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**Towers**

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#### From the editor:

It's hard to miss the impact Christian hip-hop has on the current generation of (especially younger, Reformed) evangelicals. What began as a marginalized movement in the South, now finds itself distributed by major music sellers – Christian and secular – and among the most talked about and energetic music scenes. This issue of “Towers” offers a brief timeline of Christian hip-hop, and a conversation with rappers Lecrae, Trip Lee, Shai Linne and FLAME. And, in the spirit of the theme, the cover represents a Technics turntable, a widely used instrument among producers, DJs and rap MCs.

## Towers JUNE/JULY 2012

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For Bruce Ware, the ministry of teaching is like a fish in the water: natural.

# Newslog



## SWI shares the hope of Christ with Henryville women

| By Emily Griffin |

On March 2, just as the school day came to a close, a F4 tornado descended on the quiet township of Henryville, Ind. The twister generated 170-mph winds, turning most of Henryville's business and homes to rubble.

News crews and disaster relief teams descended on Henryville in the hours and days following the storm. Southern Seminary, located just 25 miles south of Henryville, sent multiple student-led teams to help with the recovery efforts. Toby Jenkins, pastor of First Baptist Church of Henryville and a student at Boyce College, opened his church to become the official hub for volunteer efforts.

In the weeks following the storm, Southern Seminary's Seminary Wives Institute (SWI) closed in on its 15th year of operation. The SWI hospitality class was also beginning preparations for SWI's annual end-of-year party. SWI founder and director Mary Mohler and the SWI hospitality class – under Mohler's direction – started to brainstorm ways in which the party might benefit and uplift women outside of SWI.

Henryville's proximity to Louisville, and the several SWI students living in and serving churches in and around Henryville, made reaching out to that community an easy decision.

What developed was a brunch for the women of Henryville, hosted by the women of SWI on Saturday, April 28. Sonia Jenkins, wife to Henryville pastor Toby Jenkins and SWI student, arranged for the brunch to be held at First Baptist Church and gathered friends to spread tickets throughout the community.

The hospitality class divided into committees, each tasked with an element of the event. The committees transformed the church gymnasium with dozens of donated floral centerpieces, compiled gift bags for each of the 140 women in attendance, assembled homemade dishes and collected food donations and cared for the attendees' children for the duration of the event.

At the event, two Henryville residents shared their personal experiences from "that day," focused on how God was and remains stronger than the storm and how they are choosing to view "that day" as a blessing rather than one of the worst days of their life. Kathy Chapman Sharp, author, speaker and former International Mission Board missionary, spoke to attendees about taking time to reflect on events of that day in order to see the bigger story and realize the connection between life events and faith. Sharp also presented the gospel message.

## Smith urges God-centered, trinitarian preaching during Mullins Lectures

| By Alex Duke |

Robert Smith addressed the trinitarian nature of preaching during the E.Y. Mullins Lectures on Christian Preaching at Southern Seminary, April 24-26.

Smith, professor of Christian preaching at Beeson Divinity School in Birmingham, Ala., delivered his three-part address, "Preaching as Intra-Trinitarian Presence," to a jam-packed Heritage Hall.

Smith exhorted fellow pastors and students to preach about God the Father faithfully, balancing both theological clarity and fear-filled adoration. He framed a robust biblical foundation for the Trinity throughout the totality of Scripture – from creation to redemption. He affirmed the Father's trinitarian headship as tantamount to a correct understanding of authentically biblical theology.

"In creation, he elects the Son. At the cross, he rejects the Son. And on the third day, he resurrects the Son."

Smith's second address, "Theology of the HIMbook," focused on the homiletical christocentricity.

He encouraged his listeners to recover the art of preaching from the whole Bible – especially the Old Testament – and warned against a functionally selective canon. A pastor's obligation, according to Smith, is to "dust for christological fingerprints" in any and every text.

