his ability to take on this current fight. He has already killed a lion and a bear, and Goliath will be like them. Note also, this is not a self-reliant vision of masculinity, since he clearly understands that ultimately God delivered him from the mouth of the lion and the bear (1 Sam 17:37).

God gives all of us opportunities each day to resist passivity and develop biblically masculine characteristics. Each of the challenges men face should be viewed as instruments in God’s hands that will help shape us as biblical men. These opportunities should be viewed with the same understanding exhibited by David. We must acknowledge that it is God who delivers and protects and cultivates. With that in mind, here are some ways men can, on a daily basis, cultivate masculine characteristics under the lordship of Christ:
Do the hardest task first
Attacking your hardest task of the day without delay will build your resistance to passivity. Waiting until the end of the day only reinforces your sinful tendencies toward passivity.

Make the hard phone call first
While this is similar to the first suggestion, it deals more with passivity within interpersonal relationships. Some men are willing to do the hard task first, but avoid difficult situations involving other people.

Run to the battle
One only needs to consider the life of the Apostle Paul to see that conflict is a regular feature of the Christian life. Men who think all conflict should be avoided, or who refuse to engage with those who would harm the body of Christ or their family, not only model passivity but fail in the area of protection.

Do you work now as opposed to later
From term papers to tax filing, the man who is cultivating biblical masculinity will not allow these things to rule him. He will exercise dominion over them by doing them in a timely manner.

Keep your domain in order
While most of us on occasion have a messy desk or car trunk, a life that is characterized by disorder is evidence of passivity. Your home, dorm room, garage, office and car should bear the mark of your masculinity as you subdue it and keep it in order.

Kill a bear or a lion
In other words, do something that is a challenge for you. It may actually be to kill a bear or a lion, but it may be a health challenge like running a triathlon or a marathon. It may be something as basic as riding a roller coaster or as edgy as snorkeling with sharks. It may involve debating the atheist at work or starting a Bible study at home. It may mean you need to finally share the gospel with your lost friend or deal with a family conflict that you have allowed to go on for too long.

Mind you, these activities do not constitute manhood. But, as you consider your own challenges and interests, they can help to cultivate a sense of willingness to reject passivity and embrace the characteristics of biblical manhood to lead, provide and protect.

Don't wait for some endorsement from the world and don't embrace the feminized version of manhood espoused by our culture. Hear the words of a father to a son and “show yourself a man.”

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When does a boy become a man?
That interesting question was recently posed to me, and it raises some of the most important issues facing Christians today. While the world seems increasingly confused about matters as basic as what it means to be male and female, Christians are called to frame our arguments in distinctively biblical terms.
All around us, cultural developments and media messages communicate a fog of confusion over questions of gender. In reality, these issues lie right along the fault lines of today’s culture war and its most controversial points of debate. For many years, this society has been experimenting with the most fundamental realities of human existence. The essence of what it means to be male or female has been routinely discounted by a society infatuated with unlimited self-expression and assertions of personal autonomy.

Women are now joined by men, who complain that traditional expectations about gender roles are oppressive, limiting and intolerant. An entire generation of young women is trying to find a way to genuine womanhood against the tidal force of ideological feminism. Similarly, boys and young men are desperately looking for models of manhood and answers to their urgent questions of male identity, male responsibility and male roles.

Christians understand that God created human beings as male and female — for His glory and for our good. The differences between the sexes are not matters of evolutionary accident, but are clear indications of God’s sublime and perfect design for human happiness. As followers of Christ, we understand that it is our responsibility to embrace, affirm and fulfill the roles and responsibilities God has given us.

In the context of this confusion, boys are especially vulnerable. The feminization of society, mixed with confusing cultural signals, has led many boys and young men to be uncertain and unaware of their masculinity and proper role. In a desperate search for a secure male identity, some are attracted to gross distortions. Some embrace a brutalized and arrogant posture while others retreat into insecure manhood, never understanding a man’s responsibility to lead.

We now face the phenomenon of perpetual boyhood on the part of many males. Refusing to grow up, these young men function as boys well into their 20s — some even into their 30s and beyond. An extended male adolescence marks the lifestyles, expectations and behavior of far too many young males, whose masculine identity is embraced awkwardly, if at all.

**When does a boy become a man? The answer to this must go far beyond biology and chronological age. As defined in the Bible, manhood is a functional reality, demonstrated in a man’s fulfillment of responsibility and leadership.**

With this in mind, let me suggest 13 marks of biblical manhood. The achievement of these vital qualities marks the emergence of a man who will demonstrate true biblical masculinity.

1. **Spiritual maturity sufficient to lead a wife and children**

   The Bible is clear about a man’s responsibility to exercise spiritual maturity and spiritual leadership. Of course, this spiritual maturity takes time to develop, and it is a gift of the Holy Spirit working within the life of the believer.

   The disciplines of the Christian life, including prayer and serious Bible study, are among the means God uses to mold a boy into a man and to bring spiritual maturity into the life of one who is charged to lead a wife and family. This spiritual leadership is central to the Christian vision of marriage and family life. A man’s spiritual leadership is not a matter of dictatorial power, but of firm and credible spiritual leadership and influence. A man must be ready to lead his wife and his children in a way that will honor God, demonstrate godliness, inculcate Christian character and lead his family to desire Christ and to seek God’s glory. Spiritual maturity is a mark of true Christian manhood, and a spiritually immature man is, in at least this crucial sense, spiritually just a boy.

2. **Personal maturity sufficient to be a responsible husband and father**

   Christians often speak of raising boys to be men. In the face of today’s cultural onslaught, this is an important goal. However, it is just not enough. Biblical manhood is always defined in terms of functions, roles and responsibilities.

   True masculinity is not a matter of exhibiting supposedly masculine characteristics devoid of the context of responsibility. In the Bible, a man is called to fulfill his role as husband and father. Unless granted the gift of celibacy for Gospel service, the Christian boy is to aim for marriage and fatherhood. This is assuredly a counter-cultural assertion, but the role of husband and father is central to manhood. Boys must be raised to see themselves as future husbands and fathers. They must be taught what to look for in a godly wife and how to fulfill all of the responsibilities that Scripture invests in a husband and father.

   Marriage is unparalleled in its effect on men, as it channels their energies and directs their responsibilities to the
devoted covenant of marriage and the grace-filled civilization of the family. Boys must be taught what it means to be a husband, how to respect and honor marriage, and how to earn the respect and confidence of a wife.

Similarly, boys must be taught about the responsibilities of fatherhood. Christians must reverse generations of inattention by speaking directly and clearly to boys about their future responsibilities, including the care, training, education, protection and discipline of children. They must aspire to be the kind of man a Christian woman would gladly marry and children will trust, respect and obey.

**3 Economic maturity sufficient to hold an adult job and handle money**

Advertisers and marketers know where to aim their messages — directly at adolescent boys and young men. This particular segment of the population is inordinately attracted to material goods, popular entertainment, sporting events and other consumer options. The portrait of young manhood made popular in the media and presented as normal through entertainment is characterized by economic carelessness, self-centeredness and laziness.

A real man knows how to hold a job, handle money with responsibility and take care of the needs of his wife and family. A failure to develop economic maturity means that young men often float from job to job and take years to “find themselves” in terms of career and vocation.

Once again, an extended adolescence marks a huge segment of today’s young male population. A boy must be taught how to work, how to save, how to invest and how to spend money with care. He must be taught to respect labor and to feel the satisfaction that comes from a job well done and a dollar honestly earned. Too many boys are coddled and entertained, demonstrating a laziness that will be highly detrimental to their future prospects as husband and father. Slothfulness, laziness and economic carelessness are marks of immaturity.

A real man knows how to earn, manage and respect money. A Christian man understands the danger that comes from the love of money and fulfills his responsibility as a Christian steward.

**4 Physical maturity sufficient to work and protect a family**

Unless afflicted by injury or illness, a boy should develop the physical maturity that, by stature and strength, marks recognizable manhood.

Of course, men come in many sizes and demonstrate different levels of physical strength, but common to all men is a maturity, through which a man demonstrates his masculinity by movement, confidence and strength. A man must be ready to put his physical strength on the line to protect his wife and children and to fulfill his God-assigned tasks. A boy must be taught to channel his developing strength and emerging size into a self-consciousness of responsibility, recognizing that adult strength is to be combined with adult responsibility and true maturity.

**5 Sexual maturity sufficient to marry and fulfill God’s purposes**

As a boy develops into a man, he becomes aware of the sexual powers God has put within him. In an age saturated with distorted sexuality, bombarded with sexual stimulation and confused by unbridled sexual passion, boys must be taught to discipline their sexual energies into anticipation of marriage.

Even as the society celebrates sex in every form and at every age, the true Christian man practices sexual integrity, avoiding pornography, fornication, all forms of sexual promiscuity and corruption. He understands the danger of lust, but rejoices in the sexual capacity and reproductive power God has put within him, committing himself to find a wife, and to earn her love, trust, and admiration — and eventually to win her hand in marriage.

Boys must be taught to respect this incredible gift and to protect this gift until, within the context of holy marriage, they are able to fulfill this gift, love their wives and look to God’s gift of children.

Male sexuality separated from the context and integrity of marriage is an explosive and dangerous reality. The boy must understand, even as he travels through the road of puberty and an awakened sexuality, that he is accountable to God for his stewardship of this great gift.

**6 Moral maturity sufficient to lead as example of righteousness**

Stereotypical behavior on the part of young males is, in the main, marked by recklessness, irresponsibility and worse. As a boy grows into manhood, he must develop moral maturity as he aspires to righteousness, learning to think like a Christian, act like a Christian and show others how to do the same.

The Christian man is to be an example to others, teaching by both precept and example. Of course, this requires the exercise of responsible moral reasoning. Boys will not learn this on their own. They must be taught. True moral education begins with a clear understanding of moral standards, but must move to the higher level of moral reasoning by which a young man learns how biblical principles are translated...
into godly living and how the moral challenges of his day must be met with the truths revealed in God’s inerrant and infallible Word.

Biblical manhood does not develop in a vacuum. A boy’s most important teacher is his dad, and one of a father’s chief responsibilities is to instruct and inspire his son into true manhood.

Ethical maturity sufficient to make responsible decisions

To be a man is to make decisions.

One of the most fundamental tasks of leadership is decision-making. The indecisiveness of so many contemporary males is evidence of a stunted manhood. Of course, a man does not rush to a decision without thought, consideration or care, but a man does put himself on the line in making a decision — and making it stick. This requires an extension of moral responsibility into mature ethical decision-making that brings glory to God, is faithful to God’s Word and is open to moral scrutiny.

Parents often leave their sons unprepared for this role by making decisions for them and by failing to teach boys how to think and reason in responsible terms, how to weigh evidence and think clearly, and how to prioritize values according to a biblical standard. A real man knows how to make a decision and live with its consequences — even if that means that he must later acknowledge that he has learned by making a bad decision, and then by making the appropriate correction.

Worldview maturity sufficient to understand what is really important

An inversion of values marks our postmodern age, and the predicament of modern manhood is made all the more perplexing by the fact that many men lack the capacity of consistent worldview thinking. For the Christian, this is doubly tragic, for our Christian discipleship must be demonstrated in the development of a Christian mind.

The Christian man must understand how to interpret and evaluate issues across the spectrum of politics, economics, morality, entertainment, education and a seemingly endless list of other fields. The absence of consistent biblical worldview thinking is a key mark of spiritual immaturity. A boy must be taught how to translate Christian truth into genuine Christian thinking. He must learn how to defend biblical truth before his peers and in the public square, and he must acquire the ability to extend Christian thinking, based on biblical principles, to every arena of life.

