

Towers



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Liber

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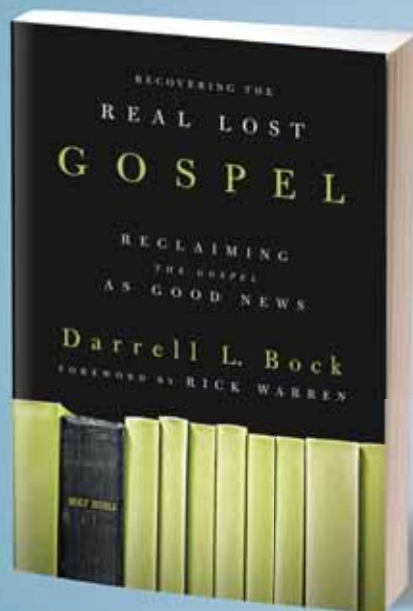


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PAGE TURNERS

BOOKS THAT HAVE SHAPED
SOUTHERN'S FACULTY

NEW RELEASES FROM B&H ACADEMIC



RECOVERING THE REAL LOST GOSPEL

Reclaiming the Gospel as Good News

Darrell L. Bock

Trade Paper // 978-0-8054-6465-8 // \$16.99

"This is a landmark book...Darrell Bock shows how the full promise of the gospel—the wonderful good news of grace—is so often misunderstood, misapplied, and even missed because we don't know the whole story."

—Rick Warren, Pastor
Saddleback Church, Lake Forest, CA

"A valuable contribution to helping us rightly understand the greatness of the gospel."

—Daniel L. Akin, President
Southeastern Baptist Theological Seminary



ONE NEW MAN

The Cross and Racial Reconciliation in Pauline Theology

Jarvis J. Williams

Trade Paper // 978-0-8054-4857-3 // \$19.99

"How refreshing to read a book by an African-American scholar where the New Testament message of reconciliation through Christ is taken seriously as the answer to our racial problems. Jarvis Williams believes that the gospel of Christ speaks to our racial sins and prejudices today, and he shows through careful exegesis what the gospel has to say to our churches and our world."

—Thomas R. Schreiner
The Southern Baptist Theological Seminary

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Page turners: authors who turned a page in the life and thought of SBTS professors

EDITOR'S NOTE: In the following entries, Southern Seminary faculty members offer comments and recommendations about the authors and books that have taught, inspired, corrected and entertained them.



Gregg R. Allison, professor of Christian theology

A small group of evangelicals meets every year on the Tuesday evening immediately before the start of the national meeting of the Evangelical Theological Society.

Over dinner, we share updates about our past year — our teaching/pastoring, writing, families, personal life — and then we pray with and for one another.

Several years ago the group had a discussion about what two books we would desire to have with us if we were shipwrecked on a deserted island. All of us agreed that the two books would be the Bible and John Calvin's *Institutes of the Christian Religion*! We regard it as a treasure trove of theological wisdom that emerges from careful exegesis of Scripture and attentive consideration of all relevant passages appropriately brought together on the doctrinal topics treated. Its opening subject matter — religious epistemology — brilliantly brings together the doctrine of God and theological anthropology. Its treatment of the doctrine of election — not under the doctrine of God, but at the end of the doctrine of salvation, as the answer to a practical ministry question of why, when the Gospel is preached, some respond positively and some negatively — demonstrates deep pastoral concern. Its passion for the glory of God and the benefit of his children emphasizes properly these twin biblical themes.

I'm thankful for the resurgence of Calvinism/Reformed doctrine, particularly among young people today, and the sources for this resurgence include many fine contemporary theologians like John Piper, Wayne Grudem, R.C. Sproul and others. But let me encourage us to go to the source of this theology itself — Calvin's own *Institutes*! Outside of the Bible, it is number one on my list of books!



Thomas J. Nettles, professor of historical theology

My favorite author is Jonathan Edwards. I find his combination of biblical insight, theological reflection, experiential fervor and philosophical relevance always

informative, and most of the time exhilarating. Even in reading his densest works, I cannot escape without being challenged to be more purely given to magnifying the grace of God in the Gospel. If someone has not begun their pilgrimage in the works of Edwards I would recommend that they start with his sermon, "The Excellence of Jesus Christ."



Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and associate dean of Scripture and interpretation

One of my favorite authors is G. K. Chesterton, the famous British

journalist. Even though his writings are around 100 years old, they still speak to today's world. Chesterton is hilarious and prophetic. He saw clearly what the future would bring if Western culture denied the Christian faith. He loves paradoxes and that makes for interesting reading. His Father Brown stories are a fun read. It is the priest, Father Brown, who uncovers crimes because as a Christian he understands the human heart. Here are a few great Chesterton quotes:

"And though St. John the Evangelist saw many strange monsters in his vision, he saw no creature so wild as one of his own commentators."

"Merely having an open mind is nothing; the object of opening a mind, as of opening the mouth, is to shut it again on something solid."

"But what we suffer from to-day is humility in the wrong place. Modesty has moved from the organ of ambition. Modesty has settled upon the organ of conviction; where it was never meant to be. A man was meant to be doubtful about himself; but undoubting about the truth; this has exactly been reversed ... We are on the road to producing a race of men too mentally modest to believe in the multiplication table."



Mark A. Seifrid, Mildred and Ernest Hogan Professor of New Testament interpretation

In recent years Oswald Bayer (whose work, by the way, has been "discovered" and is now increasingly avail-

able in English) has undoubtedly become my favorite author. I am attracted to his work for several reasons. In the first place, he knows Scripture more intimately than anyone I have ever met, as quickly becomes evident to anyone reading his work. The test of good systematic theology is that it provides keys for understanding Scripture. Bayer's work generally does so quite well. Secondly, he does not merely repeat confessional formula or systematic judgments in his work, but constantly engages modern philosophy and culture, judging it biblically and theologically. As a result, his work is remarkably fresh. Thirdly, he is acutely aware of how postmodern thought has been shaped by the questions and judgments of the Enlightenment. I find his work exceedingly useful for getting to the bottom of current trends.



Hal Pettegrew, Gaines S. Dobbins Professor of Leadership and Church Ministry

The question of who my favorite and most influencing author has been in my life draws a quick response in my

mind; undoubtedly that person is Francis Schaeffer. Schaeffer came to Wheaton College when I was a sophomore student and gave lectures that eventually became his book *The God Who Is There*. While it took me a little while to unpack "Schaefferise" language and frame of reference, I was immediately taken by his Christian conviction, compassion and intellectual fervency, as were many students at Wheaton.

While *The God Who Is There* book was and is such an important apologetic for the faith, later works were even more influential for me. *Genesis in Time and Space*, for example, really solidified my understanding of the importance of Genesis 1-11 and gave me valuable perspectives on the importance of the image of God and the fall of man. *The Mark of the Christian* helped me think through the importance of the unity and love in the body of Christ.

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The most influential book for me, however, was that entitled *True Spirituality*. I will often refer to passages in this book in lectures that I give. I was brought up in a Baptist fundamentalist group that was very legalistic. In those young adult years, I was trying to figure out what it really meant to be a Christian, if Christian living was more than just keeping the rules. *True Spirituality* was really helpful in that personal struggle.

When Schaeffer died, even though I did not know him personally, I experienced a strong sense of grief. It was as if I had gotten to know this man personally through his writings!



M. David Sills, A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology, director of Great Com-

mission ministries and director of the doctor of missiology program in the Billy Graham School of Missions and Evangelism

The Puritan writer Thomas Watson (*All Things for Good, The Doctrine of Repentance*) has had a tremendous influence on me and my family. Having read the Puritan writers for years, I consistently find that Watson is the most devotional and readable of the Puritans. He always challenges me and yet also encourages me with hope. His influence in my life has been regular and consistent through many of his books, but there have also been times and ways in which specific works have had an especially significant influence. During a very difficult time of culture shock and ministry adjustments, I was traveling in a dugout canoe in Ecuador's headwaters to the Amazon with another missionary. I had *All Things for Good* with me and read it several times, coming away progressively more renewed and refreshed with each reading. Additionally, I love Watson because he is the Puritan that my wife loves so much that she does her daily devotions from his works. He speaks to our hearts and through that has been used by the Lord toward our sanctification in many ways.



Robert L. Plummer, associate professor of New Testament Interpretation
D.A. Carson is one of my favorite

authors because he models a careful, humble, obedient listening to the biblical text — allowing the nuances of individual Scriptures to have their full say while not missing the unified, Christocentric character of the entire Bible.

I love C.S. Lewis also — not only because he is fun to read, but because he challenges me to think outside the box and communicate creatively.



Shawn D. Wright, associate professor of Church History
Among my favorite authors is J. I. Packer, author of such

influential books as *Knowing God, Evangelism and the Sovereignty of God, A Quest for Godliness, Keep in Step with the Spirit and Fundamentalism and the Word of God*. Packer has influenced me perhaps more than any living author in two important ways. First of all, he excels in writing about complicated theological issues in easy-to-understand English. Too often, I think, authors hurt their cause by speaking about difficult topics in an opaque manner. But Packer is lucid, making abstract concepts clear. There are few authors I know who model simple expression better than Packer.

More importantly than that, though, Packer weds together the head and the heart in his writing. I am prone just to want to understand something intellectually. But Packer won't let me do that. Following Calvin and the Puritans, upon whom he is dependent and whom he is attempting to model, Packer presses the point that all knowledge we gain about God, his world and us is applicable. I, for one, need that, and have benefited tremendously over the years from his applicatory theology.