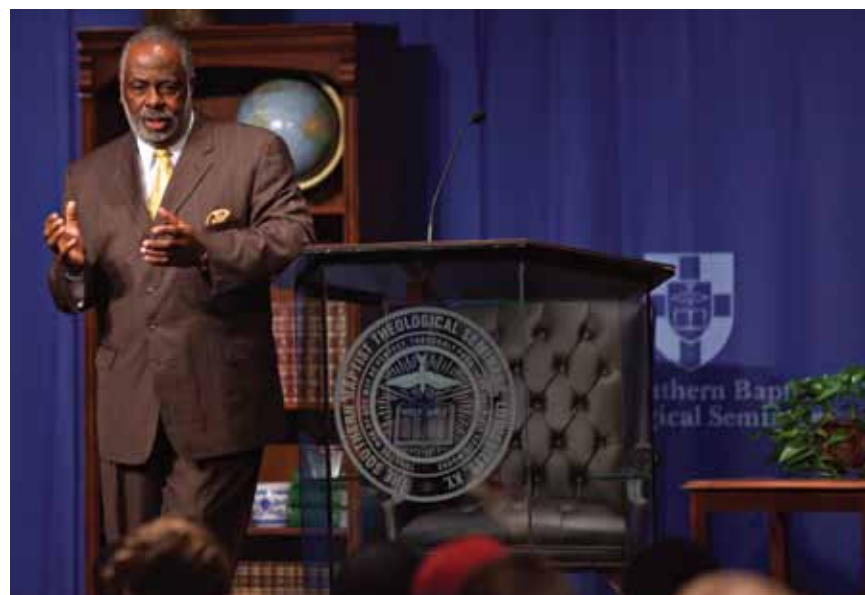
Smith's final lecture, "The Neglected God," dealt with the pastoral pitfall of neglecting the Holy Spirit in preaching. Here, he directed his statements at seminary students, urging them to resist the temptation of self-sufficient, Spirit-suffocated ministry.

"Don't ever feel equal to the task," he warned. "I feel inadequate [when I preach], and I hope you feel that way too."

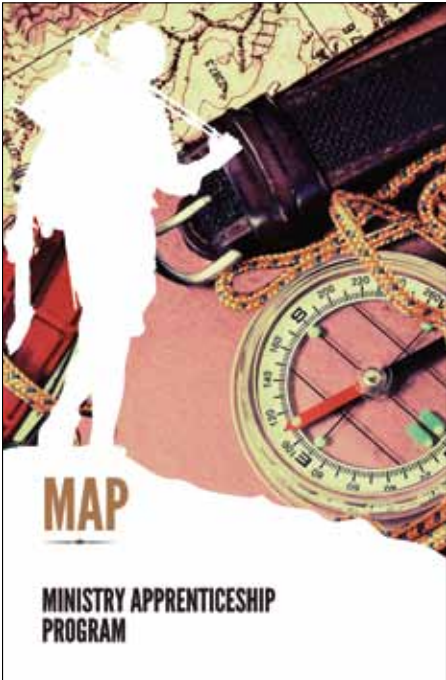
To close – with a rhythmic cadence and solemn eyes – Smith offered a humble call to preach with rooted intra-trinitarian presence.

"The best we can do is squeal," he said. "We need the roar of the Lion of the tribe of Judah."

Video and audio of Smith's lectures are available at [www.sbts.edu/resources](http://www.sbts.edu/resources)







## SBTS launches ministry apprenticeship program

| By SBTS Communications |

Southern Seminary now offers master of divinity students the opportunity to receive course credit through ministry internships with the new ministry apprenticeship program (MAP). MAP weds together the two contexts of formal theological training and ministry experience in a dynamic that allows for M.Div. students to complete their degree as they pursue supervised service in qualified ministry internships. Partnering churches and organizations that have qualifying credentials can direct students in earning credit by taking up to 18 M.Div. elective credit hours and enrolling in three integrative seminars through, respectively, the School and Theology, the Billy Graham School of Missions and Evangelism and the School of Church Ministries. Anyone interested in learning more about the ministry apprenticeship program may email [map@sbts.edu](mailto:map@sbts.edu)