Relational maturity sufficient to understand and respect others.

Psychologists now talk of “emotional intelligence,” or EQ, as a major factor in personal development. While the world has given much attention to IQ, EQ is just as important. Individuals who lack the ability to relate to others are destined to fail at some of life’s most significant challenges and will not fulfill some of their most important responsibilities and roles.

By nature, many boys are inwardly directed. While girls learn how to read emotional signals and connect, many boys lack the capacity to do so and seemingly fail to understand the absence of these skills. While a man is to demonstrate emotional strength, constancy and steadfastness, he must be able to relate to his wife, his children, his peers, his colleagues and a host of others in a way that demonstrates respect, understanding and appropriate empathy.

This will not be learned by playing video games and by entering into the privatized world experienced by many male adolescents. Parents — especially fathers — must draw their sons out of inwardness, and demonstrate what it means to relate to others as a man and as a Christian.

Social maturity sufficient to make a contribution to society

While the arena of the home is an essential and inescapable focus of a man’s responsibility, he is also called out of the home into the workplace and the larger world as a witness and as one who will make a contribution to the common good.

God has created human beings as social creatures, and even though our ultimate citizenship is in heaven, we must also fulfill our citizenship on earth. A boy must learn to fulfill a political responsibility as a citizen and a moral responsibility as a member of a human community. The Christian man bears a civilizational responsibility, and boys must be taught to see themselves as shapers of the society even as the church is identified by our Lord as both salt and light. Similarly, a Christian man must learn how to relate to unbelievers, both as a witness and as fellow citizens of an earthly kingdom.
In the end, a man's character is revealed in the crucible of everyday challenges. For most men, life will also bring moments when extraordinary courage will be required, if he is to remain faithful and true. Parents should give close attention to their sons' character, for if character is corrupt, nothing else will really matter.

13 Biblical maturity sufficient to lead at some level in the church

A close look at many churches will reveal that a central problem is the lack of biblical maturity among the men of the congregation and a lack of biblical knowledge that leaves men ill equipped and completely unprepared to exercise spiritual leadership.

Boys must be taught to know, to treasure, to honor and to understand the Bible. They must know their way around the biblical text and feel at home in the study of God's Word. They must be taught how to read with care, "rightly dividing the Word of truth," and they must learn how to apply the eternal truths of God's Word to the challenges of modern manhood. Furthermore, they must stand ready to take their place as leaders in the local church.

While God has appointed specific officers for his church — men who are specially gifted and publicly called — every man should fulfill some leadership responsibility within the life of the congregation. For some men, this may mean a less public role of leadership than is the case with others. In any event, a man should be able to teach someone and to lead in some ministry, translating his personal discipleship into the fulfillment of a godly call. There is a role of leadership for every man in every church, whether that role is public or private, large or small, official or unofficial. A man should know how to pray before others, to present the Gospel and to stand in the gap where a leadership need is apparent.

When does a boy become a man?

I'm glad I was asked this question, and this article represents my attempt to provide an answer that will be both faithful to Scripture and applicable to the real-life challenges faced by men today. More urgently, it was good for me to think through this question and articulate these hallmarks as I seek to show my own son how to grow into biblical manhood. I am absolutely sure that there is more to be thought and more to be said, but this may help us all to see the challenges before us.

Dads, you are crucial to the process of man-making. No one else can fulfill your responsibility, and no one else can match your opportunity for influence with your son. By word and by example, we are teaching our sons the meaning of manhood. May God make us faithful as we seek to lead our boys to become true Christian men.
As women, we have high goals and expectations for our future home life. From the time we are little girls, we dream of what being a wife and a mother are all about. We envision ourselves getting married with the beautiful white lace and all the extras, the little house we will live in, the two kids, the dog and, oh yes, the man we will spend the rest of our lives with. We dream of the day he will whisk us off our feet with romance, how we will be the center of his universe. We pray and ask God for just a glimpse of who he will be and try to fit most of those we meet into the slot to see if he fits ... just in case.
We are looking for the ultimate person who will be everything that God intended a husband to be, and we are ready to commit our lives to him at the drop of a hat. We envision this mystery man to be the ultimate partner in every area. We want someone who will be the leader of our home, is a great listener, loves people, cares for others, is sensitive, has the respect of the community, provides for and protects his family and believes just like we do in every area. The fact of the matter is we want to marry someone just like Jesus.

That is a great standard. But, there is a problem. We tend to have standards so high that they seem almost impossible to meet. No one seems to live up to our expectations other than the Lord Himself. I remember that the standard was so high for my daughter (and we had instilled this in her since birth) that one day I just had to sit her down and have a heart to heart with her. “No one like Jesus is available. You are going to have to lower your standards.” Now I admit that this is one conversation that I thought I would never have with my daughter. I always thought that I would have to help her to raise her standards, not lower them.

The fact of the matter is that many women tend to lose their balance in one direction or the other — their standards are either way too high or way too low. Frankly, it is just not good either way. I had to help my daughter understand that men were human and that as much as she would like to find a perfect one, he is just not out there. I made sure she understood not to completely throw out the concept and that close to perfection was, in fact, a good way to approach things. You must look for someone who wants to be like Jesus, strives to live like Him and challenges you to do the same.

So, what on earth does a Christian woman look for in a man? It is a compelling question. I feel sure there are numerous books on the subject, but I’m too busy trying to be a Christian wife to search the stacks or the Internet for the book with all the answers. Besides, I am certain that the Bible is the ultimate manual on the subject, so let’s see what we can glean from the Word of God in order to know what to look for in a Christian man.

**Lover of God**

First and foremost, we need to look for a man who has a passion for Christ and a passion for us. Make no mistake about it, this is essential.

“So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself, for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also {does} the church, because we are members of His body.” (Eph 5:28-30)

In Ephesians we see that husbands should love their wives as much as Christ loved the church. Christ died for the church. This is not just a romantic love but a sacrificial love. A husband should have a passion for Christ first. When he does, it will manifest itself in a passion for his wife. He will want to show and share his love for her just as Christ showed and shared his love for the body of Christ. The first thing for any woman to look for is a man who has an absolute passion for God. This is a man who can show you how to love Jesus by his very being and his every action. This would be a man who would model what a
passionate Christian is all about for his kids, man who lives out his faith so much that it is caught and taught. Look for a man who is a lover of God and you will find a man who will love you passionately as well.

**Leader of the home**

While the Scriptures speak of many essentials, the next one would be to look for a man who is a leader. When I say leader, that can mean so many things but here it to a man who will lead you and lead your family — a man who has the potential to be the patriarch of the family. A man who can lead in spiritual things is certainly important but also essential is a man who can lead his wife and family in decisions. Men are to be the providers and the protectors of the family. To do this he must know how to lead. Not every young man will wake up knowing how to lead, but a woman should seek to find a man who desires to be the head of his home and wants to learn how to do it God’s way.

“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.” (1 Tim 5:8)

God’s Word clearly states that men are to be the providers and the protectors. Women love being provided for and protected. It is the man’s responsibility to provide for the family. There may be seasons where creative help is needed. One quick read of the Proverbs 31 woman and you are reminded that women can help and work — and this may be needed at times — but it should not be the way it is all the time. Seasons come and go but men are to be the providers for the family.

I’m not sure exactly when it all started but somewhere along the way, we lost what it means to be male and female. We have masculine women and feminine men, and we have to put an end to it. Give me a man’s man any day of the week. Look for a man to lead who looks like a man, thinks like a man, leads like a man and is proud to be a man. Christian women need to be feminine and men need to be men — no apologies. Marry a man who is stronger than you are — physically, mentally and spiritually. Marry a man who will be a patriarch for the family and will model what biblical manhood is all about. This will be a man that you can respect and the kind of man that will make it easy to follow him.

**Learner in life**

For a husband to be a passionate lover of God and a patriarchal leader, he must also be a learner. A man who is passionate for God must be a man who is also a learner. He must be teachable and humble. Those who have no problem with God being in charge and God being all-knowing certainly understand that they have a few things to learn and are eager to do so.

“Your hands made me and formed me; give me understanding so that I can learn Your commands.” (Ps 119:73)

I am so blessed to be able to travel in this country and in Canada. In my travels I meet all kinds of interesting people. One of the things that amazes me is how many claim to be strong believers who somehow think they have arrived. Pride
Seek to find a Christian man who pursues righteousness and loyalty, and you will be blessed.

that stuff out. It may not be so important to understand all the details or get the bottom line first, but it is very important that every husband communicates a genuine attitude of caring. That is really what it is all about. Just let her spill, tell her that you love her and assure her that it will be all right and you will be a hero who begins to realize the importance of listening.

“Then you will call upon Me and come and pray to Me, and I will listen to you.” (Jer 29:12)

God always listens. Men who have a passion for God and want to lead their families will want to learn to listen to their wives and offer comfort, direction and support as needed.

Like-minded in belief
The postmodern worldview has taught us that diversity is good — the more global and diverse, the better. I have found this to be very far from the truth in marriage. In fact, just the opposite is true. The more like-minded you are in your beliefs and culture, the greater chance that you will have a strong marriage. We all know that opposites attract and there are many things that can balance a marriage when each is a little different in some area. However, it is absolutely biblical that people not be un-equally yoked in marriage.

“Do not be bound together with unbelievers, for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?” (2 Cor 6:14)

Christian women need to look for a Christian man who is passionate for God, a leader of his family, a learner of the faith, a listener, and believer of the same doctrine. Not every couple will agree on every doctrine yet you will find that the more in common you have, the easier it will be. Biblical likeness is so much more than just being a believer. Women need to look for men who hold high the truth of the Word of God.

Being like-minded can also include some other issues such as culture and politics. The more a husband and wife have in common, the more peace there will be.

Loyalty to purity
It may seem strange to add a word like “loyalty” when that is essentially what marriage is all about — being loyal to one another. I add it because it often seems to be lacking these days. A marriage should be built on commitment, integrity and loyalty. It is another essential ingredient for survival. In a day of rampant pornography and adultery, we have to make sure that women look for a man who has a passion for purity — a man who longs for holiness and desires to be loyal to his wife, no matter what.

“He who pursues righteousness and loyalty finds life, righteousness and honor.” (Prov 21:21)

The commitment to purity will not manifest itself all at once, so women need to look with eyes wide open for signs of purity. Be aware of how your shining prince spends his free time and what the influences are in his life. Seek to find a Christian man who pursues righteousness and loyalty. Find this and you will be truly blessed.
Laughs in life
Humor is so important. At the most stressful times, a little humor can go a long way. Humor is healthy. A Christian woman needs to find a man who has a sense of humor, a man who can laugh at himself and make life fun for all. Marry someone who can make you smile.

“[There is] a time to weep, and a time to laugh; a time to mourn, and a time to dance.” (Eccles 3:4)

Be a woman who has fun and look for a man with whom you can laugh and have fun.

Conclusion
While there are so many parts of marriage that are important, do make sure that as you look for a Christian man in your life (or help a woman you know find one), remember that while you may have a long list, there are several important truths.

Look for a man who loves Jesus and loves you with all his heart. Look for a man who will be the patriarch and leader in your home. Find a man who is man enough to be teachable. Seek a man who will listen and be compassionate. Find one who is like-minded in the Christian faith and who believes the Word of God is true. Pay close attention to loyalty and integrity issues. And finally, find a man you can have fun with. Having a Christian husband with all these traits can result in a marriage that gives glory to God.