Bruce Carlton, associate professor of missions and director of World Impact Center
As a missionary, trainer of missionaries, missiologist and

student of missions history, I have been most influenced by Roland Allen. Specifically, his seminal work *Missionary Methods: St. Paul's or Ours?* and his later work *The Spontaneous Expansion of the Church and The Causes Which Hinder It* have left an indelible mark on my approach to mission work, in general, and church planting in particular. His primary thesis in *Missionary Methods* that Paul's missionary methods were applicable in every generation drove me back to Scripture to evaluate my own missionary methods.

The Spontaneous Expansion of the Church demonstrated to me that God desires His church via the power of the Holy Spirit to reproduce and expand throughout every nation and people on earth. I gained a fresh appreciation for and a greater understanding of the work of the Holy Spirit in missions. In my opinion, every missionary, every missiologist and every student of missions should have these two classic works by Allen in his or her library.



Timothy K. Beougher, Billy Graham Professor of Evangelism and Church Growth and associate dean and director of research doctoral studies for the Billy Graham School of Missions and Evangelism

As a new believer in college I was handed the book *Knowing God*, by J.I. Packer. *Knowing God* was the first book on theology I ever read, and it was transformative. In the past 30 years, I have re-read the book numerous times, each time gaining new insight and appreciation for the greatness and majesty of God.

I appreciate Packer's example as a theologian who writes for the church, as one who brings theology from the academy down to the pew. Packer reminds us, not only in *Knowing God*, but in his other writings, that the goal of theology is not just knowledge, but

also application — right living as well as right thinking.



Brian Payne, assistant professor of Christian theology and expository preaching

I don't have a favorite author or book. However, there was one book, in particular, that led to a complete paradigm shift for me and that is George Eldon Ladd's *A Theology of the New Testament*. In particular, it was his insights on inaugurated eschatology that reshaped the way I view and interpret Scripture.



Jonathan T. Pennington, associate professor of New Testament interpretation

For biblical and theological studies, I would have to say both Richard Bauckham and Dale Allison are my favorite authors because they are masters of their subjects, but also write with great clarity and freshness. They are scholars who are on the other side of complexity. They understand deeply enough to be able to write simply and forcefully. Much of scholarship is deep and complex, but not overly interesting or clear — not so with Bauckham and Allison.

For writing in general, C. S. Lewis' influence on me has been very profound. In my twenties I devoured everything Lewis, to great benefit. He too is a creative writer on the other side of complexity, plus he employs great literary skills and sensibilities. Right now, I have been in a bit of a Lewis renaissance personally, re-reading many of his works.

I read a lot of other fiction and it is hard to name just one or two authors I enjoy, but included would be John Steinbeck, Wallace Stegner and Marilynne Robinson.



Owen D. Strachan, instructor of Christian theology and church history

My favorite author is probably Tom Wolfe, though I can't recommend all of his works.

He is relentlessly insightful into human behavior and the human condition. Like Cormac McCarthy — though with a very different style — he has mastered his own language. There is nothing quite like a Tom Wolfe book. He writes about grand themes, big subjects, in a way that many novelists shy away from today, and he does so with such relish in life and its details that he is very difficult not to read and to be provoked by.

But I can't recommend Wolfe's work in the way that I can that of a Christian like George Marsden, most particularly his magisterial *Jonathan Edwards: A Life* (Yale, 2003). Though an academic text telling the story, context and ideas of an almost unreachably brilliant man, *Jonathan Edwards* possesses such command of the field and evinces such enjoyment of the subject that one feels as if one is reading an airport page-turner. This book, on my favorite theologian, is my favorite book.



Greg Brewton, associate professor of church music

I spend a lot of time thinking about worship since one main area of my teaching concerns worship; I try to read just about any book I can find on worship. There

are only a few worship books that have made a strong impact on how I think about worship outside of the Bible. One of those books would be *Engaging with God* by David Peterson. I reread this book at least once a year when I prepare to teach our Foundations in Worship class at Southern. Peterson's approach in this book is simply to unpack the Scripture from the Old and New Testaments giving a biblical theology of worship. The overarching theme of the book is that God initiates the worship and God determines how He will be worshiped by His people. I have used this book in my worship class for many years and highly recommend it.

Another book on worship that has made a strong impact on my thinking about worship in the last couple of years is Bryan Chapell's *Christ-Centered Worship*. Chapell divides his book into two sections: Gospel worship and Gospel resources. The first section looks at Scripture and historical worship practices of the reformers. In the second section he gives practical resources for planning Gospel-cen-

tered worship services.

If I were to recommend two worship books for the pastor's library, these two books would be top on the list.



Mark T. Coppenger, professor of Christian apologetics

To balance and even counter the indulgent and tragically misleading treatments of Islam by the likes of John Esposito, Karen Armstrong, Tariq Ramadan and CAIR, I much appreciate the writings of Robert Spencer (*The Politically Incorrect Guide to Islam and the Crusades*; *The Complete Infidel's Guide to the Koran*; *The Truth About Muhammad*), Nonie Darwish (*Now They Call Me Infidel*; *Cruel and Usual Punishment*), Mark Steyn (*America Alone*; *Lights Out*), Bat Ye'or (*Eurabia*; *The Dhimmi*; *The Decline of Eastern Christianity Under Islam*), Mark Durie (*The Third Choice*), Melanie Phillips (*Londonistan*; *The World Turned Upside Down*) and Rodney Stark (*God's Battalions*).



Jeremy Pierre, director of the writing center and instructor of literature and culture

I agree with Ernest Hemingway on at least two things. First, "there is no order for good writers." I think choosing a

favorite author is like choosing a favorite meal; it depends on what you're in the mood for. In saying any one is your "favorite," you mean something unique by it.

I can say that one of my favorites is Mark Twain, and this is the second thing Hemingway got right. He said that Twain's work was seminal to American literature; Twain was the first genuinely American literary voice, throwing off what he saw as the pretensions of European literary sensibilities and writing in an earthy style that was unique to our still emerging nation.

Twain described the world with a cutting humor that's hard to imitate. He was hyperbolic, critical, perceptive and hilarious. Some of the most insightful observations about human nature I've read came from Twain's pen. He loved to pick apart the inconsistencies of the creature called man. Sadly though, his irreverent wit often trespassed on more sacred ground. It is one thing to mock the inconsistencies of people, but another to parody their creator. In this way, Twain is like a dear friend who is uproariously good at discerning the inadequacies of man, but who never seems to take seriously the means by which inadequate man can be redeemed.



Hershael W. York, Victor and Louise Lester Professor of Christian Preaching

For the sheer power of words and the beauty of her diction, Joan Didion has shaped my writing and preaching like no one else. Reading *The White*

Album in 1981 was like finding an epiphany in a lightning bolt. I had never seen words manipulated and massaged so deftly, so beautifully. Thunderstruck, I read each essay, noting her euphonic assonance and precision of prose. Not a word was ever wasted, no punctuation poorly placed. She was Strunk and White in her verbal economy, Rembrandt in her artistic use of light and darkness.

In the ensuing years, I devoured everything she wrote, always walking away with a determination to craft words for the Lord as she had for art. Even the howlingly sad and troubling *Year of Magical Thinking* challenged me to preach the Gospel of hope as skillfully as she had shared her own hopelessness. Every time I write or preach, her style and skill sets the taunting standard for which I desperately reach.



Russell T. Fuller, professor of Old Testament interpretation

My favorite author is Charles Hodge. While I like his *Systematic Theology* and commentaries, his book, *Princeton Sermons*, is my favorite book

of Hodge. Hodge's *Sermons* is characterized by piety and theological insight.



Adam W. Greenway, assistant professor of evangelism and applied apologetics, associate vice president for extension education and senior associate dean for the Billy Graham School of Missions and Evangelism

Richard P. Belcher is a professor and preacher by vocation, but someone I became familiar with because of his unique books — a series of what he labels "theological novels" (the *Journey* series) that I have found incredibly helpful both personally and pastorally. I first encountered his works during my M.Div. studies through a systematic theology professor who read a snippet from Belcher's *A Journey in Purity* in class one day — and I was immediately hooked! I bought that book, reviewed it for a class assignment, and then ended up buying and reading the rest of the series!

As a local church pastor, I frequently gave his books away to church members and others who had questions about various theological matters, with the simple encouragement that if the book blessed them then they should pick up the entire series like I had done and support Belcher's ministry. Many of our folks did, expanding the positive influence of Belcher's books beyond my personal life into the life of our church. As a result, a culture of reading developed in our church that generated so many positive benefits. I continue to read each new *Journey* book Belcher writes (usually one per year).



Thomas W. Bolton, professor of church music

My approach to reading is directed more by subject than by particular authors. I strive to keep in touch with books and articles in the areas of worship (theologi-

cal considerations, different stylistic points of view, planning, purpose), ministry through music (philosophical and practical) and cultural trends that influence church ministry (historical and contemporary). I believe it is important to familiarize myself with different points of view, including those with which I may take issue, so my teaching and personal ministry philosophy will be more informed and intentional.

Representative books I have read in the past few months include *Inclusive yet Discerning: Navigating Worship Artfully*, by Frank Burch Brown; *Hidden Worldviews: Eight Cultural Stories That Shape Our Lives*, by Steve Wilkens and Mark L. Sanford; and *Saving Leonardo: A Call to Resist the Secular Assault on Mind, Morals, & Meaning*, by Nancy Pearcey.



Timothy Paul Jones, associate professor of leadership and church ministry and editor of *The Journal of Family Ministry*

I first ran across the name G.K. Chesterton nearly twenty years ago in a footnote to a song

by Rich Mullins. I bought a copy of *Orthodoxy*, knowing nothing more about Chesterton than the fact that Rich Mullins must have read his works. From Chesterton, I learned how vital tradition can be — Chesterton's "democracy of the dead" — and how orthodox theology can be not only true, but also deeply beautiful.