## Boyce College teacher education program prepares servant-leaders

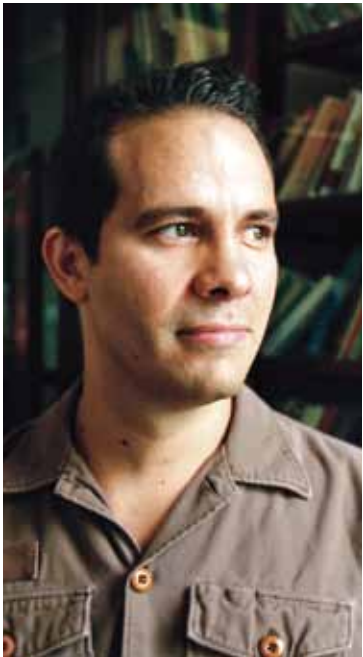
| By Andrew Walker |

Many people think of Boyce College, the undergraduate school of Southern Seminary, as merely a Bible college. But within Boyce is a burgeoning elementary education certification program that aims to use teaching as a means for missionaries to enter foreign countries. Alvin Hickey, associate professor of education and department chair of Boyce teacher education, said that, “The best open door to the mission field in many foreign countries is for teachers to work in the schools of the country and at the same time be able to share the gospel.” Hickey noted that Boyce is the most “distinctively Christian teacher education program in the state” with its emphasis on worldview and the priority of “servant-leadership” in the daily practice of the teaching profession. “Whenever views in conflict with the Christian worldview are presented, the students are challenged to evaluate those concepts in light of the Christian worldview as presented in the Bible,” he said. “Devotions and prayer start nearly all classes, which reminds the students of our dependence on God in all affairs of our life, especially as we practice the gift of teaching as given by God to us.” With required teaching courses as the core curriculum, students in the education program also complete a rigorous program in Bible and theology. Boyce’s teacher education program requires graduates to complete 200 hours of field experience, a move that state requirements are beginning to mimic. Hickey noted that Boyce’s education is ahead of the curve in what it expects from its students. Hickey stated that 80 percent of students in the program plan to use their degree as a means to engage in missions work cross-culturally. More information about Boyce College’s teacher education program is available at [www.boycecollege.com/academics/teacher-education-program](http://www.boycecollege.com/academics/teacher-education-program)

## SBTS hosts pureHOPE conference featuring Ware, Montgomery

| By SBTS Communications |

Southern Seminary hosted a pureHOPE conference, Pursuing Purity in a Sexualized Culture, May 4-5, 2012. PureHOPE is a non-profit organization committed to “providing Christian solutions in a sexualized culture.” The conference featured SBTS Professor of Christian Theology Bruce Ware and Sojourn Community Church Lead Pastor Daniel Montgomery. In Ware’s plenary session, he suggested that the impetus for human holiness and purity is the holiness of God himself – God’s holiness leads to human holiness. “We must see God’s holiness to see rightly our sin,” said Ware, who speaks around the world about the doctrine of God. “We must see our sin to appreciate rightly God’s forgiveness. We must see the beauty of God’s forgiveness to live out an abiding love for him. And we must have that love for God if we’re going to live in obedience and faithfulness and purity.” For his plenary address, Montgomery, a graduate of Southern Seminary, traced human sexuality back to the Book of Genesis, arguing that God establishes human sexuality as a life-giving and life-cultivating gift. But man’s Fall into sin distorts God’s design. The Fall explains the current culture of sexual confusion. The answer to the problem, according to Montgomery, is the gospel of Jesus Christ. In addition, Pursing Purity in a Sexualized Culture offered breakout sessions from Hershael York, Don Whitney, Heath Lambert and Steve and Candice Waters. Sessions dealt with topics from the role of prayer to addiction and recovery, from pornography and sex trafficking to purity and spiritual disciplines. Audio and photo slides from the conference are available at [pureHOPEblog.net](http://pureHOPEblog.net)





## Moore speaks to President Obama

Southern Seminary's Russell D. Moore had a personal exchange with United States President Barack Obama at the White House Easter prayer breakfast, April 4, 2012. Moore, dean of the School of Theology and senior vice president for academic administration, attended the breakfast along with, according to the Religion News Service, about 150 clergy and other guests. During the breakfast, Obama gave a brief talk about how Jesus' suffering puts into perspective his own struggles.