I am so blessed to have found such a man in my life, and my prayer for you is that you find the same. It all happens with much prayer. Just ask God to be your eyes and your ears and to show you what He has for you. Trust Him with all your heart and He will show you great and mighty things. Most importantly, be the woman that God calls you to be, and you will attract the kind of man that will honor God and you in the days to come. May God bless you in all your relationships this very day.
With snow blanketing the landscape and still falling heavily, Gayle Fee and her sister drove along an icy road in upstate New York in January 1990. The journey started out as a routine trip down the street, but everything changed when their car spun out of control and skidded toward a tree.

The car struck one tree with a glancing blow, and Fee leaned over to protect the stomach of her sister, who was pregnant. When the car struck a second tree head-on, Fee’s protection helped her sister and the baby avoid injury. But the impact wrenched Fee’s back and left her almost totally incapacitated.

Over the next two and a half years, Fee went through intensive physical therapy, experienced pain that seemed almost unbearable at times and learned to walk all over again. Though the grief of those years was intense, Fee thanks God for them because the physical struggles helped her understand the pro-

By David Roach
cess of struggling spiritually to become more like Jesus. She emerged from this trial committed to follow Christ and embarked on a spiritual journey leading eventually to women’s ministry, marriage and education at Southern Seminary.

Fee became a Christian in 1986 and started teaching women’s Bible study less than six months after her conversion. Dozens of women came to faith in Christ under Fee’s teaching, and she immersed herself in theological books. But Fee lacked the years of Christian living that give teachers credibility before their students, she said.

“God stripped me of absolutely everything so that I could put my theology into practice and so that I could live it before those who I was teaching,” Fee said of her car accident. “I had a lot of head knowledge, but I hadn’t lived it for very long. God stripping me of everything caused me to completely trust in Him.”

Learning to walk again, Fee discovered that depending on Jesus was the only way to make it through the days. One trip to the grocery store served as a particularly vivid illustration of Christian sanctification for Fee. Attempting to buy chili for her brother-in-law, Fee discovered that she could not make it from her car to the produce department without falling repeatedly and leaning on her cane.

“I had the goal of that chili, and it’s just like the whole sanctification process,” she said. “It gave me illustrations to tell the women as I was teaching through Ephesians that one day we’re going to be perfected in Christ and one day we’re going to be in glory. But along the road He’s given us the Holy Spirit. And that’s like my cane or my wheelchair because some days I can’t even carry myself spiritually or physically, but the Holy Spirit is the one who carries us.”

Armed with a renewed trust in and dependence upon God, Fee taught approximately 60 women each week with a re-energized level of confidence and fruitfulness, leading in-depth studies of such Scripture passages as the book of Ephesians and Proverbs 31.

“I was able to stand before 50-60 women and say, ‘God can take everything from me, but I’ve been sealed with the Holy Spirit, and He can’t take my salvation. It’s been paid for. I’ve been bought for a price with the blood of the Lamb.”

As Fee gained experience as a teacher, she discovered a great need among Christian women to learn what the Bible teaches about the roles of men and women. When women learn about the character of God and His expectations for them, they can shape their identities based on Scripture and experience true freedom, she said.

“I see my primary role to be my husband’s greatest supporter, his greatest prayer warrior, his greatest cheerleader and to come alongside him and to encourage him.”

“My identity was shaped by the world,” Fee said. “When I came to understand and began to study theology and the Word of God, the Lord gave me a strong desire to write and teach women’s Bible studies so that other women might have that exalted view of God, a biblical understanding of themselves and a hunger to live for His Gospel and His glory.”

At the same time Fee was teaching women in her church about biblical womanhood, God began to teach her a personal lesson about biblical womanhood by introducing her to her future husband David.

David had been called to ministry and was serving as a teacher at the same Rochester church where Fee served as women’s ministry director. The two teachers talked regularly and helped each other with their weekly lesson plans, but neither anticipated that their friendship would lead to marriage.

“He was teaching the leadership development classes on Monday evening, and I was teaching the women’s Bible study Tuesday morning and Tuesday night,” she said. “We would help each other with our studies and correspond back and forth. Everyone in the church had us married except for us because we were just best friends.”

But eventually David and Gayle realized what other church members already knew: God made them for each other. They were married in 1991 and began a life of ministry together, planting a Baptist church in 1994 and moving to Columbus, Ga., in 1996, where David was called to pastoral ministry.

Over the years, Fee continued ministering to women but found that her most important role was to be an encouragement to her husband.

“I see my primary role to be my husband’s greatest supporter, his greatest prayer warrior, his greatest cheerleader and to come alongside him and to encourage him,” Fee said. “And so much of my ministry is wrapped up around that.”

After more than a decade of ministry together in the local church, the Fees enrolled at Southern Seminary to pursue degrees in theology and become better equipped to teach the Bible. They graduated with master of divinity degrees in 2004. In fall of 2005, they returned to Southern to pursue doctoral degrees — a doctor of philosophy in the school of leadership and church ministry for Gayle and a doctor of ministry in the Billy Graham School of Missions, Evangelism and Church Growth for David.

While studying at Southern, David Fee was called as pastor of Glen’s Creek Baptist Church in Versailles, Ky., east of Louisville. Gayle began serving as the church’s women’s ministry director, where they continue to serve today.
Stuart Scott’s first exposure to the need of biblical counseling came out of necessity.

As a young pastor in Columbia, S.C., Scott had attempted to deal with the scrambled-egg crises of peoples’ lives — whether it was a 39-year-old man in his sixth marriage or a distraught woman escaping her problems by wandering down the highway in a rainstorm at midnight. But the only answer he could find from books and other pastors was one — refer them.

“I did not know how to help these people,” Scott said. “If they asked me a question about the Trinity I would try to help them, but if they thought that they were a member of the Trinity, I did not know what to do.”

This dearth of scriptural counseling drove Scott both to learn a biblically-based approach for his own counseling purposes and to train others in applying the salve and solutions of Scripture directly to the lives of individuals. It is this task that he is still pursuing as a new professor of biblical counseling at Boyce College and Southern Seminary.

For Scott now, as when he first started to develop a passion for biblical counseling, referring is not the solution — primarily because so many clinical counselors lack a biblical basis for their work.

“[After referring the people in my congregation], I would just ask them on Sunday, ‘How are you doing? What is going on? What did they [the psychologists] say your problem is?’ And they would say, ‘Well, they pretty much want to talk with me and they ask me how I feel.’ I said, ‘Well, do they use the Scriptures?’ ‘No. ‘Do they pray with you?’ ‘Well, no.’ And then I became alarmed.”

Upon investigating some of the practices of Christian psychologists to whom he had referred congregation members, Scott’s alarm only grew. One counselor gave an abused girl a stuffed animal on which to pound out her frustrations. Another psychologist used hypnosis for a man with homosexual struggles. One referred patient was advised not to go to church or read the Bible, because he felt worse after he did that.

“It was at that time that I cried out to
God and just said that I need more help,” Scott said. “I need more learning. I need to know how to help the people practically in our church.”

God granted this wisdom over time, and Scott furthered his training through the Atlanta Biblical Counseling Center and National Association of Nouthetic Counselors Conferences. Later, he received a doctor of ministry with an emphasis in biblical counseling from Covenant Seminary. Now, Scott has brought his knowledge to bear on his teaching at Southern Seminary and Boyce College. He started his ministry at the two schools this fall.

Scott comes to Southern after spending the last 10 years on staff at Grace Community Church and The Master’s College and Seminary in Sun Valley, Calif. — both of which are led by renowned pastor John MacArthur. Scott had been praying for a chance to come back to the South in order to be closer to his and his wife’s parents whose health had been declining. But, he would not move to just any school.

“If I was going to teach in any school, I could only think of one school that had such high esteem, at least for me, and that was Southern,” said Scott, who will split his time between the seminary and Boyce College.

As Scott begins his ministry in Louisville, the seminary is beginning a transformation in its counseling program — from a more clinical model that integrates secular psychology and biblical training to one geared more towards the use of Scripture in counseling in a local church setting. Scott will be a big part of this transition.

“I’m excited with the program here,” Scott said.

In his classes, Scott hopes his students will become increasingly convinced of the sufficiency of Scripture for all things in life and ministry.

“In the area of training people … I want to be able to help them mine the Scriptures for their counseling, presuppositions, goals, content and methodology,” Scott said.

Scott’s ministry, however, is not limited just to teaching. He has also published a book, *The Exemplary Husband* (Focus, 2002). The need for the book surfaced as Scott counseled couples. In his experience, marriage trouble often boiled down to failures on the part of the husband — either not loving his wife enough, not loving Christ enough or both.

“Writing is hard work for me,” Scott said. “But once it was done, I was really thankful. I could put something in a husband’s hand that he could work through and be encouraged and challenged toward the standard that Christ holds him to.”

Scott has also written a piece on biblical masculinity, published by The Counsel on Biblical Manhood and Womanhood. Both of Scott’s writings deal with a definite deficiency in the church today — the lack of knowledge or teaching on biblical manhood.

According to Scott, biblical manhood involves more than just being courageous; it should include ideas such as leadership, protection, provision, loving care, gentleness and servanthood.

“Christ is the perfect example of biblical manhood,” Scott said. “Some men really have the loving, gentle approach, but they’re very weak on the leadership. Or they’re strong on the leadership, and they’re very weak on loving care. … It’s only possible to develop those with Christ; otherwise, we’re just totally selfish.”

Scott also does a lot of speaking — usually at churches and marriage conferences.

Interestingly, at one point in his life, Scott could never have imagined having such a speaking — and teaching — ministry. While a college student at Columbia International University, Scott possessed an incapacitating fear of people.

“I had a paralyzing fear of man,” Scott said. “It was rooted in pride, but I was told I was timid and shy. So I stayed away from every public speaking avenue.”

Though he had perceived the call to ministry in college — through his desire and others’ confirmation — his fear caused him only to want to “pastor as small a church as possible with as few people as possible,” he said. But that all changed in his first year homiletics class at Grace Seminary in Winona Lake, Ind.

“A professor of mine took me aside and lovingly admonished me of my sinful fear of man,” Scott recalled. “… He said, ‘You are obviously very nervous; what’s on your mind?’ And I said, ‘How I’m coming across and what people think.’ What was very helpful was his gracious challenge that I was being very self-focused. … You might think that’s pretty elementary, but it was revolutionary to me.”

Shortly after this revelation, Scott took a staff position at a local church, and he has been doing public ministry ever since.

Scott’s seminary years also brought another life change for the budding minister. During his final year of seminary, he found his wife, Zondra — or rather his father found her for him. His father at that time served as a professor of Bible and science at Scott’s alma mater — Columbia International University, a position he held for some 25 years. Zondra was his younger. Now married 25 years, the Scotts have two children — Christa, 20, and Mark, 18.

After seminary, Scott ministered in several positions, serving as an associate pastor for a year at a church in Columbia and pastoring that same church for seven years.

It was this time in ministry that demonstrated to him what he now teaches at Southern Seminary — the tremendous need for true biblical counseling and its inclusion in local church ministerial training.

“Counseling experience greatly affects how one preaches and teaches,” Scott said. “If you preach and teach and don’t counsel, the preaching tends to be very theoretical and truth can be perceived as just platitudes — rather than as being directly applicable to life and life changing. A Christian pastor must both feed and tend the sheep, and thereby assist all the saints in his congregation in becoming competent to counsel.”
A.T. Robertson tolerated no tomfoolery when it came to his students participating in oral exercises during Greek class at The Southern Baptist Theological Seminary.