My favorite lines from Chesterton: "Christianity got over the difficulty of combining furious opposites, by keeping them both, and

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keeping them both furious. ... This is the thrilling romance of orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity: and to be sane is more dramatic than to be mad. ... The Church ... left on one hand the huge bulk of Arianism, buttressed by all the worldly powers to make Christianity too worldly. The next instant she was swerving to avoid [Gnosticism], which would have made it too unworldly. ... To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom – that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads ... would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect” (G.K. Chesterton).



David L. Puckett, professor of church history and associate vice president for doctoral studies

I have visited two Christian works more regularly than others through the years.

The first work, Calvin's *Institutes*, has shaped almost every area of my theology – from the expected (doctrines of sin and salvation) to the less emphasized (word-spirit correlation; Old Testament — New Testament relationship; interpretation of the Law; Christian living). The things I appreciate most in later Reformed thinking seem often to have been anticipated by Calvin and handled as well (often better) by him.

The second work, John Baillie's *A Diary of Private Prayer*, has been a wonderful guide for prayer. It is a special book that addresses many areas of my spiritual need – reminding, convicting and encouraging in just the right proportion.



Robert A. Vogel, Carl E. Bates Professor of Christian Preaching and associate vice president for institutional assessment

One of my favorite authors, and among the most influential in my thinking, is Francis Schaeffer. Schaeffer was a thoughtful apologist,

and his approach to apologetics has shaped my own in significant ways. I first read his works when I was in college, and his writings have helped me to understand the grounding of the rational aspects of the faith and where the thinkers of this age have strayed.



Michael A. G. Haykin, professor of church history and biblical spirituality

There have been a number of authors who have deeply influenced me, but one that immediately comes to mind is J.R.R. Tolkien. When

I first read his *magnum opus*, *The Lord of the Rings*, in my early teens, he gave me a rich sense of good and evil and the war between them, and the deep attractiveness to be found on the side of the good and the noble and the beautiful. I have never forgotten that most basic of lessons and the most fundamental of affections.



Brian C. Richardson, Basil Manly Jr. Professor of Leadership and Church Ministry

I had the privilege of being the graduate assistant to Dr. LeRoy Ford at Southwestern Baptist Theological Seminary. Dr.

Ford revolutionized my concept of teaching. He taught me how to teach so people learn. His philosophy of teaching is contained in the book, *Design for Teaching and Training*. As an educator, my main concern is to see seminary students effectively communicate the biblical truths they have learned at Southern Seminary. Both professional and lay teachers will find this book extremely helpful. Whenever I prepare to teach a seminary class or a Bible lesson in a church, I apply the principles of teaching contained in this book. This is my number one book to prepare leaders as effective teachers of the Word of God. Lifeway Christian Resources awarded Dr. Ford the title “father of interactive writing for Southern Baptists.”



Denny Burk, dean of Boyce College and associate professor of New Testament

It's very difficult for me to name a “favorite” author. For me, it's easier to speak about authors whose books have had a

shaping influence on me at pivotal moments in my life.

In college, I wrestled mightily with challenges to Christianity, and I came to feel that

the rug had been yanked out from under my faith. I didn't know any pastors who could speak to the questions I was asking, but two dead authors came to my rescue — C. S. Lewis and Francis Schaeffer. In particular, it was Lewis' *Mere Christianity* and Schaeffer's *How Shall We Then Live* and *The Church at the End of the 20th Century*. To know that I wasn't the first one to ask the questions and to know that faithful men had given plausible answers made all the difference for me.

No one in my church taught me to be an antinomian in so many words, but growing up, I nevertheless believed that Christ's lordship was an optional add-on to Christian faith. My error even affected my ecclesiology. I thought it was normal that all churches were composed of some believers who followed Jesus and some who didn't. During college, the Lord used John MacArthur's book *The Gospel According to Jesus* to relieve me of this error. MacArthur's book opened up the Bible to me so that I could see what it really said all along. Justification and sanctification can be distinguished in the life of the believer, but never separated. You can't have one without the other.

When I was in seminary, I came to a point in my Christian life in which I had become a cranky Calvinist. I was in reaction against what I perceived to be excesses in the charismatic movement, and I came to view emotions and affections as an optional add-on to Christian faith. The Lord used John Piper to provoke my interest in Jonathan Edwards. So in 1998, I read *The Religious Affections* for the first time. Edwards helped me to see that the nature of true religion really does reside in “gracious affections.” To be a Christian means to have desires that are oriented toward Christ as my chief joy and consolation. I came to see this truth taught in all of scripture, and it was a Copernican revolution in my spiritual and theological outlook.



Travis Kerns, assistant professor of Christian worldview and apologetics

The most influential author in my Christian and academic life is, without question, Francis Schaeffer. Writing the majority of his works

three decades ago, Schaeffer captured the hearts and minds of many evangelicals during his day and, in unique fashion, continues to enlighten current readers. His perspicuity in writing, understanding of cultural issues and ability to see the proverbial forest and trees is nearly unmatched in Christian writing. Though his works are older than many of our current students, Schaeffer's writings read as if he is up-to-date on current events. I would strongly

suggest Schaeffer as required reading material for every student at Southern.



Eric L. Johnson, Lawrence and Charlotte Hoover Professor of Pastoral Care

My favorite author is Jonathan Edwards, because of his magisterial grasp of some of the most important issues in the Christian life. First,

he understood that everything in life is related to the triune God and the manifestation of His glory. Yet, rather than disparaging the creation, such was the subtlety of his complex theocentric orientation, that he rightly recognized the role that the creation plays in God's doxological agenda, including our dependent participation in it in Christ. Second, he pursued truth ruthlessly. Driven fundamentally by Scripture, he used his reason to advance faithful, and sometimes distinctive, positions on issues of perennial importance. Third, he recognized that Christianity is a religion of the heart as much as the mind, so he advocated for a faith that is experienced by being properly understood.



James Parker III, professor of worldview and culture and associate dean of worldview and culture

Recently I shared with a colleague in systematic theology about how I came to be shaped theologically, especially in the

area of the doctrine of Scripture. As an undergraduate religious studies student I had been at a place in my life where I was being exposed to a view of the Bible whereby the Bible was seen as fallible (sometimes is was called “infallible in matters of faith and practice,” but not in all matters that it touched upon including science, history, psychology, etc.).

The first book that began to reshape and solidify my views on this matter was a book of essays edited by Carl F.H. Henry, *Revelation and the Bible: Contemporary Evangelical Thought*. The short article by Pierre Ch. Marcel entitled “Our Lord's Use of Scripture” captured my imagination and provided the basis for the later book that revolutionized my thinking on this subject: John Wenham's *Christ and the Bible*. Wenham's book was a “deal maker” for me. He carefully and systematically laid out what Jesus view of Scripture was. Jesus was an inerrantist. So I came to my view of Scripture in deference to the lordship of Jesus in the area of doctrinal truth. 🙏

Winter courses offer concentrated exposure to subject matter

By JOSH HAYES

For December 2010 and January 2011, students at The Southern Baptist Theological Seminary will have the opportunity to gain course credit between the fall and spring semesters.

This winter more than 20 one-week course options, commonly referred to as J-terms, will be available. The one-week courses give students the chance to concentrate on one subject area rather than divide their attention across several areas of study like during the full-length semesters.

“Some courses – such as the languages – are simply too demanding to be compressed into a one-week format. Other courses need time to percolate in the student’s mind and heart, and so are best taken in a full term. But some courses are ideal for studying in an all-day, concentrated form that allows the student to focus on one subject for an entire week,” Donald Whitney, associate professor of biblical spirituality and senior associate dean of the School of Theology at Southern, said.

One course that might stand out to students this winter term is a Christian philosophy elective taught by Paul Helm, teaching fellow

at Regent College in Vancouver and visiting professor at Southern Seminary. The course, titled “Head & Heart,” will deal with the relationship between faith and reason by looking at the thought of monumental figures in church history such as Augustine of Hippo, Anselm of Canterbury, John Calvin and Jonathan Edwards.


“Professor Helm is a retired professor of philosophy at King’s College in the University of London where he held one of the most prestigious chairs in the United Kingdom. It is an extraordinary privilege to have someone of that international and philosophical stature who is also a committed evangelical Baptist teaching at our institution,” James Parker III, professor of worldview and culture and associate dean of worldview and culture, said.

Courses will take place Dec. 13-18 as well as after the new year, beginning the week of Jan. 3-7 and ending Jan. 18-21. Course options include one-week classes in Old and



Photo by Devin Maddox

New Testament, hermeneutics, church history, systematic theology, biblical counseling, missiology and family ministry.

The SBTS Web site provides a list of the winter courses at <http://www.sbts.edu/current-students/files/winter-1011.pdf> 

Registration for winter and spring

opens

OCTOBER 25th



Please check the SBTS website (under “Current Students,” then “Registration and Course Information”) for the complete registration schedule and the list of classes for the Winter and Spring.

Judaism, N.T. Wright and toddlers' books: a discussion with Tom Schreiner about his new book

Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary, and "Towers" Managing Editor Aaron Cline Hanbury discuss Schreiner's new book, 40 Questions about Christians and Biblical Law. "Towers" offers a brief review on page 10.

ACH: Now your book has 40 questions, obviously. Did you choose the questions, or did an editor?

TS: I selected the questions. The format of the series requires 40 questions, but I decided what the 40 would be. I had some interaction

with Ben Merkle (series editor), and he suggested some and reworked some as well.