## Ministry wives share wisdom, experiences with T4G attendees

| By Emily Griffin |

In conjunction with the Together for the Gospel conference, April 10-12, Southern Seminary hosted the first T4G event specifically for women. On April 10, four seasoned ministry wives came together on Southern's campus to dialogue about issues related to their experience in ministry and what it means to be a "ministry wife." The audience was comprised of future and current

ministry wives as well as female Southern Seminary students.

Panel participants were: Kristie Anyabwile, wife of Thabiti Anyabwile, senior pastor at First Baptist Church in Grand Cayman, Cayman Islands; Lauren Chandler, wife of Matt Chandler, lead teaching pastor at The Village Church in Dallas; Mary Mohler, wife of R. Albert Mohler Jr., president of

Southern Seminary; and Jani Ortlund, wife of Ray Ortlund, pastor of Immanuel Church in Nashville, Tenn.

The panel addressed topics such as expectations, priorities, transitions and family – all in the context of balancing church responsibilities and family needs.

Full audio of the event is available for download at [www.sbts.edu/resource](http://www.sbts.edu/resource)



## Church at Brook Hills announces Payne as pastor of church multiplication

| By Josh Hayes |

The Church at Brook Hills in Birmingham, Ala., voted to receive J.D. Payne as its pastor of church multiplication, May 6, 2012. This comes after the church's elders recommended Payne to the congregation during April.

"I'm grateful to God for his grace in leading J.D. to Brook Hills," said David Platt, senior pastor of the Church at Brook Hills. "I look forward to seeing how the Lord uses him in the days ahead to lead the Church at Brook

Hills and other local churches to passionately make disciples and intentionally multiply churches."

Since 2002, Payne has served with the North American Mission Board (NAMB) and Southern Seminary as associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting, as well as being a national missionary with NAMB.

As pastor of church multiplication, Payne

will oversee Brook Hills' church planting efforts in North America. His responsibilities will include developing an equipping center that will seek to mobilize the church's 4,200 members for evangelism and discipleship.

More information related to Payne's new role as pastor of church multiplication at the Church at Brook Hills, including video, is available at the church's Web site, [www.brookhills.org](http://www.brookhills.org)





# Southern Seminary joins IMB initiative, embraces the Meshkhetian Turks as an unreached people group

| By Aaron Cline Hanbury |

The Southern Baptist Theological Seminary has identified the Meshkhetian Turks as a people group to target with the gospel of Jesus Christ. At the 2011 annual meeting of the Southern Baptist Convention (SBC) in Phoenix, Ariz., Tom Elliff, president of the International Mission Board (IMB), and Bryant Wright, president of the SBC, jointly called on Southern Baptist churches and institutions to “embrace” an unengaged, unreached people group for the purpose of spreading the gospel to the nations.

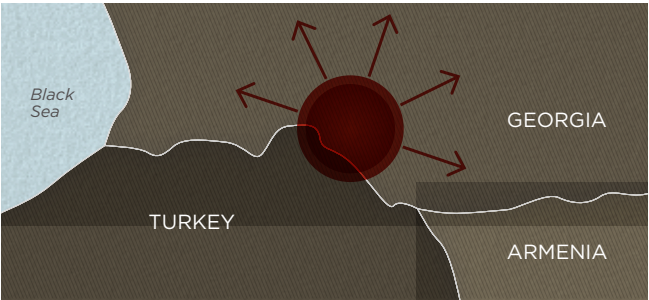
The IMB estimates that roughly 3,800 unengaged, unreached people groups exist around the world. The IMB, an entity of the Southern Baptist Convention, defines “unreached” as a people group with less than two percent evangelical population. “Unengaged” qualifies a people group with no identifiable Christian presence and for whom no mission strategy exists.