So unforgettable was Robertson’s classroom manner, 96-year-old Raymond Coppenger, a 1936 graduate of Southern Seminary, still recalls with photographic clarity those days of working out Greek grammar and syntax with fear and trembling, nearly seven decades after sitting under Robertson’s teaching.

“He was a tough professor but he was also kind of funny,” Coppenger said. “You had to stand up in the aisle and recite from the text with no aids at all. He was strict about that and it was very intimidating to most of us. He was very serious usually, but one day he asked me, ‘Who is the best preacher in Georgia since you left?’ It was pretty funny for him to have said that and I have never forgotten his teasing me.”

Coppenger is the patriarch of three generations of men who have developed intimate ties with Southern Seminary. He earned the master of theology degree from the school during the Great Depression and went on to earn a doctor of philosophy in church history from the University of Edinburgh in Scotland.

Coppenger’s son, Mark, today serves as distinguished professor of apologetics at the seminary and his grandson, Jedidiah, is a master of divinity student at the school.

“Southern Seminary has always been a special place for my family,” he said.

Raymond Coppenger’s life and ministry are themselves a story that spanned most of the 20th century. Born outside the tiny Appalachian community of Coker Creek, Tenn., Coppenger spent most of his formative years in Atlanta.

He grew up attending church — riding four miles from home to Sunday school and worship services in a hay wagon pulled by a mule team — and was converted at age 10 in Etowah, Tenn. While transportation was primarily by horse and wagon, Coppenger recalls that his grandfather owned one of the first automobiles in his community.

As a high school senior in Atlanta, Coppenger surrendered to the call to ministry at age 18. He received his undergraduate degree from Mercer University and in the years following his graduation from Southern Seminary, Coppenger assembled a lengthy and impressive ministerial resume.

He served as associate pastor of First Baptist Church of Newport, Tenn. After two years there, he was called to the pastorate in Butler, Tenn., where he helped to found Watauga Baptist Academy. However, with the drums of war growing louder each day in late-1930s America, the Tennessee Valley Authority began to buy land to build dams in the Tennessee Valley. The town of Butler relocated and
Coppenger answered a call to pastor a church in Pennington Gap, Va.

Two years later, he answered another call—that of Uncle Sam. Coppenger reported to duty in August of 1943 as a chaplain with the U.S. Navy.

He spent 37 months in the Navy during World War II, a hitch that included time assigned to the 3rd Amphibious Corps in the Pacific. He spent time on Guadalcanal, Guam and Okinawa before the U.S. dropped atomic bombs on Hiroshima and Nagasaki, ending the war. After serving in China, Coppenger returned home just before Christmas in 1945 to his wife, Agnes, whom he had met and married during his naval training.

The Coppengers spent a year in Lexington, Ky., working to establish a Baptist Student Union at the University of Kentucky, but in the fall of 1946, they moved to Edinburgh, Scotland, aboard the Queen Mary for doctoral studies at the University of Edinburgh.

Earning this degree opened new opportunities for Coppenger. He began what would begin a four-decade ministry of teaching when he was appointed associate professor of religion and philosophy at Cumberland University in Lebanon, Tenn.

"Philosophy has always been a fascinating subject," he said. "I always liked it but I was kind of forced to learn more deeply about it during my first teaching job at Cumberland. I knew a little about the Bible and practically nothing about philosophy at first. I had to learn quickly."

He remained at Cumberland for three years. During this time, Agnes gave birth to their first two children, Mark and Anne. Next, he taught at Carson-Newman College in Jefferson City, Tenn. Then, in 1952, the family moved to Nashville where Raymond taught at Belmont College.

In 1954 he gained a position he kept for more than 20 years when he was appointed a professor at Ouachita Baptist College in Arkadelphia, Ark., a city in which he still resides today. Anne Coppenger recalls attending her father’s classes at Ouachita and the indelible mark her father left on her brother.

"Both Mark and I took classes from dad and, for other classes, we helped him grade the multiple choice parts of his tests," she said.

"Mark took right to it and you knew he was going to be a great teacher himself. We would take summer trips in the car and hear dad talk about things like metaphysics. When Mark was young he would sit down and read encyclopedias so it seemed like he knew everything. Mark has always been a leader."

In 1975, Raymond Coppenger had his first professional contact with Southern Seminary when he taught classes for Boyce College in Little Rock.

"I did that for two or three years and I also preached almost every weekend and made a half dozen or so mission trips to England and Brazil and some other places," he said. "Life was always busy."

In reflecting upon his time at Southern Seminary as a student, Coppenger says little has changed in terms of a busy life. Besides a life in perpetual motion, several things stand out in addition to studying under one of America’s foremost Greek scholars, he said.

One precious memory Louisville holds for Coppenger is his involvement in the seminary quartet. He teamed with three fellow SBTS students to form a quartet that had its own live show on WAVE radio each Sunday for two years beginning in late 1933.

"We didn’t really plan the quartet, we just kind of got together because we all loved to sing," he said. "We had a little studio in Mullins Hall and we were known as professor Robert Inman Johnson’s boys. We got along pretty well thanks to professor Johnson."

The quartet sang at the annual meeting of the Southern Baptist Convention in 1934 in Kansas City and at the Northern Baptist Convention’s annual meeting the same year in the same city.

Coppenger also served as a head-waiter in the dining hall that in those days encompassed one wing in Mullins Hall. He worked part-time downtown in the admissions office at Municipal Hospital where he kept records and interviewed patients.

"I got to do a lot of street preaching and we had Saturday night services on the waterfront," he said. "We also drove a bus and went to the sanitarium regularly and read Scripture and prayed with the folks there. We were always studying or ministering or doing something."

John R. Sampey was in the midst of his tenure as Southern Seminary’s fifth president during Coppenger’s years at the school. He recalls the president’s mode of dress during cold weather, a piece of clothing he wore reminiscent of a great Confederate Civil War general.

"He always wore a cape in the winter because Robert E. Lee wore a cape," he said. "I can still picture him in it."

If Louisville’s encounter with floodwaters was something of an unpleasant recollection for Coppenger, his final encounter with the great Greek professor himself provides the darkest memory.

"I was in the lobby downstairs in Norton Hall and he came down from his classroom upstairs," Coppenger said. "I remember that he was breathing heavily and he was wet with sweat. I spoke to him and he acknowledged me but he wasn’t very responsive. He went home and within two or three hours from the time I saw him, he died. That was a huge loss for the seminary."

Coppenger says Southern Seminary in 2005 is a great school in a sense similar to the school he graduated from 68 years ago; it is a school with visionary leadership, a brilliant faculty and a student body zealous for the spread of the Gospel.

"As in those days, it seems there are great things going on nowadays on the campus of this seminary," he said.
The People of Truth
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February 3-4, 2006

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Southern Seminary receives $1 million endowed chair

Calling it “a hallmark in the history” of The Southern Baptist Theological Seminary, President R. Albert Mohler Jr. announced Oct. 12 a fully-funded $1 million endowed professorship, named in honor of late Alabama Christian statesman Albert Lee Smith Jr.

Mohler announced the creation of the Albert Lee Smith Jr. Chair of Christian Leadership during a chapel service that was part of Southern Seminary’s annual Heritage Week, Oct. 10-14. Smith served Alabama’s 6th District in the United States House of Representatives during the 96th session of Congress from 1981 to 1982.

“These endowed chairs are so very important to us because they really are the heart of the financial security of this institution going forward, and they are also a way of honoring one who is rightly to be honored,” Mohler said.

“The proceeds will help to fund the salary of a professor and the cost of providing instruction. This kind of investment helps keep tuition as low as possible. This is a down-payment on the future so that generations yet to come will have greater opportunities than what are represented by this institution even now.”

President R. Albert Mohler Jr. presents Eunie Smith, widow of Albert Lee Smith Jr., with a plaque commemorating the announcement of the endowed chair named after her husband. Photo by David Merrifield

Increasing enrollment leading Southern Seminary to explore expanded class hours, Mohler tells trustees

To meet the demands of a steadily increasing student enrollment, The Southern Baptist Theological Seminary may offer more classes during the early morning and evening, President R. Albert Mohler Jr. told the seminary’s board of trustees Oct. 11 during its annual fall meeting.

Southern welcomed 679 new students for the fall semester — an 8.8 percent increase in enrollment — bringing the seminary’s on-campus student body to 2,314. Including its extension centers and Internet students, Southern’s total fall enrollment stands at 3,138, Mohler said, and is expected to reach 4,000 by the end of the 2005-2006 academic year.

“This is the kind of problem that represents real health,” Mohler said. “When you are looking at how to make maximum use of your facility in order to make certain that you can serve the largest number of persons with the greatest degree of effectiveness, that is great.

“But the bottom line is that we have reached a point of saturation on the campus in terms of peak hours. Everything is filled to capacity. Classrooms, the cafeteria, you name it — everything is just very, very full.”

As a congressman, Smith demonstrated Christian concern for the strength of American families by sponsoring the Family Protection Act. In 1985, President Ronald Reagan appointed Smith to the National Council on Aging, an appointment subsequently confirmed by the U.S. Senate.

Smith, who died in 1997, served for many years as a deacon at First Baptist Church of Birmingham, Ala., and also served as chairman of the Baptist Joint Committee on Public Affairs of the Southern Baptist Convention (SBC). His wife, Eunie, who was present during the announcement of the endowed chair, serves on the Ethics and Religious Liberty Commission (ERLC) of the SBC.

“Albert Lee Smith Jr. left a lifetime legacy of Christian commitment as a husband and father, churchman, friend and national leader,” Mohler said. “He served as a role model and mentor for many — demonstrating his skill as a leader in the fight for truth and the cause of Christ as a defender of the Christian faith.

“His legacy has been perpetuated in the lives of so many, and now in a very special way, everyone in this institution will be touched by his life.”

The Albert Lee Smith Jr. Chair of Christian Leadership is Southern Seminary’s 18th endowed chair.

By Jeff Robinson

With increasing numbers come additional challenges to the seminary’s infrastructure such as parking and classroom space, he said. Instead of investing large amounts of capital in new buildings and parking decks, Mohler said the seminary’s growth will be handled through a more efficient use of its current campus.

In the near future, some classes may be offered at 7 a.m. and others at night, Mohler said. Presently, the bulk of on-campus activity takes place between 8 a.m. and 2 p.m., leaving both classrooms and parking lots filled to capacity.

“One of the most popular times to take courses at Southern Seminary is on Monday and Tuesday nights,” Mohler said. “So there is a three-hour block [available] on those nights.

“We can’t grow from about eight in the morning until two in the afternoon, [so] we have to grow at other times and here is the good news: given the nature of our society and the nature of the workplace and other issues, this is very possible. We will be looking at the data that need to be factored in to figure out where to put classes and when.”

In other business during the meeting:

• Mohler introduced trustees to Charles E. Lawless Jr., new dean of the Billy Graham School of Missions, Evangelism and Church Growth. Mohler appointed Lawless to succeed Thom Rainer, who is the president-elect of LifeWay Christian Resources.

“God called me to preach when I was 13 years old,” Lawless told trustees. “It was a huge struggle for me because I had wanted to teach since I had been five years old, and I wrestled with that and struggled with that and battled with that and never dreamed God would allow me to do both — preach His Word and teach His Word.

“Now I have the privilege of teaching His Word and teaching about evangelism and church growth every day and preaching His Word on Sundays, and I am living my dream in that sense.”

• The board elected two professors to endowed chairs: Thomas R. Schreiner to the James Buchanan Harrison Chair of New Testament Interpretation and Mark A. Seifrid to the Mildred and Ernest Hogan Chair of New Testament Interpretation.