ACH: The 40 questions are certainly related, but as far as the sections and specific questions, they're quite diverse. Did you have a governing thesis going in to the writing process?

TS: No. There's no governing thesis; the book is meant to cover a lot of topics, not to prosecute a specific thesis throughout the book. Therefore, you don't have to read the whole book. You can read whatever parts are interesting to you, or check it out of a library or whatever.

ACH: The questions vary from more

technical questions, like "Should *pistis Christou* be translated faith of Christ or faithfulness of Christ?" to more simple question like "should Christians tithe?"

TS: Right. That's absolutely true. Some of the questions are more technical and scholarly and would appeal to probably a different audience than others. Some people may pick up the book and immediately read "Should we tithe?" or "Should we observe the Sabbath?" Or, if people are interested in theonomy, that may catch some people's attention. I think people interested in the New Perspective will be interested in the faithfulness of Christ issue. But it is the kind of book that you don't have to read the whole thing; you can pick it up and read the part that interests you.

ACH: And the entries are brief. I think there may be one section longer than 10 pages.

TS: Yes. The sections are intended to be short, to be kind of bite-sized pieces someone can read in a short sitting. Because, you know, I wrote a book in the earlier 1990s, *The Law and Its Fulfillment: A Pauline Theology of Law*, which almost everything in this (40 questions) book, is in that book too. But *The Law and Its Fulfillment* has a more scholarly feel to it. But this book isn't quite as technical; it's a book that's accessible, which is one of the nice things about this series. That's why it appealed to me to be able to write a book that I could sort of capture, in a semi-popular format, those things happening in technical scholarship.

ACH: Are there any questions that you didn't get to ask and answer?

TS: I don't think so. Not for the kind of book this is. I would say that this book isn't a scholarly monograph on the issue. This is a semi-popular book where I translate what's happening in biblical scholarship in a way that's available to college students, seminary students and people. So for that audience, I asked all the questions I wanted.

ACH: Obviously, this is your area of expertise. Were there any of these questions to which you didn't have an answer or opinion going in?

TS: An opinion? No, I had an opinion on all of them. Because, as I said, it is basically my second book on the same issue.

So, is there anything in there that I didn't talk about in my other book? Well, there are things in here I've gone back and forth with over the years. For example, the question about whether Gentiles are under the law. That's a very difficult question. And I probably wouldn't have answered it the same way before I wrote this book. In terms of certainty of answers, my answer to that question is not of the same

weight as some of the other things I wrote. I've also changed my mind on how to interpret Lev 18:5 since my first book. It's a very important verse. I used to believe that Paul responds to a misinterpretation of the verse. And I reject that now and argue for something else. So there is a difference there. And I probably emphasize the law of Christ more in this [40 Questions] book. So those three areas would be different. But I don't think anything else would be.

ACH: So Christianity and the law — is justification the central issue in this discussion?

TS: I suppose justification is the central or most important issue when you come to the issue of the law, yeah.

ACH: You really deal with justification in two places, obviously your section dealing with justification, and then the section about the New Perspective, which is really about justification, right? (or Wright?)

TS: The New Perspective centers on one's view of justification, the law and, of course, Judaism at the time of the New Testament.

ACH: About the New Perspective, I found your first question in that section, "What is the New Perspective?" quite helpful in explaining such a complex system in just a few pages.

TS: Well, one of my goals was to explain simply and clearly what the New Perspective is, because that term is thrown around a lot and some people who use it don't really know what it means. So I think it's helpful to unpack for them the fundamental elements of the New Perspective, the history of it in brief, some of the major players and the fundamental tenets of the New Perspective. So one of the things that is interesting and helpful is to recognize that historically you have these people sowing New Perspective seeds in the earlier part of the 20th century that really came into full flower with Sanders, and then got translated into evangelicalism through the work of James Dunn and N.T. Wright, and especially Wright, because he is an evangelical and therefore he speaks to evangelical ears.

ACH: Is that why we hear more about Wright than, say, Dunn in our circles?

TS: James Dunn has done much valuable work in New Testament scholarship, but he's to the left, theologically, of N.T. Wright. Dunn would say there are errors in the Bible, and so he is theologically more off-putting than Wright, especially in view of the authority of Scripture. Wright has a natural connection to us, and invariably argues that the Scriptures are God's word, and they're authoritative for us. But he argues that we must reinterpret them; the Reformation and other traditions, says



Photo by Devin Maddox

Wright, have moved astray from what Scripture says, accurately interpreted. Now Wright would not say he is against the Reformation, *per se*, but clearly he has different emphases and has a very different view of justification.

ACH: Now correct me if I'm wrong, but it seems that Wright and Dunn, as you present them in your book at least, serve as correctives to Sanders and Räisänen. Is that right?

TS: Well, Sanders in one sense represents the foundation of the New Perspective because through a very careful study of Jewish sources, including what we call the Apocrypha, the Pseudepigrapha, the Dead Sea Scrolls and Tannaitic literature, Sanders argued that the notion that Judaism is legalistic is incorrect. Instead, Judaism held to what is called covenantal nomism ["law-ism"]. God entered in to a covenant with His people by grace, and you stay in the covenant by following the law by faith. So if that's true, and Sanders thinks it is, what do you do with Paul? Sanders says that the Paul does not say that the law can't be obeyed. Neither does Paul think the issue is legalism. So for Sanders, the problem with Judaism is that it's not Christianity; since Christ is the answer, the law is a problem.

It's a reflex answer.

But what's the foundation for that answer? When we consider the problem with Judaism, if you follow Sanders, is there any more depth to Paul's answer? Dunn comes along, and Wright, and they say Sanders is exactly right about Judaism, but he is wrong about Paul. Paul doesn't merely reject Judaism because it's not Christianity; he doesn't only argue from solution to plight (that's what Sanders says): he sees a problem with Judaism and the problem is the exclusion of the Gentiles, the ethnocentrism, the nationalistic focus of Judaism; they would exclude the Gentiles from the promise. So the problem is the boundary markers, as they'd say. And Dunn's answer, and Wright basically agrees with it (although Dunn and Wright aren't the same in every respect), has more depth; it's a more substantial explanation of Paul than Sanders. Therefore Dunn and Wright generate controversy more than Sanders' reading of Paul, which hasn't won many adherents, because it doesn't seem plausible to people that he just rejected Judaism because it wasn't Christianity. I think Dunn and Wright provide a more significant response. We need to remember that Räisänen, Dunn and Wright haven't done the detailed work in Judaism that Sanders did. They've just all accepted his work as foundational for their own projects.

ACH: But you would say that Sander's work

in Judaism is flawed.

TS: I would argue that it's flawed. I point out in my book that there are responses by several scholars arguing that there are significant cracks in Sanders' analysis of Judaism. That becomes a very detailed argument; I mean, all of those books are pretty fat. So I think they've shown, though, that covenantal nomism does not fit well in every instance of Jewish teaching, that there is evidence of a kind of works-righteousness in some strands of Judaism. So I don't think that New Perspective foundation is secure, and I think that's one of the problems with Wright and Dunn and Räisänen; they assume it. For example, Mark Elliott, in his book *The Survivors of Israel*, argues that it's only an obedient remnant of Israel that receives the blessing, but there's a tremendous focus then on obedience, instead of a tremendous focus on grace. So I think Sanders overestimated the presence of grace in Judaism. Now, when I talk about Judaism, I'm not talking about the Old Testament. We're talking about Second Temple Judaism at the time of Jesus. Everyone acknowledges that Judaism was very diverse. But Sanders argued for a kind of homogenous Judaism, under covenantal nomism. And I think what these other studies have shown is that, no, it was not homogenous in the sense of holding to covenantal nomism. There's a diversity there, so that some of the Jews did hold to works-righteousness. And of course a problem with Sanders' thesis is that in the New Testament itself: the parable of the Pharisee and the tax collector. If no one struggled with a kind of legalism, how do you explain that parable? The Pharisee was exalting himself, as Luke says, and he considers himself more righteous than the tax collector. So it seems hard to defend the notion that some did not think they were better than others based on some kind of legalism.

ACH: So issues of biblical law are ultimately about the Gospel, correct?

TS: Yes. I think that's why the Reformers were interested in the issue as well. The Reformers were forefathers in the faith, and they understood well the nature of the Gospel and the nature of justification, that we rest in the righteousness of another and not in our own righteousness. That's what it means to be an evangelical: to hold to the *evangel*, to the Gospel. Luther cautioned us that we can so easily lose the Gospel. You know the old saying: one generation knows the Gospel, the next generation assumes the Gospel and the next generation loses the Gospel. We don't want that to happen. I hope the book is helpful in that regard.

ACH: Do you think the majority of laypersons who see this title (Christians and biblical law) will recognize the issue as being as foundational as it is?

TS: Well, it depends on the person. I think it's more important that there are faithful pastors and teachers who can communicate the truth of the Gospel and Scripture to people. Nevertheless, is it an important issue? It's absolutely central, because justification and law relate to how we are right with God; and that's the most important question in life. So when people are discussing the nature of the Gospel, and how we are right with God, that's not a trivial issue. And it is vital that teachers and professors understand it, and of course, many ordinary Christians have the ability to read a book like this; it's not a hard book to understand. [It's important that Christians] grow in their knowledge and understanding, especially since the New Perspective has made its way into evangelical circles. I think it's helpful for them to have some grasp of it.

ACH: So is there any original research in this book?