The Meshkhetian Turks, despite their name, are not from Turkey. Instead, the Meshkhetian Turks are a people of about 300,000 who live in the Russian Federation. World War II scattered the Meshkhetian Turks and they have since remained an elusive group to engage, with a number of attempts seldom progressing beyond the information-gathering stage.

“We will focus the full spectrum of strategic elements on the Meshkhetian Turks,” said Zane Pratt, dean of the Billy Graham

School of Missions and Evangelism. “We will begin by learning as much as we can about them and disseminating information in our community so we can pray for them. Our goal is to raise up long-term workers from among ourselves who will take the gospel to this people group, including all the intermediary steps [e.g., short-term exploration]. And everything we do will be in conjunction with IMB field leadership.”

Louisville, Ky., the location of Southern Seminary, houses a community of 60 to 80 Meshkhetian families (somewhere between 500 and 800 individuals). Efforts to reach the Meshkhetian Turks will begin by reaching out to the Louisville community.



# Mohler tells spring 2012 graduates to faithfully teach and gladly reach the nations

| By SBTS Communications |



More than 270 Southern Seminary students received degrees – ranging from certificates to doctorates – during commencement exercises on the seminary’s lawn, May 18, 2012.

“We set [graduates] loose to do what God has called and gifted and empowered them to do – to teach and preach the Word of God, to shepherd

the flock of God, to guard the good deposit and to follow the pattern of sound words, to herald the good tidings of the gospel, to teach the church, to counsel believers, to reach the unreached and to comfort the afflicted,” R. Albert Mohler Jr. told the 209th graduating class. “They are set forth to defend the truth, to contend for the faith once for all delivered to the saints, to mourn with those who mourn and to minister in Christ’s name and stead.

“Take everything good you received here, and leave anything that does not glorify God and strengthen Christ’s church. Remember all who made this possible for you, knowing that all these things were provided so that the church may be faithfully taught and the nations gladly reached.”

Also at graduation, Mohler presented the Findley B. and Louvenia Edge Faculty Award for Teaching Excellence to Peter J. Gentry. Joining the seminary in 1998, Gentry is professor of Old Testament interpretation. He is also the author, along with SBTS’ Stephen Wellum, of the forthcoming book, *Kingdom through Covenant*, available this summer.

Mohler’s entire address is available in audio and video at the SBTS Resources page, [www.sbts.edu/resources](http://www.sbts.edu/resources). A complete transcript of the address, “To Utter What Has Been Hidden Since the Foundation of the World,” is available at [www.albertmohler.com](http://www.albertmohler.com)

[NOTE: Page 19 of “Towers” highlights photos from the ceremony.]

# FLAME, Trip Lee releases debut at top of music charts

| By Josh Hayes |

FLAME and Trip Lee registered high on the music charts in recent months. With his new album, *The 6th*, FLAME, Clear Sight Music artist and Southern Seminary student, debuted at number one on the Billboard gospel albums chart and reached number one immediately upon release on iTunes’ hip-hop chart. Trip Lee, a Boyce College student, debuted at number two on iTunes overall music charts with his fourth album, *The Good Life*.

FLAME’s *The 6th* also reached number two on Billboard’s Christian albums chart, number eight on the rap albums chart and number 67 on the Billboard 200 chart.

In addition to reaching number one on the iTunes hip-hop chart, FLAME’s album reached number eight on iTunes’ top albums chart, putting him in the top ten albums with artists like Adele and Bruce Springsteen. In a Clear Sight Music release about *The 6th*’s performance on iTunes, FLAME, a Boyce College graduate, stated that “being on iTunes is evidence of God’s grace.”