By Jeff Robinson
Rainer bids farewell to Southern Seminary

Thom Rainer came to The Southern Baptist Theological Seminary in 1994 as founding dean of the Billy Graham School of Missions, Evangelism and Church Growth, where he anticipated staying until his retirement.

Rainer recounted how as a student at Southern in the mid-1980s, he had questions about the truthfulness of the historic Christian faith. But through conversations with fellow students, Rainer firmed up his doctrinal convictions, and those convictions drove him to devote his life to reaching lost men and women with the Gospel of Jesus Christ, he said.

For Christians to love their neighbors rightly and share the Gospel with them, they must believe in the inerrancy and authority of God’s Word, Rainer said.

“We cannot love others until we love God, and we cannot love God unless we believe His Word totally, completely, without error,” he said.

When believers have compassion and conviction simultaneously, a commitment to the Great Commission will follow, Rainer said.

“If we love the Lord, if we believe His Word, if we truly have a great compassion and a great conviction, we cannot help but speak about that which we have seen and heard,” he said.

“If we truly say we believe the Word of God and we get into our deep theological discussions and we look at the nuances of theology that we rightly should discuss but do not leave this place and share the Gospel, we are missing the point.”

Sharing the Gospel must be accomplished with urgency because life is short and we never know when God might call us home to heaven, Rainer said.

“If there is a central theme that I would carry through this about the great compassion, the great conviction and the Great Commission, it is this: it’s urgent,” he said. “Time is growing so very short.

“I wish I had the sense of urgency when I sat where many of you students sit when I was a man in my 20s and 30s at Southern Seminary. I wish I had that same urgency that is growing within me even as I am a middle-aged man of 50.”

Rainer pleaded with students to take advantage of the gift of life by proclaiming the Gospel to lost men and women.

“Life is a precious gift,” he said. “There are no certainties. We are so fragile and time is escaping so fast. Please, for the sake of the Gospel, for the glory of God, treat each day as a gift and share the great compassion, hold firm in your great conviction and share Christ in the Great Commission.”

By David Roach

Southern Seminary President R. Albert Mohler Jr. (right) presents Thom Rainer and his wife, Nellie Jo, with a commemorative globe in appreciation for his service as dean of the Billy Graham School of Missions, Evangelism and Church Growth.

But in 2005, God led in a new direction when Rainer was elected president of LifeWay Christian Resources of the Southern Baptist Convention. On Oct. 12 Rainer bid farewell to Southern in a chapel sermon as a part of the Louisville, Ky., seminary’s annual Heritage Week.

“I think about the incredible opportunity that [Southern Seminary President R. Albert Mohler Jr.] gave me as God called me to come to start a school,” Rainer said.

“And these 11-plus years, almost a dozen now, have gone like the blink of an eye. I came here as a man in my thirties, and now I am 50 years old. I came here intending for this to be the last ministry stop. I planned to retire here. So I hope that you hear the heart and the heritage that I want to share with you.”

Preaching from Acts 16, Rainer spoke of sharing the Gospel must be accomplished with urgency because life is short and we never know when God might call us home to heaven, Rainer said.

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By David Roach

Nettles book seeks to spur SBC reformation ahead

Is reformation in the Southern Baptist Convention complete? Though the denomination in the past 25 years has witnessed an Egypt to Canaan transformation with a full embrace of the inerrancy of Scripture, the author of a new book argues that the denomination must now build a doctrinal superstructure on the foundation of inerrancy.

Baptist historian Tom Nettles, professor of historical theology at The Southern Baptist Theological Seminary, argues in “Ready for Reformation? Bringing Authentic Reform to Southern Baptist Churches” that the SBC’s turnaround is, in many ways, just beginning.

By Jeff Robinson

Southern Seminary Upcoming Events

- January 31: Spring Convocation
- February 3-4: Collegiate Conference
- March 13-14: Power in the Pulpit
- March 10-11: Boyce Preview Conference
- April 3-7: Spring Reading Days
- April 10-12: Spring Trustee Meeting
- April 17-21: Great Commission Conference
- April 20-22: Seminary Preview Conference
- March 24-25: Great Commission Conference
- May 12: Boyce College Graduation
- May 19: Southern Seminary Graduation
Orman Simmons is in the business of bringing new life into the world — physically and spiritually.

As an obstetrician, he has delivered babies into the world for more than 30 years. As a Christian, he holds a commitment to lead men and women to spiritual life through the saving message of Jesus Christ.

It is this commitment to guide people to faith in Jesus Christ that has led Simmons to give his prayer and his financial resources to Southern Seminary.

Simmons, who has served on the Southern Seminary Foundation board of directors since 2004, became involved with the seminary in 1993 when he was elected to serve as a trustee. Simmons was initially reluctant to serve but grew excited about Southern as he learned Southern Seminary President R. Albert Mohler Jr.’s vision for returning the institution to its biblical roots.

"It’s been one of the greater blessings in my life to get to know Dr. Mohler and see his vision for the seminary and then see the execution of the plans to realign the seminary with its original intent," he said. "It just thrilled my soul and I was thrilled to be a part of it. From that perspective, I began to see the worthiness of the seminary for not only our prayer support but for the financial support as well."

One of Southern’s most important ministries is training men to preach the Bible clearly and faithfully in local churches, Simmons said, noting that as men systematically preach through God’s Word, lives will be impacted.

"The greatest thing I see is a bringing back into sharp focus the training of men to do true biblical preaching where they’re doing true exegesis of the Scripture," he said. "For our time, men need to be preaching through the Bible, through the books of the Bible rather than topical sermons. I think the seminary is teaching young men how best to do that."

The same vision for changing lives that caused Simmons to give to Southern has also caused him to share the Gospel in his medical practice. After becoming a Christian in 1972, Simmons and two other doctors opened a practice called Cornerstone Clinic where they pray with patients, uphold ethical medical standards and encourage women to find alternatives to abortion.

"My ministry is not just through the church," Simmons said. "We have a Christian OBGYN practice where we try to offer not just medical help. We try also to incorporate into our practice practical ministry."

In addition to his own practice, Simmons is involved in a ministry of the Arkansas Baptist Convention known as the Promise House. Located in Little Rock, the Promise House provides food, shelter, education, medical care and spiritual guidance to teenagers with unplanned pregnancies.

"We see young women who are being saved through this," Simmons said. "Every mother that comes through that program represents a baby that has been saved from abortion. So we really feel blessed to be a part of that ministry."

Recently, Simmons cared for one teenage mother who illustrates the power of ministry to pregnant youths. Coming out of an abusive background, the girl became pregnant by a man who used drugs and alcohol heavily. Upon her arrival at the Promise House, she received immediate medical care and spiritual counseling. As a result of the counseling, she committed her life to Jesus.

Soon after committing her life to Jesus, an ultrasound revealed that the baby had a severe physical deformity. When the woman gave birth, the baby’s physical problems increased and it died.

But during the whole experience, Simmons watched the young woman’s newfound faith carry her through the trial. Seeing such faith makes all of Simmons’ efforts worth the work, he said.

"That young woman’s faith in the Lord that was so young just sprang into a flower," he said. "I wept when I saw her in the office afterwards to see her come out of a situation then place her entire faith in the Lord for not only all that she had gone through, but her future."

Just as Simmons leads people to faith through his medical practice, he hopes graduates of Southern Seminary will lead people to faith through their local church ministries. In hope of seeing many lives changed, he encourages others to support Southern through prayer and financial donations.

By David Roach
With your help we can continue to build on the legacy of Southern Seminary’s founding fathers. By investing in the work of preparing God-called men and women for ministry, you will play a vital role in advancing the Kingdom of God. You will build a legacy.

You may give to the Annual Fund or through trusts and annuities that offer tax benefits plus a lifetime income. Also you may give through your will so that your investment keeps on working for generations to come.

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

Invest in tomorrow’s churches. Build a legacy today.
Robert Solomon retired Aug. 27, 2005 after serving 25 years as pastor of Bee Ridge Baptist Church in Sarasota, Fla.

W. Luther Tracy (’43) was awarded an honorary doctoral degree in public service from the University of Rio Grande May 7, after delivering the Founders’ Day address for the institution. Richard Bills (’45) celebrated the 67th anniversary of his ordination by FBC Sarasota, Fla.

James C. Bryant (’58) retired from Mercer University after 34 years as professor, special assistant to the president and university historian. Charles Flaesch (’58) celebrated 50 years of pastoral ministry in a number of Baptist churches. James A. Puckett (’58) completed seven interim pastorates since retiring as pastor of FBC McKinney, Texas on April 1, 1999. Robert H. Stuckey (’59) retired on June 1, from FBC Ft. Myers Beach, Fla., after 20 years as pastor.

Jerry S. Warmath (’62) serves as associate pastor of Pilgrim Congregational United Church of Christ in Charlotte, N.C. David P. Shreve (’63) serves as minister of music at Manly Memorial Baptist Church in Lexington, Va. He has written six books of trivia and reminiscence for seniors. Bob Terry (’68) celebrated his 10th anniversary as editor of the Alabama Baptist state paper. Sherry Free (’69) is in private social work practice in Monroe, La. Fred Steelman (’69) announced that he will retire as pastor of Red Bank Baptist Church in Chattanooga, Tenn. by the spring of 2007.

Howard Goodwin (’72) is pastor of Terry Parker Baptist Church in Jacksonville, Fla. Delos L. Sharpton (’74) was recently named president/CEO of Baptist Village Retirement Communities of the Georgia Baptist Convention (GBC). Pat Stooksbury (’75) came home to Knoxville, Tenn. from Bolivia on Oct. 17, for his last statewide assignment before retirement. Mark Alan Stover (’75) retired from the Pennsylvania Department of Corrections after more than 12 years of service in order to launch his new traveling ministry of preaching, teaching and consulting. Ken Goforth (’76) celebrated 30 years of service as music minister of Scottsville Baptist Church. Danny Bridges (’77) is pastor of Unity Baptist Church in Simpsonville, S.C. Yvonne Bleakly (’78) published a new book, The Unmistakable Healing Presence of God, published by Holy Fire Publishing. Timothy Sharp (’78) was appointed associate dean of academic affairs for fine arts development at Rhodes College. Mike Harmon (’79) left FBC Princeton to serve at FBC Mt. Sterling, Ky. as associate pastor in administration and education. Kenneth Rainey (’79) is working with a new church start in Greenville, S.C. He also has a worldwide radio program, The Radio Pulpit. John D. Smith (’79) is a psychiatric forensics specialist with Peace River Center for Personal Development in Florida.

Barry Cosper (’80) is director of missions for Tallapoosa Association in Alabama. Joseph W. Galloway (’83) received his M.S. in mathematics from Western Kentucky University in May. In October of this year, he celebrated 25 years as minister of music at Tunnel Hill Baptist Church in Elizabethtown, Ky. Victoria Perry (’83) has a local public access television show in Louisville called “Renewing the Mind.” David M. Prather (’86) is pastor of North Kannapolis Church in Kannapolis, N.C. Michelle Deaton (’89) joined the staff of Fairview Baptist Church in Greer, S.C. as children’s ministries director. Mark McEntire (’89) led the January Bible Study Preview at Belmont University on Aug. 4, 2005. This event was hosted by Campbellsville University’s School of Theology.