TS: Well, I read material that has come out since my first book and integrated it into this book, definitely. Actually, a lot has come out since I wrote my first book. So I read that and integrated it into this book. But it still didn't fundamentally change my thinking. I should say, however, that when I wrote my first book, all those critiques of Sanders were not out – so those are in the second book as well. I don't unpack these new works, since they're very long and complicated books.

ACH: You include an annotated bibliography, so then, in your mind, does this book serve as an entry point to the discussion?

TS: Oh, absolutely. It's an entry point, and the bibliography would be a good way forward. I suppose that if a student were to read only one book on the New Perspective, I would recommend Steven Westerholm's book *Perspectives Old and New on Paul*. That's a much fuller book than mine, and it deals with the New Perspective in detail – and all the players. So that's enormously helpful and well done. And I am in substantial agreement with Westerholm as well.

ACH: You include the reflection questions at the end of each chapter, so there is certainly a pedagogical nature to the book.

TS: Yes. I hope it will be helpful for discussions.

ACH: Did you come up with the questions?

TS: Yes. I came up with the questions. In the first draft, I didn't know we were going to

have questions, so I had to come up with them all after I'd written [the book]. It was easy. Sometimes I appeal to what the reader thinks, or just to ask broader question to provoke thinking, about issues. Most of the questions can be answered by reading my chapter, but other questions are more open-ended. So I ask some of the questions just to provoke thought.

ACH: So what is your hope for this book?

TS: I hope that those who would read this book will be confirmed in, strengthened in, or for the first time, come to understand the Gospel. But I would probably emphasize confirmed in and strengthened in. I don't think many people reading my book already hold to the New Perspective, but I think they might have some exposure to the New Perspective and wonder about the role of the law in the Christian life, and I hope this book helps them grasp more firmly the Gospel, so that a reader might understand more clearly that our righteousness does not lie in ourselves but it is found in Jesus Christ. I would hope that students and other readers would grasp that. And secondarily, I hope people would understand the richness and depth of the topic, and because it is an entry-level book, I hope it would provoke at least some to keep reading and studying at a deeper level.

[Writing the book] was fun. I really enjoyed writing it. Because I had done all the research, it was a really easy book to write. I've thought and taught about this topic so much – I really started working on this topic in my dissertation, and not only did I write a book on the law, but I did a commentary on Romans and a commentary on Galatians; plus I wrote the Pauline theology – that I've just been immersed in this topic for years.

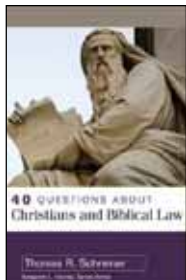
ACH: So for you who usually writes scholarly books, was writing a semi-popular book difficult? Or because you're a pastor as well, did you find it easy communicating difficult issues at a popular-level?

TS: Maybe because I've served as a pastor, but I did not find it difficult to write a book at this level. It wasn't a struggle for me. It's more of a struggle when I am considering all the different options in detail and doing a lot of research. That's harder to hold everything together. But if I write a truly popular level book, like a Christian novel, that would be difficult.

ACH: Maybe a children's book about toddlers and biblical law?

TS: I don't know if I could do that; that'd be tough! 🍷

Literature



40 Questions about Christians and Biblical Law (Kregel \$17.99), Thomas R. Schreiner

Review by AARON CLINE HANBURY

Asked to consider the most important issues in life, probably not too many people put understanding Old Testament law on their list. But an understanding about how the law relates to Christians today is paramount; understanding how the New Testament church relates to the law means understanding how God saves people from sin.

Toward that understanding, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at The Southern Baptist Theological Seminary, interacts with various questions about the relationship

between Christianity and the Old Testament law in his new book, *40 Questions about Christians and Biblical Law*. For questions ranging from “What does the word *law* mean in Scripture?” to “Is the Sabbath still required for Christians?” Schreiner offers six to 10 pages introducing the question, naming some key positions and presenting what he thinks is the biblical answer to the respective question.

“[The issue of Christians’ relationship to the law] is absolutely central because justification and law relate to how we are right with God; and that’s the most important question in life. So when people are discussing the nature of the Gospel, and how we are right with God, that’s not a trivial issue,” Schreiner said about the importance of his subject.

Schreiner divides his book’s 40 questions into five parts: the law in the Old Testament, the law in Paul, the law in the gospels and Acts, the law in the general epistles and the law and contemporary issues. The second section con-

cerning Paul makes up the largest portion on the book. And much of the discussion centers on what is known as the New Perspective on Paul, which is primarily a discussion about how Paul viewed the Old Testament law and Second Temple Judaism, an idea first introduced by E.P. Sanders and later promoted by James Dunn and N.T. Wright. The New Perspective has found its way, primarily through Wright, into evangelical circles, and so Schreiner devotes substantial space to over-viewing the issues presented by the New Perspective.

Closely related to the New Perspective is Schreiner’s sub-section about Paul’s teaching about justification. There, the author focuses on issues of salvation through faith versus salvation through works, the potential moral laxity resulting if justification is simply by faith, the apparent conflict between the teachings of James and Paul and several other key issues related to salvation.

Throughout *40 Questions about Christians*

and *Biblical Law*, Schreiner draws both from his scholarly acumen and pastoral experience to present a work that will serve the church as both a primer to more substantial works about the law and as an accessible resource for those looking for understanding about specific issues related to the biblical law.



The Evangelicals: What They Believe, Where They Are, and Their Politics (Crossway, \$15.99), Christopher Catherwood

Review by JOSH HAYES

Upon hearing the word *evangelical*, the average American more often than not thinks of a white, middle-class male Republican from the South. However, it is perhaps more accurate to associate the term *evangelical* with an economically poor black Nigerian woman with numerous family members suffering from HIV/AIDS.

According to author Christopher Catherwood, the association between evangelicals and white Republicans comes more from the skewed, imbalanced perception presented by the secular media than from actual firsthand knowledge and careful research of the global phenomenon known as evangelical Christianity. Certainly, in America, much of evangelical Christianity does consist of the white middle class, but this is not the entire story.

“So, I would argue, what secular media think of as American *evangelicalism* does not actually reflect true *evangelical belief* at all. Rather it is American exceptionalism in religious garb, the belief that the United States is a special place given outwardly Christian clothes. The evangelical stereotype does not reflect true global evangelicalism, what the Bible teaches,

or even what millions of American evangelicals believe themselves!” Catherwood writes.

In his book, *Evangelicals: What They Believe, Where They Are, and Their Politics*, Catherwood sets out to show that evangelicalism is more than a politically conservative religious movement of Americans from white suburbia. Instead, he argues that evangelicalism truly is a multinational, multicultural and interdenominational body of people from virtually every race and political persuasion. This body is united by a common set of beliefs derived from the Bible with professed faith in Jesus Christ being at the center of those beliefs.

Despite all their apparent differences, Catherwood contends that evangelicals are far more united than divided. Perhaps the best way to express what unites evangelicals, he writes, is two of the historic tenets of the Protestant Reformation, *sola fide* and *sola scriptura*, which the author notes is nothing more than what mainstream Christianity has believed since the first-century church.

The author surveys the core beliefs and doctrines of evangelicalism by explaining the statement faith for the International Fellowship of Evangelical Students (IFES). With members from more than 152 countries making up the organization, the IFES’ statement of faith certainly bodes well for Catherwood’s case that evangelical Christianity is a diverse but united multinational body. The central truths included in his survey range from the unity of the Trinity and the divine inspiration of Scripture to the exclusivity of Christ for salvation, justification by faith alone and the reality of one holy uni-

versal church to which all believers belong.

Sadly, however, evangelicalism appears to be more divided than united because of a spirit of argumentativeness commonly found in churches and between denominations. Yet, as negative as this reality may be, it does highlight a unique and positive feature of evangelical Christians – they are a people who believe in truth amidst a world given much to relativism.

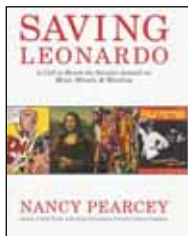
“Nonetheless, that there are those who would tighten the criteria for admission into ‘evangelicalism’ does show one thing about us: we can be an argumentative people! But that, I would argue, is the underside of the positive thing about evangelicals: *we do actually believe something*. Indeed, we are a people defined by our beliefs, and that is what distinguishes us in our twenty-first century postmodern times: we still hold firm a belief system when so many others regard belief in anything as something eccentric,” Catherwood writes (emphasis original).

Moving from specific, tangible expressions of evangelicalism in the form of local churches — that of his home congregation St. Andrew the Great in Cambridge, England, and Capitol Hill Baptist Church in Washington, DC — Catherwood considers the wide-ranging constituency of evangelicals. Here, the book offers a helpful consolidation of the more notable statistics concerning the spread and breadth of the evangelical movement in recent years. Despite how evangelicals are portrayed by the American media, the overwhelming majority today live in the Global South rather than in the West.

For instance, according to recent research, Catherwood notes that there are more church-attending Christians in Brazil alone than in the United States and Western Europe combined. Furthermore, though not in the Global South, China currently hosts a population of 80-100 million Christians, making them outnumber the amount of Communist Party members in the country. Such trends are steadily taking place across the globe. Without question, these trends demonstrate that the typical evangelical, globally speaking, is not the white American male.

The Evangelicals includes helpful surveys on the origins and emphases of evangelical Christianity, the various eschatological views in relation to their political, social and ecclesial effects, and the diverse political views represented on the global horizon within the movement. The book also offers an afterword about the New Calvinism, documenting the uprising of the “young, restless and Reformed” and providing a minimalist presentation of Calvinist doctrine – “*mere Calvinism*,” if you will.