Trip Lee discussed the concept of *The Good Life* album in a video recording available at [www.rapzilla.com](http://www.rapzilla.com), saying that slash on album cover symbolizes that, in his words, “my good life begins at the end of me.”

FLAME’s *The 6th* is available on iTunes. More information about FLAME and his record label, Clear Sight Music, is available at [www.clearsightmusic.com](http://www.clearsightmusic.com); Trip Lee’s *The Good Life* is available on iTunes, AmazonMP3 and Google Play. More information about Trip Lee is available at Reach Records Web site, [www.reachrecords.com](http://www.reachrecords.com)

# Literature



***Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants***  
(Crossway 2012, \$45), Peter J. Gentry and Stephen J. Wellum

**REVIEW BY  
JOSH HAYES**

The forthcoming release, *Kingdom through Covenant*, is Peter Gentry and Stephen Wellum’s *via media* proposal for the narrative plot structure of the Bible. The covenants form the backbone and framework of the biblical storyline and serve as the means by which God progressively brings about his kingdom.

“The claim here is that the covenants are the key to the larger story of Scripture, the biblical metanarrative,” Gentry writes.

Gentry and Wellum, both professors at Southern Seminary, do not entirely agree with covenant theology or dispensationalism. Like covenant theology, their proposed “progressive covenantalism” pays attention to the continuity of God’s singular plan as it is unfolded through covenants. But also like dispensationalism, their proposal gives heed to disconti-

nuity, namely the escalation that takes place through Scripture’s presentation of the covenants.

In *Kingdom through Covenant*, Gentry and Wellum not only demonstrate thorough exegetical grounding for their proposal, but also present the theological entailments and implications of their proposal, thus demonstrating the intimate and necessary relationship between biblical theology and systematic theology. The authors organize the book’s 848 pages into three parts.

In part one, Wellum lays out the framework of the discussion, introducing to the reader hermeneutical and methodological issues, as well as the differences between dispensational and covenantal systems. Part two, chapters 4-15, presents Gentry’s detailed exegesis of pivotal texts – those that pertain most to

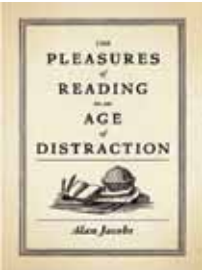
God’s respective covenants with creation, Noah, Israel and David, as well as the new covenant. And in part three, Wellum summarizes the “kingdom through covenant” proposal and teases out systematic implications of the proposal, particularly in areas such as theology proper, Christology, ecclesiology and eschatology.

“Given the fact that God has progressively revealed his eternal plan to us over time and through the covenants, in order to discern God’s plan correctly we must understand each biblical covenant in its own redemptive-historical context by locating that covenant in relationship to what precedes it and what comes after it. When we do this, not only do we unpack God’s unfolding plan, but we discover how that one plan comes to fulfillment and culmination in Christ and the inauguration of

the new covenant with all of its theological entailments (see Heb 1:1-3; 7:1-10:19; cf. Eph 1:9-10),” writes Wellum.

“It is a question of the literary plot structure of the metanarrative as a whole, even though, strictly speaking, not every part is narrative. Even genres that are not narrative have at base a larger story that provides the framework for understanding them.”

For anyone who wants to understand the Bible – beginning to end, part to whole – *Kingdom through Covenant* is a must-read. With this book, Gentry and Wellum present a prototype for how to do theology from textual exegesis to doctrinal excursus.



***The Pleasures of Reading in an Age of Distraction***  
(Oxford 2011, \$19.95), Alan Jacobs

**REVIEW BY  
AARON CLINE HANBURY**

In his *An Experiment in Criticism*, English writer and scholar C.S. Lewis indicts his Cambridge colleague F.R. Leavis for imposing a stiff, snobbish rubric on those who dare enter the task of reading: only certain, scholar-approved works classify as worthy reading. For Lewis, readers need not feel bound by such holier-than-thou shackles.