Keith Goretzka (’90) is pastor of First Church of Erwin, N.C. Raymond Ammons, Jr. (’94) is pastor of First Church of Gastonia, N.C. Charles Barnard (’96) is pastor of FBC Tellico Village, Tenn. Steven N. Davidson (’96) is pastor of FBC Sellersburg, Ind. Andrew B. Myers (’96) is pastor of Cornerstone Church in Valdese, N.C. Guy Michael O’Neal (’96) is serving at Hurstbourne Baptist Church in Louisville, Ky. Michael Bowers (’97) is senior pastor of Rick Fork Church in Thomasville, N.C. Phil Gloyer (’97) serves as CEO of LifeChoices Medical Clinic and Resource Center in Joplin, Mo. He also serves as coordinator and faculty associate for the Joplin extension program of Southwest Baptist University.

Guy Frederick (’01) has started the United Christian Off-Road Alliance, which now has over 135 registered members. John (’01) and Angela (’00) Girdley announce the birth of their second daughter, Grace Elizabeth, born May 18, 2005. John W. Herbst (’01) is pursuing a doctor of ministry degree at Liberty Baptist Theological University in Lynchburg, Va. Kevin R. Milburn (’01) is pursuing a doctorate of ministry degree at Liberty Baptist Theological University in Lynchburg, Va. Kevin R. Milburn (’01) is pursuing a doctor of ministry degree at Liberty Baptist Theological University in Lynchburg, Va. Kevin R. Milburn (’01) is pursuing a doctor of ministry degree at Liberty Baptist Theological University in Lynchburg, Va.
becca, announce the birth of their third child, Joshua Daniel, born on June 21, 2005. **Allen Raynor** ('04) is pastor of FBC Broomfield, Colo. His wife, Tommi, is pursuing a degree in nursing from Front Range Community College. **Patrick Goodman** ('05) and his wife, Janet, were appointed by the IMB as missionaries to Ekaterinburg, Russia. **Ryan Johnson** ('05) is youth pastor at FBC Birmingham, Ala. **Andrew Rupard** ('05) is minister of students at FBC Cullman, Ala. **Sam Waldron** ('05) will begin teaching at The Midwest Center for Theological Studies this fall.

**DEATHS**

**1940s**

**Quentin Porch** ('42) died at age 85 on April 20, 2005. He was a retired director of missions at Cahaba Association in Alabama and a longtime Judson professor. He is survived by his wife, two children and four grandchildren. **Jordan William Holland, Jr.** ('43) died at the age of 75 on June 19, at Hospice Savannah. **Sara M. Owen** ('45) died at the age of 85 on Aug. 16, in her home. The wife of **Harry W. Palmer** ('45), Pearl, died Nov. 11, 2004. **Waldo P. Harris, III** ('48) died at the age of 84 on July 2, in Washington. **William C. Strickland** ('48) died at the age of 87 on Dec. 21, 2004. He was one of the five original faculty members of Southeastern Seminary. **Jack Gray** ('49) died at the age of 89 on Jan. 7, in Fort Worth, Texas. **Anderson McCulley** ('49) died on Dec. 27, 2004.

**1950s**

**Fred W. Ayers** ('50) died Jan. 25. He was a longtime Baptist pastor in S.C. **Cecil Kenneth Herrin** ('52) died on May 14, in Statesville, N.C. **Arthur Walker** ('52) died on Jan. 14, in his home in Birmingham, Ala. **Harold Songer** ('57) died Jan. 23, 2005 in Louisville. He was a professor at Southern Seminary from 1962 to 1992. **Robert L. Ables** ('59) died. He is survived by his wife, Mildred. **Thomas Max French** ('59) died April 1. **Jerry F. Helms** ('59) died on Dec. 28 in a hospital in Birmingham, Ala.

**1960s**

The wife of **James Leon Boyd** ('60), Mary Joyce Park, died on May 28. **Eugene Quinn** ('63) died at the age of 84 on March 9. **Thom Meigs** ('67) died on April 16 of a heart attack. He was a former chaplain and assistant professor of religion at Georgetown College in Kentucky. **John Spivey** ('68) died at the age of 65 on Jan. 30 of cancer. He was a retired pastor of several Georgia Baptist churches.

**1970s**

**Ezekiel (Zeke) Alford** ('74) died at the age of 75 on June 27.

**1990s**

**Tim Bailey** ('99) drowned May 26 while saving his two sons who had fallen into a river.
“Boyce has prepared me to minister to people of every religion that you can think of.”

Since coming to Boyce College, Zack Thurman has applied his theological training in many different ways. Whether he’s organizing an evangelistic outreach to 55,000 students, leading a troubled youth to Christ, speaking to local church groups, or working with international students at the local university, Zack has put his education to work and is making an impact for Christ.

A Boyce College education does more than fill the head. It changes the heart.

If God is calling you to make a difference, don’t wait. Start today. Join the students at Boyce College as they impact the church, the world, and the future.
God’s blessing has been abundant throughout the 145-year history of the Southern Baptist Theological Seminary. Over the past 14 plus decades God has used this institution to nourish his church for the spread of the Gospel, and in the service of faithful preachers and teachers of God’s Word.

As we move ahead in the 21st century, the cause for which Southern Seminary was established is evermore important. Our churches are in desperate need of godly leadership and pastors of deep conviction. Southern Seminary is deadly serious about the task of preparing the next generation of Christian leaders to take their place in the fields of service in the United States and around the world.

Southern Seminary is supported by faithful friends whose generous gifts make possible all that we do. This report is a catalog of faithfulness, as it records the investment Christian men and women have made in the life and work of this great institution.

Therefore, this report is an expression of our thankfulness to those who have invested in Southern Seminary, and also a reminder of our indebtedness to God who has so greatly blessed Southern Seminary.

Please know of my personal appreciation for you and all you do for this seminary. Without a doubt, Southern Seminary ranks as a leader in theological education. Our faculty is the envy of the evangelical world, and the impact of Southern Seminary is felt around the globe. You have helped to make this possible, and I want you to know that your investment in Southern Seminary is reaping rich rewards for the sake of our Lord Jesus Christ.

I pray God’s richest blessings upon you and all you do for the sake of our Lord Jesus Christ.

Sincerely,

R. Albert Mohler, Jr.
The President’s Associates

Individuals, denominational groups, and businesses contributing a minimum of $1,000 in 2004 are members of the President’s Associates. Within the President’s Associates are several specific giving societies: Distinguished Associate, Leaders Associate, Founders Associate, John A. Broadus Associate, and Associate.

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

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John A. Broadus Associate

The John A. Broadus Associate level acknowledges individuals, church groups, and businesses that contribute $1,500 to $2,499 annually. Southern Seminary founder John A. Broadus challenged faculty peers during the Civil War with the impassioned words, “Let us quietly agree that the seminary may die, but we’ll die first!” The John A. Broadus Associate recognizes the spirit and commitment of individuals who extend themselves and their resources to ensure financial grounding for Great Commission training provided by Southern Seminary.

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Life Members
(cumulative gifts of $50,000 to $99,999)

Individuals
ALABAMA
Mrs. Margo S. Gaskin
ARKANSAS
Judge & Mrs. Edward S. Maddox
Dr. & Mrs. Orman W. Simmons

COLORADO
Mr. & Mrs. Robert D. Kunz
FLORIDA
Dr. & Mrs. Duke K. McCall, Sr.

GEORGIA
Mr. & Mrs. Otis B. Ingram, III
Dr. & Mrs. Edwin D. Johnston
Mr. & Mrs. S. E. Vandiver
Mr. & Mrs. Johnnie C. Wiley

KENTUCKY
Mr. & Mrs. Thomas Dupree
Dr. Clarence R. Lasseter
Mrs. Elaine S. Parker
Mr. & Mrs. George W. Rosedell

NEW MEXICO
Dr. & Mrs. Virgil L. Dugan

NORTH CAROLINA
Nannie B. Caudle
Mr. & Mrs. Stanley L. Craig
Mr. & Mrs. Kenneth E. Hall
Mrs. Mary Helen Wilson

OHI0
Mr. & Mrs. Carl H. Lindner

OKLAHOMA
Mr. & Mrs. R. A. Young

SOUTH CAROLINA
Mr. James E. Jolley

TENNESSEE
Mrs. Carolyn P. Benton
Mr. & Mrs. Glynn A. Clark
Mr. & Mrs. James L. Hayes, Sr.
Mr. & Mrs. J. Larry Walker

TEXAS
Mr. & Mrs. John R. Biewer
Dr. & Mrs. Williams J. Davis, Sr.
Mr. & Mrs. R. E. Winckler

VIRGINIA
Mr. Charles E. Dyke

WEST VIRGINIA
Mr. & Mrs. J. P. Hamer

Businesses, Denominations, and Foundations
Camp Younts Foundation
Franklin, Virginia
Carver School of Missions Fund
Nashville, Tennessee
Exxon Education Foundation
Houston, Texas
General Business Computers
Lexington, Kentucky
Harrodsburg Baptist Foundation
Harrodsburg, Kentucky
IBM Matching Grants Program
Raleigh, North Carolina
International Mission Board
Richmond, Virginia
Kentuckiana Metropolis
Louisville, Kentucky
Kentucky Baptist Foundation
Middletown, Kentucky
PNC Bank Foundation
Pittsburgh, Pennsylvania
Truett Foundation
New York, New York

Churches
First Baptist Church
Cedartown, Georgia
First Baptist Church
Richmond, Virginia
Patterson Avenue Baptist Church
Richmond, Virginia

Estates
J. B. Aiken Estate
Florence, South Carolina
T. Seth Alderman Estate
Brandon, Florida
E. B. Boston Estate
Louisville, Kentucky
Mrs. Ruby Boyer Estate
Nashville, Tennessee
Mattie Dotson Estate
Sharpsburg, Kentucky
Amelia Brown Frazier Estate
Harrods Creek, Kentucky
Annece Galphin Estate
Greenville, South Carolina
Miss Margaret S. Galphin Estate
Atlanta, Georgia
A. S. Gardner Estate
Louisville, Kentucky
Cornelia Gillenwater Estate
Nashville, Tennessee
Jonathan G. Gullick Estate
Gastonia, North Carolina
Evelyn Henderson Estate
Laurens, South Carolina
J. A. Huffaker Estate
Louisville, Kentucky
Lewis L. & Eva D. Johnson Estate
Nashville, Tennessee
George Kelley Estate
Hialeah, Florida
Julius Mantey Estate
New Port Richey, Florida
Mr. J. M. McCormack Estate
Grenada, Mississippi
Miss Marjorie J. Mitchell Estate
Paris, Kentucky
H. R. Peary Estate
Martinville, Indiana
Hannah Stone Estate
Knoxville, Tennessee
Alice Straughan Estate
Greensboro, North Carolina
J. Clyde Turner Estate
Louisville, Kentucky
Emma Vaughan Estate
Roanoke, Virginia
Vera Vincent Estate
Nashville, Tennessee

Trusts
Mary J. Greene Trust
Louisville, Kentucky
Mr. & Mrs. B. D. Green Trust
Louisville, Kentucky
Louisville, Kentucky

Lomnie & Ella Knight Scholarship Trust Fund
Jackson, Mississippi
Verna F. Suggs Trust
Palm Beach, Florida
Paul & Elise Walker Trust
Baltimore, Maryland
Mary Willingham Revocable Trust
New York, New York

Patron Member
(cumulative gifts of $25,000 to $49,999)

Individuals
ALABAMA
Mr. & Mrs. Edwin C. Ashton
Mr. & Mrs. Scot A. Cardwell
Dr. Jane Hardenbergh
Dr. & Mrs. Ronald H. Hillyer
Mr. & Mrs. Jack L. McKewen

ARIZONA
Mr. & Mrs. Ramon E. Nunez

ARKANSAS
Mr. & Mrs. Calvin E. Hagan
Mr. & Mrs. Ed Warmack

COLORIDO
Mr. & Mrs. William B. Bannick

FLORIDA
Mr. Otis Bowden, II
Mr. S. S. Kelly

GEORGIA
Mrs. Harry K. Bagwell, Sr.
Mr. & Mrs. T. T. Crafty
Mr. & Mrs. William R. Delk
Mr. & Mrs. Edward R. Gray, Jr.
Mr. & Mrs. J. David Jolly
Mr. & Mrs. Ben Laughter
Mr. & Mrs. Carlton C. Presley, Jr.