All in all, the whole of Catherwood’s *The Evangelicals* contributes to proving his thesis — that evangelicalism is more than its thin representation accessible to people in the West. Rather, it is a global expression of unity amongst diversity. Better yet, it is the contemporary practice of the historic principle for Christian orthodoxy: “in essentials, unity; in non-essentials, liberty; in all things, charity.”



Saving Leonardo: A Call to Resist the Secular Assault on Mind, Morals, & Meaning (B&H, \$26.99), Nancy Pearcey

Review by JOSH HAYES

No matter a person's professed religious affiliation, everyone is an evangelist because everything declares some sort of *evangel*. In other words, all people imbibe and embody some kind of message and its corresponding understanding of reality. In academic circles, the term *worldview* refers to someone's understanding of reality: how we know, how we should live and what's really "out there."

According to author Nancy Pearcey, secularism has drastically influenced and essentially shaped the worldviews of people living in the West. Her book *Saving Leonardo: A Call to Resist the Secular Assault on Mind, Morals, & Meaning* not only describes the symptoms of the terminal illness that is secular culture but also provides diagnosis and prescription for Christians about how they should respond to the ideological disease. In short, Pearcey contends, secularism ultimately kills culture rather than protecting it by depleting culture of any

transcendent basis for meaning and morality, which thus rids it of any objective standard for freedom.

"Because the word *secular* is the opposite of *religious*, many people assume that secularism is a problem for religious groups only. Not so. When politics loses its moral dimension, we all lose," she writes (emphasis original). "When political discourse is debased, the entire society suffers. The reason Christians should be concerned is not to protect their own subculture, but to protect the democratic process for all people."

According to Pearcey, secularism became the domineering and pervasive influence that it is because of two movements: the Enlightenment and the Romantic period. With the Enlightenment came the advent of scientism and logical positivism; this led many people in Western society to adopt the notion that objective truth can only be known through the senses and that humans are left to utter speculation (and consequently no real knowledge) about anything beyond the natural world, which in turn eliminates religion and theology as legitimate knowledge claims. People began to see science as the only source for truth in a cold, mechanical and purposeless universe.

In reaction to naturalistic Enlightenment thought, Pearcey observes, the Romantics

sought to protect the realm of ideas by seeking refuge in the mental realm as opposed to the material world, mainly expressing themselves through the arts. If man is the product of nature and his actions are thus determined, Romantics reasoned, man's only escape is to embrace the activity of the mind if he is to hold on to or sense any inkling of freedom. In other words, materialist scientific thinkers representing Enlightenment thought esteemed the "facts" of the real world while Romantics appreciated the "values" of the inner-self.

This dynamic contributed to the divided outlook on reality most Westerners share, where truth is placed into two classes: objective and subjective. Objective truth refers to that which is public, universal and scientifically verifiable, whereas subjective truth refers to that which is relative, value-based and private. Without even realizing it, most people employ what Pearcey terms the "fact/value split."

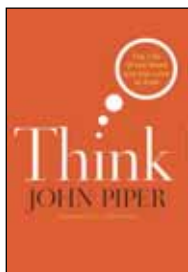
"What makes the fact/value split new is the epistemological status of the values realm. Values are not considered matters of truth but only personal perspectives and preferences," she writes.

If Christians are to combat secularism and the drastic divide of truth it has produced in the minds of Westerners, Pearcey contends, they must commit themselves primarily to

culture-making rather than culture-berating. Christians must learn to preach the Gospel in a way that it can make sense to people ensnared by the worldviews predominant in the culture if they are to reach them for Christ.

"Christians must go beyond the degradation of American culture, roll up their sleeves, and get to work on positive solutions. The only way to drive out bad culture is with good culture. After all, Jesus called his disciples *salt* and *light*. The metaphor of light means Christians must seek out places of darkness and despair, and enter into those places to illuminate them with the splendor of God's truth," she writes (emphasis original).

Saving Leonardo serves as a powerful and much-needed tool for the church in thinking about culture, art, science and the nature of truth. As Pearcey advocates, every believer has the opportunity to bear witness to God's saving truth by embracing what it means to be a Gospel-shaped artist, whatever their trade or discipline – an evangelist in all things transmitting and embodying an *evangel* through everything.



Think: The Life of the Mind and the Love of God (Crossway, \$19.99), John Piper

Review by JOSH HAYES

Often Christian circles promulgate the notion that somehow a person's intellectual life and his or her emotional life are diametrically opposed – or at least in competition with one another as to which one will occupy the person's time and energy. Pastor and theologian John Piper begs to differ. Instead, he argues, one's intellect and emotion stand mutually dependent of one another toward the end of loving and treasuring the triune God.

In *Think: The Life of the Mind and the Love of God*, Piper applies his God-centered, Christian hedonist theology to the task of thinking. Thinking done rightly and about the right things, he contends, serves to cultivate the appropriate emotional response to who God is and what He has done rather than dampen one's feelings.

"If thinking has the reputation of being only emotionless logic, all will be in vain. God did not give us minds as ends in themselves. The mind provides the kindling for the fires of the

heart. Theology serves doxology. Reflection serves affection. Contemplation serves exultation. Together they glorify Christ to the full," Piper writes.

The task of thinking is indispensable in the Christian's pursuit to glorify God in all things. Without thinking, one cannot know truth, and apart from truth, one cannot know God truly. And furthermore, Piper argues, one cannot love God without knowing God.

"The problem with those who debunk the gift of thinking as a way of knowing God is that they do not spell out clearly what the alternative is. The reason is that there isn't one. If we abandon thinking, we abandon the Bible, and if we abandon the Bible we abandon God," he writes.

Yet, as the Bible says, the pursuit of knowledge can be dangerous. The apostle Paul says, "Knowledge puffs up, but love builds up" (1 Cor 8:1). That is why Piper urgently pleads with his readers to only pursue a form of intellectual activity that is soaked in God-honoring prayer, saturated in Scripture and done in full reliance on the Holy Spirit and in the service of love.

Piper frames his discussion of thinking around two biblical texts, 2 Timothy 2:7 and Proverbs 2:1-6. Both passages speak to the dynamic reality the entirety of the book seeks to drive home – human thinking and God's granting of understanding cohere. One must

fervently strive to understand and yet understanding is a gift from God.

In applying his Christian hedonistic thinking to –well – thinking, Piper not surprisingly draws from 18th century New England theologian Jonathan Edwards. Human thinking and feeling do not exist arbitrarily, he explains, but rather reflect something of the nature of the Trinity and the relationships therein.

For those less familiar with Piper's works, Christian hedonism is the term he adopted, most notably in his defining work *Desiring God: Meditations of a Christian Hedonist* (Multnomah), to refer to his central thesis for the Christian life: God is most glorified in us when we are most satisfied in Him. This means, Piper reasons, that it is the Christian's joyful obligation to maximize his or her pleasure by finding satisfaction in God. Thus, God is glorified in this way because man the creature expresses the Creator's worth and all-satisfying nature through his enjoyment of God.

Think, with its concise and ambitious chapters, addresses many relevant and crucial issues related to the Christian mind. Most helpful are his discussions on the mental exercise of reading, the intellectual and moral bankruptcy of relativism, the relationship between saving faith and reason and the theological difference between God's wisdom and man's wisdom.

One of the highlights of Piper's *Think* is his

chapter on "mental adultery." Here, he discusses the morality of properly using one's rational faculties to come to recognize Jesus as the one who should be treasured above all other things. Like the Pharisees, people's commitment to finding pleasure outside of Christ will prevent them from acknowledging the truth about Jesus even though sufficient evidence exists to know His claims are true.

"This is what Jesus exposes when he said, 'You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.' In other words, your mind functions just fine when seeking out partners in adultery (like comfort and safety on the sea as more precious than Christ), but it cannot see the signs of Christ-exalting truth," Piper writes.

Think contains nothing surprising to readers familiar with Piper's writing and preaching. However, the book may provide some readers with new insight in areas they have yet to thoroughly explore in relation to Piper's Christian hedonism and God-centered theology. Regardless of how familiar one is with Piper's work, *Think* serves the church as a needful resource in combating the anti-intellectualism prevalent in some Christian circles, while at the same time, acting as a timely rebuke to those who maintain a cold orthodoxy.

Southern Story: James Parker III

By AARON CLINE HANBURY

Growing up in a supportive Christian home in Abilene, Texas, James Parker III, professor of worldview and culture and associate dean of worldview and culture at Southern Seminary, enrolled in Baylor University. What he encountered at Baylor caught him by surprise. For the first time, other than minimal exposure in high school, Parker encountered people who

not only did not agree with his conservative Christian faith, but challenged it as well.

Parker specifically remembers a friend, who though she was raised a Methodist, simply claimed she did not believe anything. In such a conservative area of the United States, Parker had not previously experienced people who plainly reject faith of any kind.

At this point in his life, Parker found that if he was going to discuss his faith at all, he would

have to defend it. This reality began an interest in dialoging with people about the validity of Christianity. In addition, Parker also made a friend who introduced him to evangelical literature. These two occurrences would shape the rest of his personal and professional life.

The evangelical literature Parker first experienced has remained formative throughout his life. The writings of Carl F. H. Henry, Francis Schaeffer and C.S. Lewis, most notably influenced Parker, and each author continues to affect him today. In those college years of his life, Henry especially became a hero to Parker.

“He was my hero and still is my hero,” Parker said of Henry’s writings.

These authors showed Parker how he could interact well with non-Christians. This faithful interaction is something that, according to Parker, is unavoidable by any Christian.

“The thing is, everyone engages in apologetics as a Christian,” Parker said. “It’s not question of whether they’re going to [engage], it’s a question of whether they’re going to do it competently.”