In his new book, *The Pleasures of Reading in an Age of Distraction*, Alan Jacobs picks up on Lewis’ frustrations. He suggests that reading should be for pleasure, not an act of conformity to the intellectual elite. Jacobs uses Adler and Van Doren’s *How to Read a Book* as a paradigm for this kind of guilt-based reading.

As Lewis did to Leavis, Jacobs singles out Yale University’s Harold Bloom as the present-day guardian of the ivory tower.

“Some years back Bloom wrote a book called *How to Read and Why*, but it really should have been called *What to Read and What to Think about It*,” Jacobs writes. “The advice of the book as a whole is simply ‘Do as I say and do as I do.’”

Jacobs, a professor at Wheaton College, claims that lists of must-read books – like those commonly known as the Great Books – can turn reading into a burden in which learning triumphs over pleasure.

“However attractive this promise of expertise ... can be for some, for others it only makes reading feel like drudgery,” he writes. “So I want to offer a very different model.”

The model Jacobs goes on to present is simple: people should read, and they should read what they want. Explaining why he doesn’t comply with students’

requests for must-read lists, Jacobs writes that he doesn’t want people dutifully to dredge through a list of arbitrary “classics.” He suggests a better way.

“There’s a positive counterpart to this negative reason: my commitment to one dominant, overarching, nearly definitive principle for reading: *Read at Whim*” (emphasis original).

“Read what gives you delight – at least most of the time – and do so without shame,” he writes. “And even if you are that rare sort of person who is delighted chiefly by what some people call Great Books, don’t make them your steady intellectual diet, any more than you would eat at the most elegant of restaurants every day.”

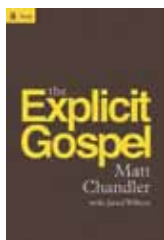
Jacobs describes the ideal reading life like that of a child: reading on a whim those books that pique

curiosity, excite and engage. Sometimes the books are heavy and full of facts. Other times, perhaps, a whimsical story concerned about nothing at all might be in order.

While many in the conversation will want – perhaps rightly – to preserve the canon of what it means to be well read, Jacobs’ thesis refreshingly calls readers back to the joys that began their reading life in the first place.

*The Pleasures of Reading in an Age of Distraction*, encourages readers to read not from some legalistic sense of duty, but for the joys – the pleasures – that books offer. So, the author might suggest, readers should swim deeply in the great Western tradition if they like; or, if the whim so catches, the Twilight Saga.





***The Explicit Gospel***  
(Crossway 2012, \$17.99), Matt Chandler with Jared Wilson

**REVIEW BY**  
**AARON CLINE HANBURY**

Amongst the slew of gospel-themed books floating around Christian book stores today, Matt Chandler suggests that terms like “gospel-focus” and “gospel-centered” are in danger of become little more than well intended buzzwords.

In his new book, *The Explicit Gospel*, Chandler, lead pastor of the Village Church in Dallas, sets himself to defining the gospel in careful, clear and biblical fashion.

“I have been encouraged and emboldened by the number of cries for gospel-centered ministry occurring in evangelicalism. From books to blogs, conferences to DVDs, there is a call back to what is of ‘first importance,’” Chandler writes. “I want to spend my time with you trying to make sure that when we use the *gospel*, we are talking about the same thing. I want to make sure we are all on the same page here – which is to say, God’s page – and talking about what he is talking about when the gospel is mentioned in the Scriptures.”

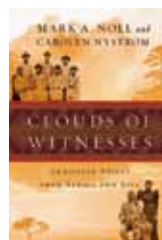
According to Chandler, the Bible talks about the gospel in two ways: on the ground and in the air. The gospel on the ground encapsulates the work of Jesus at a sidewalk level, dealing with the salvation of individuals. The gospel in the air describes God’s redemptive work from a helicopter view, the creation, fall, reconciliation and consummation of human history.

“If the gospel on the ground is the gospel at the micro level, the gospel in the air is the story at the macro level,” explains Chandler.