INDIANA
Mrs. Hugh K. Baize
Mrs. Joyce E. Holder
Dr. John M. Reynolds

KENTUCKY
Mrs. Albert A. Allen
E. Byron & Barbara P. Boyer
Dr. William R. Cromer, Jr.
Mr. Joe D. Cross
Dr. & Mrs. Michael E. Harris
Dr. & Mrs. Edgar E. Hatfield
Mrs. June Honeycutt
Mr. & Mrs. Carroll Hubbard, Jr.
Dr. & Mrs. R. Albert Mohler, Jr.
Dr. & Mrs. Dudley T. Pomeroy
Mr. & Mrs. Joseph E. Stilpauer
Mr. & Mrs. Andrew H. Susanich
Mrs. & Mrs. Wills H. Tassie
Dr. & Mrs. Douglas C. Walker, III
Mrs. Charles L. Westray

MISSISSIPPI
Mrs. F. C. Daley

NORTH CAROLINA
Mr. & Mrs. Cecil W. Broome
Mr. Udaran Burke

SOUTH CAROLINA
Mrs. Shirley J. Findley

TENNESSEE
Mr. & Mrs. David W. Powell

TEXAS
Ms. Mary S. Burroughs
Mr. & Mrs. Ben R. Murphy
Mr. & Mrs. Donald N. Test, Jr.

VIRGINIA
Mrs. Nora Bennette
Dr. & Mrs. Fred B. Caffey
Mr. Franklin E. Tillery

Businesses, Denominations, and Foundations
Alabama Baptist Foundation
Montgomery, Alabama
Sustaining Member
(cumulative gifts of $15,000 to $29,999)

Individuals

ALABAMA
Mr. & Mrs. Doug Acton
Mr. & Mrs. Ollie L. Blan, Jr.
Mr. & Mrs. Arnold G. Mooney, II
Mr. & Mrs. Wayne Merrick
Mr. & Mrs. Daniel J. Roberts
Mrs. Grace W. Stultz

ARKANSAS
Mrs. Thomas O. Murchison, Sr.

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Mr. Charles M. Chandler
Mr. & Mrs. Honore G. Dalton
Mr. Andrew Lester
Miss Frances Lyon
Dr. & Mrs. Hugh T. McElrath
Mr. & Mrs. Michael W. Sheffey

GEORGIA
Mrs. Leila J. Brittain
Mr. & Mrs. Carl L. Griggs, Sr.
Mr. & Mrs. George M. Ingram
Mr. & Mrs. Warren L. Kammer
Mr. & Mrs. Philip T. Rahm

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Mrs. Betty Begert
Dr. Rodney C. Osborn

KENTUCKY
Dr. & Mrs. James B. Ross
Dr. & Mrs. W. Wayne Dehoney

MARYLAND
Mr. & Mrs. Arthur D. de Vries

MICHIGAN
Dr. & Mrs. Hugh T. McElrath
Mr. & Mrs. John F. Baugh

MISSOURI
Mr. & Mrs. Duke K. McCall, Jr.

NEW JERSEY
Dr. & Mrs. Richard D. Lucas
Mr. & Mrs. Paul L. Plummer

TEXAS
Mr. & Mrs. John F. Baugh
Dr. & Mrs. Lucien E. Coleman, Jr.
Dr. & Mrs. Carol G. Rankin
Dr. & Mrs. John R. Michael

VIRGINIA
Mr. & Mrs. Norman E. Crowder
Mrs. Billie H. Parks
Mrs. Horace L. Smith

WISCONSIN
Mrs. & Mr. Dan M. Bishop

WYOMING
Mr. & Mrs. J. Michael Scullin

Chesapeake, Virginia

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Chesapeake, Virginia
Martha A. Goodwin Estate
Apex, North Carolina
1943
Mrs. Thelma H. Warford

H. V. Gratz Estate
Fort Worth, Texas
1943
Dr. J. Randolph Gambill

Samuel W. Holdcroft Estate
Petersburg, Virginia
1943
Miss Mary K. Holiman

Arthur Lloyd Estate
Lexington, Kentucky
1943
Rev. & Mrs. Ethel Fay Taylor
Rev. & Mrs. W. Luther Tracy

Richard R. Lloyd Estate
Nashville, Tennessee
1944
Mrs. Rhoda E. Tallant
Mrs. Margaret Crowe

Mrs. J. G. Mohler Estate
Greenville, Ohio
1941
Mrs. Virginia P. Provence
Mrs. Pauline Hacker

Mrs. Mary J. Sanney Estate
Paris, Tennessee
1940
Dr. & Mrs. Harold E. Lindsey

Ira J. Porter Estate
Louisville, Kentucky
1940
Dr. & Mrs. Roy C. McClung
Rev. & Mrs. Merle F. Pedigo

Mabel P. Scroggs Estate
Guthrie, Kentucky
1945
Dr. & Mrs. E. Lowell Adams

O. M. Seigler Estate
Atlanta, Georgia
1945
Rev. & Mrs. Richard Bills

Ethel Washington Estate
Gainesville, Georgia
Cinda Mae Wilson Estate
Cincinnati, Ohio
Georgia Witt Estate
Richmond, Virginia
1948
Mr. & Mrs. W. Luther Tracy
Dr. & Mrs. M. O. Owens, Jr.

Chap. & Mrs. H. Marlowe Link
Dr. & Mrs. John C. Huffman
Dr. & Mrs. G. Othell Hand
Dr. & Mrs. B. David Edens

M. C. Thomas Trust
Charlottesville, Virginia

Alumni

Annual Donors by Graduation Year

1932
Rev. W. L. Baker
Rev. Emmett J. Williams

1935
Mrs. Bonita E. Cunningham
Mrs. Gladys M. Huntwork
Rev. & Mrs. Samuel R. Stone

1936
Dr. Raymond A. Coppeger
Mr. & Mrs. William F. Johnson

1937
Dr. H. C. McConnell

1938
Mr. & Mrs. C. E. Schlaible, Jr.
Mrs. Ercelle H. Snyder

1939
Dr. & Mrs. J. Chester Badgett
Dr. & Mrs. M. O. Owens, Jr.

1940
Mrs. Pauline Hacker
Mrs. Virginia P. Provence

1941
Mrs. Margaret Crowe
Mrs. Rhoda E. Tallant

1942
Miss Sara Craddock
Dr. & Mrs. Del Felsenhof
Rev. & Mrs. Claude B. Love, Jr.

Mrs. Elsie C. England
Rev. & Mrs. Edgar U. Hoover
Rev. & Mrs. John L. Landa

Mrs. Ellen Marie McIntosh
Ms. Celia Marie Page

Mr. & Mrs. Keith M. Hackett
Mr. & Mrs. J. A. Davidson

Mr. & Mrs. Robert H. Mitchell
Mr. & Mrs. C. M. Cummings

Mrs. Gladys B. Welch
Rev. & Mrs. Robert E. Medearis

Mrs. Caroline E. Adams
Rev. & Mrs. James P. Blackwelder

Mr. & Mrs. S. A. Crisp, Jr.
Rev. & Mrs. Charles W. Drake

Dr. & Mrs. G. Othell Hand
Mrs. Lula C. Adams

Mrs. Lucy R. Hoskins
Rev. & Mrs. H. D. Rich

Dr. & Mrs. J. H. Crisp, Jr.
Rev. & Mrs. Edgar J. Burkholder

Dr. & Mrs. R. S. Cooper
Rev. & Mrs. Eugene I. Eilow

Rev. & Mrs. Margaret B. Lucas
Rev. Hughlan P. Richies

Rev. A. A. Bailey
Dr. & Mrs. Edgar H. Burks

Miss Anna L. Cowan
Mrs. Martha J. Haand

Mrs. Nancy T. Mcgill
Dr. & Mrs. Albert H. Phillips

Mrs. M. G. Sheddrick
Dr. & Mrs. Dallas J. West

1949
Mrs. Linnie J. Burks
Rev. & Mrs. William A. Gafford

Rev. & Mrs. Laura R. Gardner
Mrs. Lucile O. Grant
Ms. Frances J. Hendrix

Mr. Ronald D. Hicks
Dr. & Mrs. Sabin P. Landry

Mrs. Ruth R. Lundquist
Dr. & Mrs. Milo Milianovitch

Ms. Ruth E. O'Dell
Rev. & Mrs. Sherman W. Swan

Ms. Mary E. Young
Rev. & Mrs. Elvin D. Boyard

Rev. & Mrs. James L. Britt
Rev. & Mrs. C. Richard Bremner
Rev. & Mrs. George W. Chapman

Mrs. Pauline Dodson
Mr. & Mrs. Edwin L. Douglas

Rev. & Mrs. John L. Landa
Rev. & Mrs. Justus L. Garrett

Mr. & Mrs. Morris J. Hardwick, Jr.
Chap. & Mrs. Alexander N. Hollis, Jr.

Rev. & Mrs. James C. Hunecktor, Jr.
Dr. Jack R. Kennedy

Mr. & Mrs. James C. D. McDaniel
Rev. & Mrs. Eunice D. Howerton

Rev. & Mrs. Chester L. Self
Rev. & Mrs. Grady H. Summer

1955
Dr. & Mrs. Harold L. Anderson
Dr. David H. Bentley, Jr.

Rev. & Mrs. Bob Branan
Rev. & Mrs. Harold F. Bratcher

Rev. & Mrs. Bob D. Christie
Dr. & Mrs. Edgar H. Hatfield

Rev. & Mrs. George B. Kinsey
Rev. Richard A. & Mrs. Alice A. Landess

1956
Mrs. Mary P. Sample Barlow
Mrs. Jane Barry

Mrs. John G. Barth
Dr. & Mrs. James O. Goldston

Dr. & Mrs. Wilbert H. Gaultley
Rev. J. E. Greer

Mrs. Eunice D. Howerton
Chap. & Mrs. Billy J. Jones

Mr. & Mrs. J. Earl Reeves
Mr. & Mrs. Donald R. Taylor

Mrs. Frances Sharron
Chap. & Mrs. Joseph W. Vetter

Miss Ida W. Westerman
Rev. & Mrs. Bill L. Withers

1957
Mr. & Mrs. Charles J. Blue, Sr.
Rev. & Mrs. Clyde E. Bowen

Rev. & Mrs. Edna E. Boyer
Rev. & Mrs. Elgin B. Brown

Rev. & Mrs. Fred H. Brown
Mrs. Carolyn W. Budgett

Rev. & Mrs. James G. Crouse
Dr. & Mrs. Norman S. Deaton

Dr. R. W. Doyce

Mr. John G. Dyer
Dr. & Mrs. Earl M. Hall

Rev. William E. Harbaugh
Mr. & Mrs. William E. Huggens

Dr. & Mrs. Glen A. Kirsch
Rev. & Mrs. Leonard K. Mavity

Mr. & Mrs. Donald A. Milton
Mr. & Mrs. James T. Nolen

Mr. & Mrs. Norman J. Orr
Mr. D. Hugh Waddy

1958
Mr. James Cambron
Mr. Dexter L. Connor
Rev. Dick Edmonds

Rev. & Mrs. Robert D. Hafeldt
Mr. & Mrs. E. M. Hedden

Mr. & Mrs. Eddie J. Henson
Dr. & Mrs. Robert G. Howard

Mr. & Mrs. W. Lester Howard
Mr. & Mrs. James D. McClain

Mr. & Mrs. James T. Melton
Rev. & Mrs. David H. Perkins

Rev. & Mrs. James A. Duckett, Sr.
Rev. & Mrs. James E. Sparkman

Dr. & Mrs. Eugene H. Stewart
Rev. & Mrs. Willis H. Tassie

Rev. & Mrs. Samuel A. Webb
Rev. & Mrs. H. Ray Wood

Chap. & Mrs. Vesta E. Zinmwallt

1959
Ms. Georgette M. Baker
Mr. Dan M. Bishop

Rev. & Mrs. Warner A. Bumgardner
Rev. & Mrs. Clifford Curney, Jr.