His desire to competently defend his faith drove Parker to pursue studying the Bible at the graduate level. Earning graduate degrees from Trinity Evangelical Divinity School (M.A.), Princeton Theological Seminary (M.Div., Th.M.), Basel University (D.Theol.) and Johns Hopkins University (post-doctoral studies), Parker’s fields of specialization include New Testament, systematic and contemporary theology and apologetics.

“My interest runs, pretty much, the gamut, everything from philosophical arguments to historical evidences,” Parker said about the diversity of his interests within apologetics.

After graduating from Basel University, Parker briefly taught a myriad of theological courses at what is now McMurry University, before pursuing additional studies in Near East Semitic languages at Johns Hopkins. Parker then taught for one year at Southeastern Seminary, after which he taught two years at Eastern Baptist Theological Seminary, followed by stints at Dallas Baptist University and Criswell College.

And then, in 1992, Parker founded the Trinity Institute outside of Waco, Texas (the-trinityinstitute.org). The institute exists as a not-for-profit residential study and retreat center, established to defend orthodox Christianity. Parker originally used the institute to tutor individuals studying there, as well as hosting conferences and seminars exploring the integration of the Christian faith to all areas of life.

During his time operating the Trinity Institute, Parker received several offers to teach at different institutions, but he turned them down because of his work at the institute. But in 1999, Danny Akin, then senior vice president for

academic administration at Southern Seminary, asked Parker to consider teaching at SBTS.

“By that point, when Danny called me, I was interesting in getting back into a formal institutional structure,” Parker said.

So in 1999, Parker came to Southern to teach in the worldview and culture division. Currently, Parker teaches the introductory course in Christian philosophy and various apologetics courses at the master’s and doctoral levels. In addition to his duties at Southern, Parker continues to operate the Trinity Institute, spending the fall and spring in Louisville, while conducting seminars and conferences in Texas during the summer months.

In both his previous teaching experiences and his current post, Parker enjoys what he reads and studies professionally on a personal level also.

“I read for fun what I teach for a living,” Parker said. “And that is a wonderful, wonderful profession to be in, where you get paid for what you enjoy doing.”

When not reading about theological issues, Parker enjoys reading fantasy. He has spent years trying to find the next J.R.R. Tolkien, but simply cannot find anyone to compare, Parker claims. And when apologetics and fantasy novels are not particularly interesting, Parker always enjoys Animal Planet. One should especially ask Parker about marine animals – Australian jellyfish specifically.

A life-long single man, Parker allegedly came close to proposing to three different women. The first two chose not to marry him, and when the third seemingly was willing, Parker did not want to marry someone who would want to marry him. Is this true?

“There is a grain of truth in that, and a nice dash of hyperbole too,” Parker said, smiling. 🍷

FACTS...

EDUCATION: B.A. Baylor University; M.A. Trinity Evangelical Divinity School; M.Div., Th.M. Princeton Theological Seminary; D.Theol. Basel University; post-doctoral studies Johns Hopkins University
POSITION: professor of worldview and culture and associate dean of worldview and culture
AREAS OF EXPERTISE: New Testament, apologetics and systematic and contemporary theology



Photo by Devin Maddox


Preview events welcome record number of prospective students

By EMILY GRIFFIN

Southern Seminary welcomed 102 prospective students to fall preview — the largest preview turnout to date. Boyce College welcomed 54 students, also a record number of participants. The Southern and Boyce Preview days give the Office of Admissions an opportunity to roll out the red carpet for prospective students and help them explore different options for how to most effectively train for ministry.

Preview attendees are welcomed into information sessions covering issues like: degree

programs, employment opportunities, paying for tuition and campus housing options. Other features include dinner with the faculty, a question and answer time with administration and a dessert reception at the president's home. Potential students also received the opportunity to tour the library of R. Albert Mohler Jr.

If you know someone who might be interested in attending the spring Preview events, April 29, 2011 for Southern and April 15, 2011 for Boyce, contact the Admissions Office by phone: 1-800-626-5525 ext. 4617, or by email: admissions@sbts.edu 



Photos by Devin Maddox

Woman's Auxiliary celebrates 50 years with new scholarships

By EMILY GRIFFIN

In 1961, Duke K. McCall, then-president of The Southern Baptist Theological Seminary, paved the way for the installation of the Southern Seminary Woman's Auxiliary.

In April of that year, McCall appointed a group of women to a committee that would become the Woman's Auxiliary. The committee and its "founding fifteen" members, comprised of women from nine Louisville-area churches, were headed by Elizabeth Fuller, wife of Southern Seminary's sixth president Ellis A. Fuller.

Under Mrs. Fuller's leadership as executive director, the group established bylaws, elected officers and, most importantly, established their mission — helping female students by awarding them scholarships and their continual prayer support. Over the years, the Auxiliary's mission has expanded to include ministering to Southern's international students, participation in campus beautification projects, showing hospitality toward new and visiting faculty members and acquainting women with the facilities, programs and needs of Southern Seminary.

The first project the Auxiliary undertook nearly 50 years ago was the creation and funding of a program that would grant general seminary scholarships for qualified women. Scholarships funds are developed through Auxiliary membership fees and through gifts made in memoriam or in honor of individuals. With support of the Auxiliary members and friends of the seminary, the Auxiliary has grown from granting one \$500 scholarship in its inaugural year to averaging 15 \$1500 scholarships in

recent years. In total, since 1961, the Auxiliary has granted \$400,000 in raised scholarship funds.


Today, female Southern Seminary students pursuing a master's-level education can apply for a scholarship if they meet the requirements of: enrollment in nine credit hours of course work per semester, maintain a 3.0 grade point average, maintain membership in a local Southern Baptist church and maintain membership of the Woman's Auxiliary.

In addition to the endowment fund, each year the Auxiliary has completed a variety of campus projects, highlights include: addition of a prayer room to Norton Hall (1964), equipped the family recreation center in Seminary Village — presently Village Manor Apartments (1973), sponsored a financial planning conference for Christian women (1983), the purchase of living room and bedroom furniture for the Samuels Missionary Apartments (1994) and the providing of kitchen equipment and furniture to international students (2010).

Next year the Woman's Auxiliary will celebrate its fiftieth year of service. To celebrate its golden anniversary, the Auxiliary is launching a program that seeks to award 25 \$500 scholarships to 25 women. The Auxiliary is urging the seminary community to pray about sponsoring one of these 25 scholarships. Those interested in supporting the project may choose to sponsor a scholarship individually, join with another person or persons or make a donation to the general endowment fund.

The Auxiliary's "founding fifteen" worked under the motto "Love is something you do" and the current Auxiliary members want to remind the seminary community that scholarships may be given in honor or memory of a relative, loved one, special Sunday school teacher, pastor and/or mentor.

The spring meeting of the Auxiliary, April 25, 2011, will be the formal celebration of the 50th anniversary. Hosted in Heritage Hall and themed "Love is something you do," the event will include a luncheon, a video presentation featuring Duke K. McCall and an audio recording of Elizabeth Fuller praying.

If you would like additional information on the Woman's Auxiliary or to sponsor or contribute to a 50th anniversary scholarship, contact the Southern Seminary Office of Institutional Advancement, (502) 897-4143. 



SBTS security provides multi-layered system for on-campus emergency notifications

By JOSH HAYES

The sound of an alarm blaring from the campus-wide sound system should signal students, faculty and staff to take immediate action. But in the case of an on-campus emergency, how many employees, students and residents of The Southern Baptist Theological Seminary are familiar enough with the institution's emergency response procedures to actually take appropriate action?

According to Bob Perkins, chief of campus safety and security, the most urgent matter for campus safety in the case of an emergency is that those on campus become familiar with the official policies and safety procedures SBTS security has published on the institution's Web site.

"In all my training and travels to help me be a good steward and to help this campus remain safe, I can assure [people] that this administration is proactive in keeping people safe by giving us first-class equipment, state-of-the-art alarm systems and electronic notification systems – the different layers of being able to get the message out in the event of an emergency," Perkins said. "There are very few public or private post-secondary institutions in America that have as many different opportunities and ways to get the message out as we do. This is because the seminary has taken such a proactive approach for safety and security."

With the information SBTS security has made available online, members of the Southern Seminary community have the opportunity to familiarize themselves with proper safety procedures prior to the occurrence of an actual emergency – whether it is inclement weather

or on-campus violence. The online information covers a wide range of emergency situations, including bomb threats, chemical spills, fires, earthquakes and other severe or potentially dangerous situations, giving extensive and specific instructions for each type of situation.

Listed under "Crisis Procedures," the campus and security Web page provides specific tornado shelter maps for each building. Campus security asks faculty, staff and students to take a few minutes to review the crisis procedure information available online. This will help ensure that in the event of an emergency people will be able to evacuate to a safe area in each building. In short, campus security advises people to move toward the interior of a building away from doors and windows.

"We are no different than any other public or private institution. People just do not think these things will happen," Perkins said.

With the tornado warning issued Tuesday, Oct. 26, as classes were taking place, Southern Seminary witnessed its emergency response system put into action. Perkins said this was the first time campus safety and security was able to view most of the system in action.

When an emergency situation takes place, time-permitting, a conference call takes place where SBTS administrative leaders are able to determine a plan of action. However, as the Oct. 26 tornado warning showed, all situations do not allow for administration to formulate such a plan before some kind of action must be taken.

Southern's emergency response system features more than several modes of communication for alerting members of the Southern Seminary community. A siren played through

the campus sound system alerts those on campus of inclement weather or campus lockdown. Campus lockdown refers to the series of precautions taken when an imminent or an already-occurring act of violence takes place on campus.