Mr. Norman L. Gardner
Rev. & Mrs. J. Billy Graham

Rev. & Mrs. Thomas H. Harding
Miss Enniee Heath

Mr. & Mrs. Joseph M. Hendricks
Rev. & Mrs. William B. Jennings
Mr. & Mrs. H. Raymond Langlois
Rev. & Mrs. James A. Latimer
Mr. & Mrs. Donald E. Lytal
Rev. & Mrs. William B. Middlebrooks
Rev. & Mrs. Thomas A. Moore
Rev. & Mrs. Odlean W. Puckett
Mr. & Mrs. James S. Rice
Miss Carol J. Smith
Rev. & Mrs. Lovell J. Sorrell
Mr. & Mrs. Robert E. Wakefield
Mrs. Robert E. Vois
1961
Mrs. Patricia T. Browning
Dr. & Mrs. G. Byrns Coleman
Rev. & Mrs. Harry E. Crosby
Rev. & Mrs. James F. Davenport, Sr.
Mr. & Mrs. Clyde T. Gibbs, Jr.
Mr. & Mrs. Jon D. Gilbert
Dr. & Mrs. Riley A. Mathias
Mr. & Mrs. William L. Williamson
1960
Mr. & Mrs. James L. Atkins
Rev. & Mrs. Herbert B. Jukes
Dr. & Mrs. C. Carl McKelvey, Jr.
Mr. & Mrs. Donald L. Moor
Dr. & Mrs. William A. Nott
Rev. Omer G. Painter
Rev. & Mrs. William Y. Sanders
Miss Charlotte M. Walker
Rev. & Mrs. J. Charles White
1962
Rev. & Mrs. Laddie Barg
Rev. & Mrs. James W. Browning
Dr. & Mrs. John P. Dever
1963
Rev. & Mrs. Ben R. Wiseman
Mr. & Mrs. Errol D. Bosley
1964
Mr. & Mrs. James L. Evans
Rev. & Mrs. Philip L. Bailey
Dr. Jerry W. Reese
Miss Donna K. Kirby
Dr. & Mrs. Victor L. Morlan
Mr. Ford P. Pendleton
Rev. & Mrs. Jack A. Reed
Rev. & Mrs. James D. Sanders
Mr. Jack A. Willett
1965
Mr. & Mrs. C. Nevil Watson
Mr. & Mrs. Cabell T. West
1966
Mr. & Mrs. Leon E. Anthony, Jr.
Mr. & Mrs. John A. Criswell
Rev. & Mrs. Robert A. Dooly
Mr. Charles H. Fletcher
Dr. & Mrs. Gene Gafford
Mrs. Marcia B. Prather
Mr. Clay W. Reeder
1967
Dr. & Mrs. Robert H. Jackson
Rev. & Mrs. William D. Jones
Mr. & Mrs. Donald E. Lytal
Rev. & Mrs. Thomas A. Moore
Rev. & Mrs. Paul L. Camp
Mr. & Mrs. Jerry L. Foster
Rev. & Mrs. James E. Heard
Rev. & Mrs. Lovell J. Sorrell
Mr. & Mrs. Bill F. Mackey
Rev. & Mrs. David McMichael
Mr. & Mrs. Charles H. Noss
Rev. & Mrs. T. Gary Watkins
Dr. & Mrs. Bayon L. Hilliard
Mr. & Mrs. M. James Houp
Rev. & Mrs. James L. Palmer
1970
Mr. & Mrs. Joseph E. Greer, Jr.
Rev. & Mrs. Michael D. Halley
Rev. & Mrs. Gary L. Harrison
Rev. & Mrs. Mary L. Lawson
Rev. & Mrs. James E. McDaniel
1971
Mr. & Mrs. Ronald E. Johnston
Mr. & Mrs. Richard Kalmbach
Mr. & Mrs. William L. Lawson
Mr. & Mrs. Kenneth S. Hemphill
Mr. & Mrs. Adrian Spencer
Dr. Charles F. Cobb
1972
Mr. & Mrs. Barry G. Allen
Dr. & Mrs. Thomas M. Atwood
Mr. & Mrs. Richard K. Raines
Rev. & Mrs. Robert E. Vois
1973
Mr. & Mrs. Ronald R. Davis
Mr. & Mrs. John R. Rogers, Jr.
Rev. & Mrs. Helen G. Day
1974
Mr. & Mrs. Robert G. Benson
Dr. & Mrs. Charles Dennis
Rev. & Mrs. Sandra Turner
1975
Rev. & Mrs. Larry D. Jones
Mr. & Mrs. John A. Criswell
Mr. & Mrs. Ronald L. Moore
1976
Mr. & Mrs. James W. Browning
1977
Dr. & Mrs. Eugene Bragg
Mr. & Mrs. Stephen H. Brown
Mr. Charles E. Dyke
Rev. & Mrs. Darrell P. McCauley
Mr. & Mrs. Ronald L. Moor
Rev. & Mrs. William A. Nott
1978
Rev. & Mrs. J. Scott Gruner
Rev. & Mrs. C. Carl McKelvey, Jr.
Rev. & Mrs. Douglas M. Kauffman
Rev. & Mrs. William L. Williamson
1979
Miss Sarah E. Boudourn
Rev. & Mrs. Theodore C. Kandler
Rev. & Mrs. Virginia A. Cooper
Rev. & Mrs. Robert L. Stansberry
1980
Rev. & Mrs. Robert L. Moores
Rev. & Mrs. Ronald L. McClellan
Mr. & Mrs. John B. Copeland, III
Mr. & Mrs. Larry L. Gillmore
Rev. & Mrs. Richard D. Robbins
1981
Dr. & Mrs. Kenneth S. Hemphill
Dr. & Mrs. Larry L. Gillmore
Mr. & Mrs. Robert E. Vois
1982
Mr. & Mrs. Larry L. Gillmore
Rev. & Mrs. Robert E. Vois
1983
Mr. & Mrs. Larry L. Gillmore
Rev. & Mrs. Robert E. Vois
1984
Rev. & Mrs. Darrell P. McCauley
Mr. & Mrs. Robert L. Stansberry
1985
Rev. & Mrs. Virginia A. Cooper
Rev. & Mrs. Margaret H. Jordan
1986
1987
1988
Rev. & Mrs. Robert E. Vois
Mr. & Mrs. William A. Nott
1989
Mr. & Mrs. Robert E. Vois
1990
1991
Mr. & Mrs. John L. Singleton
1992
Mr. & Mrs. Ronald R. Davis
Rev. & Mrs. Mary L. Rosscco
1993
Mr. & Mrs. William E. Johnson
Rev. & Mrs. Virginia A. Cooper
Rev. & Mrs. Margaret H. Jordan
1994
Mr. & Mrs. Robert L. Stansberry
1995
1996
1997
1998
1999
Mr. & Mrs. Ronald L. Sprunger
Rev. & Mrs. Mary L. Rosscco
Mr. & Mrs. Robert L. Stansberry
1998
Mr. & Mrs. Robert L. Stansberry
Board Member
Donor Families

Mrs. Janet Rae Timberlake  
2005  
Dr. & Mrs. C. Everett Berry  
Dr. & Mrs. Mildred L. Bunjes-Jones  
Rev. S. Eric Campbell  
Mr. & Mrs. A. Dalton Crosby, IV  
Mr. Maurice T. Dregan  
Mr. & Mrs. Kevin G. Howerton  
Dr. & Mrs. Jerry A. Johnson  
Mr. John R. Jordan  
Mr. & Mrs. Troy J. Luttrell  
Dr. & Mrs. Mark T. McKean  
Mrs. Lisa H. Merinthew  
Dr. & Mrs. Earl L. Miller, Jr.  
Mr. & Mrs. William E. A. Mofield  
Mr. & Mrs. James G. Moore  
Mr. & Mrs. Steven M. Parrish  
Rev. & Mrs. Tony D. Randall  
Dr. & Mrs. Bryan J. Ray  
Mr. Stephen C. Reams  
Mr. & Mrs. Sejong Ryu  
Mr. & Mrs. Brandon L. Sehein  
Mr. Matthew J. Singleton  
Mr. & Mrs. Bradford W. Smith  
Dr. & Mrs. William M. Smith  
Mr. & Mrs. Andrew C. K. Tong  
Mr. & Mrs. D. Brian Wese  
Dr. & Mrs. James K. Welch  
Mr. & Mrs. John Mark Whittaker  
Mr. & Mrs. J. Garry Wood  

2004  
Mr. & Mrs. George W. Carraway  
Mr. & Mrs. Eric R. Erskine  
Mr. & Mrs. J. Bradley King  
Mr. & Mrs. Dennis E. Wingate  

Faculty and Staff

Dr. & Mrs. Daniel L. Akin  
Dr. & Mrs. Greg R. Allison  
Mr. & Mrs. Dale P Anderson  
Mr. & Mrs. Allan P. Ashley  
Dr. & Mrs. Timothy K. Beauchamp  
Ms. Linda M. Bincove  
Dr. & Mrs. Daniel I. Block  
Dr. & Mrs. Thomas W. Bolton  
Dr. & Mrs. Gregory B. Brouwn  
Rev. & Mrs. Albert D. Brown  
Dr. & Mrs. Ted Cabal  
Mr. & Mrs. George W. Carraway  
Dr. & Mrs. William F. Cook, III  
Dr. & Mrs. William R. Cutter  
Dr. & Mrs. David R. DeKlaven  
Dr. & Mrs. Stephen D. Drake  
Dr. & Mrs. Charles W. Draper  
Dr. & Mrs. Ken D. Dentress  
Dr. & Mrs. Russell T. Fuller  
Dr. & Mrs. Daniel E. Hattfield  
Dr. & Mrs. John T. Hellams, Jr.  
Dr. & Mrs. Eric L. Johnson  
Dr. & Mrs. Jerry A. Johnson  
Mr. & Mrs. Bruce L. Keisling  
Dr. & Mrs. Charles E. Lawless, Jr.  
Dr. & Mrs. Jae K. Lee  
Mr. & Mrs. R. Clark Logan, Jr.  
Mrs. Connie G. Marshall  
Dr. & Mrs. Mark McConnell  
Mr. & Mrs. T. J. McClure, Jr.  
Mr. & Mrs. Wayne Milligan  
Dr. & Mrs. R. Albert Mohler, Jr.  
Mr. & Mrs. Roy Montjord  
Dr. & Mrs. Russell D. Moore  
Dr. & Mrs. Tom J. Nettles  
Dr. & Mrs. Jim Scott Orrick  
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