The seminary's siren operates as part of the Louisville Metro Emergency Management Agency. Audio samples of the respective sirens for severe weather and campus lockdown are provided on SBTS security's crisis procedure section on the Web site.

The system also utilizes electronic and social media for notifying SBTS faculty, staff and students. During emergencies, campus security sends emails to everyone with an SBTS email address. Security also sends text messages to everyone who has registered to receive emergency notifications from the seminary.

Those who have not registered to receive text messages can do so by contacting campus security by phone at (502) 897-4444 or by email at security@sbts.edu with their name and cell phone number.

Additionally, campus security publishes updates on Twitter and Facebook for those able to access the Internet. SBTS security has the ability as well to post announcements on the SBTS Web site home page in order to provide information and instruction during campus emergencies.

Furthermore, messages and notifications are sent to LED signs located in every classroom in order to warn professors and students who are engaged in classroom activities.

Campus security also possesses the ability to interrupt the broadcast feed of any television set connected to the seminary's contracted

cable provider to transmit a looping two-minute audio message in the case of an emergency.


Covering a campus of 16 buildings set on 80 acres, Perkins commented that the seminary's multi-layered emergency response system, supplemented by the information provided online, allows campus security to pursue the best available and most time-efficient means for serving and protecting the SBTS community.

Within the next few weeks, SBTS security will continue its efforts to provide on-campus safety by producing instructional videos on how to respond to on-campus violence that will be made available to faculty, staff and students.

Campus safety and security provides comprehensive information concerning safety and security policies and crisis procedures at www.sbts.edu/security

Supervisors, security officers and dispatchers are on-duty 24 hours a day, seven days a week to assist those in need.

Anyone with questions or feedback concerning safety policies or procedures may contact SBTS security at (502) 897-4444 or security@sbts.edu 📧



CHAPEL SCHEDULE

Tuesday & Thursday at 10 a.m.

Tue., Nov. 9
CLINT PRESSLEY
Pastor
Hickory Grove Baptist Church
Charlotte, NC

Thu., Nov. 11
PANEL DISCUSSION
25 years of
"Amusing Ourselves to Death"

Tue., Nov. 16
ALISTAIR BEGG
Senior Pastor
Parkside Church
Chagrin Falls, Oh.

Thu., Nov. 18
ALISTAIR BEGG
Senior Pastor
Parkside Church
Chagrin Falls, Oh.

Previous chapel messages available at www.sbts.edu/resources/.

Announcements

New podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit www.albertmohler.com for more information.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Childcare needed

In-home babysitter needed for two children, two days a week. Sitter should pick up children from school, and then feed and play with them until parents return home around 5:30 p.m. If you are interested, email David.Cebalo@brightpoint.com to schedule an interview.

Special class on Disaster Relief and Community Development

Pat Melancon, who serves internationally as an expert in disaster relief and community development, is teaching a course on this topic this semester (33477). The class meets on Wednesday mornings from 7 a.m.-9:50 a.m. All SBTS students are welcome to take this course.

Doxology Ensemble auditions

Doxology Vocal Ensemble will have auditions by appointment only. This select acappella vocal group represents the seminary in concerts on and off-campus during the year. Email assistant director Will Gerrald for more information about auditions at will.gerrald@gmail.com.

Chapel choir

Singers needed for Tuesday Chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

D.Min. student requests help with English grammar

Help needed reviewing English grammar and style adherence to the SBTS manual of

style on writing assignments for Korean D.Min. student, Man Bae Kim. Kim is willing to pay an hourly rate. Those interested must possess high competency in English grammar, a firm grasp on the SBTS manual of style and at least a cursory knowledge of the requirements of D.Min. projects.

Ministry Resources

Ministry position postings

Full-time and part-time ministry positions may be found on e-campus through the Help Desk's link to Ministry Resources.

Résumé service

Start or update your résumé file with Ministry Resources by submitting our on-line candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open: M-F 6 a.m. to 10 p.m. Sat. 9 a.m. to 9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. Wednesdays, the swimming pool closes at 6 p.m.

Aerobics schedule

- The Gauntlet T & F 7-7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8-8:45 a.m.
- Mommy and Me Power Walking M, W & F 10-11 a.m.
- Practical Pilates M, T, & R 4:45-5:45 p.m.
- Aqua Alive T & R 5-5:45 p.m.
- Fast Blast Aerobics T & R 6-6:45p.m.
- Body Sculpt T & R 9-9:45 p.m.

Intramural volleyball

6:30 p.m., Mondays
Co-ed volleyball takes place every Monday at 6:30 p.m. in the Main Gym of the HRC.

Parent's Night Out registration

9 a.m., Saturday, Nov. 6-Nov. 10
\$5 for one child, \$10 for two or more
Register at the HRC Front Desk. First come, first serve basis. Registration will end at 3:00p.m. on November 10.

Blood drive

11a.m.-4 p.m., Wednesday, Nov. 10
Sign up at www.redcrossblood.org and enter sponsor code 578.

Parent's Night Out

6:30-9:30 p.m., Friday, Nov. 12
\$5 for one child, \$10 for two or more
Register at the HRC front desk.

Couple's corn hole tournament

10 a.m., Saturday, Nov. 13
Register at the HRC front desk or by emailing hrc@sbts.edu

Boyce Basketball Game

7 p.m., Friday, Nov. 19
Game against Appalachain. The main gym, both locker rooms, and pool will be closed two hours prior to the game and will be closed for the duration of the night.

Boyce basketball game

7 p.m., Saturday, Nov. 20
Game against Crowley's Ridge. The main gym, both locker rooms, and pool will be closed two hours prior to the game and will be closed for the duration of the night.

Indoor soccer

10 a.m., Saturday, Nov. 20
Register at the HRC front desk or by emailing hrc@sbts.edu

Group swim lesson registration

Monday, Nov. 22-Dec. 4
\$20 per child
Register at the HRC Front Desk. This session of group lessons will take place Dec. 6-17 from 3:30-5 p.m. on Monday, Wednesday and Friday.


HRC closing for Thanksgiving

5 p.m., Wednesday, Nov. 24-28
The HRC will re-open at 6 a.m. on Monday, Nov. 29

HRC closing for Christmas

Thursday, Dec. 23-Jan. 2
The HRC will re-open at 6 a.m. on Monday, Jan. 3.

- Call the HRC at 897-4720 with questions about scheduling and events.
- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.
- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).

A black and white photograph of E.Y. Mullins, a man in a suit and tie, standing and looking to the left. He is holding a book or a set of papers.

E.Y. Mullins

Lectures on Preaching

NOVEMBER 16-18, 2010

ALISTAIR BEGG

TUESDAY, NOVEMBER 16	
10:00 – 11:00 a.m.	Alumni Chapel
WEDNESDAY, NOVEMBER 17	
10:00 – 11:00 a.m.	Broadus Chapel
	Book giveaway to first 200 students
THURSDAY, NOVEMBER 18	
10:00 – 11:00 a.m.	Alumni Chapel
	Book giveaway to first 400 students

SOUTHERN SEMINARY'S OFFICE OF COMMUNICATIONS
wants to FIND QUALITY
FREELANCERS
FOR PROJECT-BASED WORK IN GRAPHIC DESIGN, PHOTOGRAPHY AND JOURNALISM.

If you are interested in any of these opportunities, then contact the Office of Communications at communications@sbt.edu or 502.897.4000

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Long-time trustee and Foundation Board member retires, again

By AARON CLINE HANBURY

Jerry Rexroat, long-time and former trustee of The Southern Baptist Theological Seminary and current Foundation Board member, retired from Woodstone Realty in October.

For 25 years, Rexroat taught and coached basketball in Jefferson County, after which, he served as an administrative assistant for the Jefferson County School Board for five years, retiring in 1989. A former student of Rexroat asked for his permission to nominate him for the board of trustees at Southern Seminary, shortly after his retirement. Because he knew only little about the seminary, Rexroat was reluctant at first, but then agreed. In 1992, he began his first of two terms as a trustee of the seminary.


One of the first requirements of the board of trustees on which Rexroat served was to find a new president for the seminary. During the process, the *Western Recorder*, the newspaper for the Kentucky Baptist Convention, identified Rexroat as one of the new conservatives serving on Southern's trustee board. In 1993, Rexroat and his fellow board members brought R. Albert Mohler Jr. to Louisville as Southern Seminary's ninth president.

In 2002, after finishing his time on the board of trustees, Rexroat became a member of the Foundation Board. Also in 2002, Rexroat helped identify a need for a Christian real estate company to find homes for seminary professors, and eventually, students. Because no such company existed, Rexroat and his wife Marie earned their real estate licenses and began the task themselves.

From then on, the Rexroats served as agents with Woodstone Realty, a local company that allowed the Rexroats the freedom to help seminary customers.

"You have to say that we're not really real estate people, it's a mission, a ministry," Rexroat said of his real estate career. "Our main thing was to find homes for seminary professors, and then, after all the expenses were paid, to give the excess money back to the seminary."

During the eight years between 2002 and 2010, the Rexroats helped many students and their families find affordable and comfortable homes in safe neighborhoods. Many of the faculty currently serving at Southern used Rexroat to find their homes when they first came to the seminary.

As Jerry and Marie Rexroat step away from Woodstone Realty, Mike Hubrich will continue the work the Rexroats began. Those interested in purchasing or renting a home in the Louisville area should contact Hubrich at (502) 296-1815 

Your HOME TEAM

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Select the HOME TEAM for your real estate needs so you can be a part of their dedication to the Seminary and witness how excellent service is done.



Woodstone Realty

Mike Hubrich

502-296-1815

www.woodstonerealty.com



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