After teasing out these two aspects in parts one and two of *The Explicit Gospel*, Chandler provides a third part where he looks at the “implications and applications” of the gospel.

“The Scripture’s complementary perspective of the gospel on the ground and the gospel in the air helps us comprehend the breadth, length, height, and depth of God’s love. Neither perspective dilutes the other but rather shapes our vision of God’s saving purposes to the epic scope of biblical revelation. We are after a gospel that is resolutely centered on the atoning work of Christ and scaled to the glory of God.”

*The Explicit Gospel* provides readers with a clear definition of the gospel, and the implications for those who believe it in a taut, readable and often humorous volume.



***Clouds of Witnesses: Christian Voices from Africa and Asia***  
(IVP Books 2011, \$25), Mark A. Noll and Carolyn Nystrom

**REVIEW BY**  
**AARON CLINE HANBURY**

The situatedness of the Christian experience is unavoidable. Sometimes, though, American Christians who venture on a mission trip or engage a family from another culture capture a picture of the broad shape of God’s work in the world.

This picture is exactly what Mark Noll and Carolyn Nystrom are about in their book, *Clouds of Witnesses: Christian Voices from Africa and Asia*.

“The purpose of this book is to introduce readers in the Western world to noteworthy Christian believers from the recent history of the non-Western world,” write Noll and Nystrom.

In *Clouds of Witnesses*, a companion volume to Noll’s earlier *The New Shape of World Christianity*, the authors offer 17 biographical accounts of “significant” Christian leaders from the 1880s to 1980s. Each 10 to 15-page sketch highlights an individual from Africa, India, Korea or China.

“In many places and regions of church history, it has been all too easy for members of one Christian tradition to rush prematurely toward assessment, evaluation, appropriation or judgment when confronted for the first time by another Christian tradition,” write the authors. “This drive for assessment is natural and can be useful. Others may and should engage in such criticism of the world’s newer expressions of Christianity. But our effort has been guided by the conviction that it is important first simply to know before trying to judge.”

Noll and Nystrom intend to demonstrate the diversity of orthodox Christian expression around the globe and thus foster an appreciation for it among Western Christians. The core of the Christian faith, despite the breadth of Christian experience in Africa, India, Korea and China, remains intact.

“The Scriptures remain a powerful, life-transforming force,” they write of the commonalities of Christians around the world. “The fellowship of believers takes many forms, but is an essential element of Christian vitality. The Holy Spirit is everywhere active in drawing people to the Father through the Son and in guiding them into service for the kingdom.”

*Clouds of Witnesses* provides a Western audience with several engaging, if academic, accounts of Christian leaders around the world.



***Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles***  
(IVP Academic 2012, \$20), Graeme Goldsworthy

**REVIEW BY**  
**JOSH HAYES**

Graeme Goldsworthy introduced many of today’s pastors and seminary students to the discipline that differs from and gives foundation to systematic theology: biblical theology. His newest work, *Christ-Centered Biblical Theology*, is another exercise in not only doing biblical theology, but in thinking about how to do it.

Biblical theology, according to Goldsworthy, is “the study of how every text in the Bible relates to Jesus and his gospel.” Moreover, biblical theology is the study that shows how every text in the Bible relates to every other text of the Bible. In order to do this, one must discover the Bible’s underlying structures and matrix of revelation that give the canon its unity.

Goldsworthy seeks to commend the three-level approach of his former teacher Donald Robinson in *Christ-Centered Biblical Theology*: history from creation, particularly from Abraham to Solomon; the eschatology of the writing prophets; and the fulfillment of all things in Christ.

In the course of its 251 pages, *Christ-Centered Biblical Theology* proposes the aforementioned schema for understanding how to relate every text of the Bible to every other text, doing so while taking into consideration the approaches of other well known biblical theologians. He also examines the presuppositions and definitions behind an evangelical approach to biblical theology, the structure of Old Testament history and prophetic eschatology, the New Testament’s interpretation of the Old and the nature of typology.

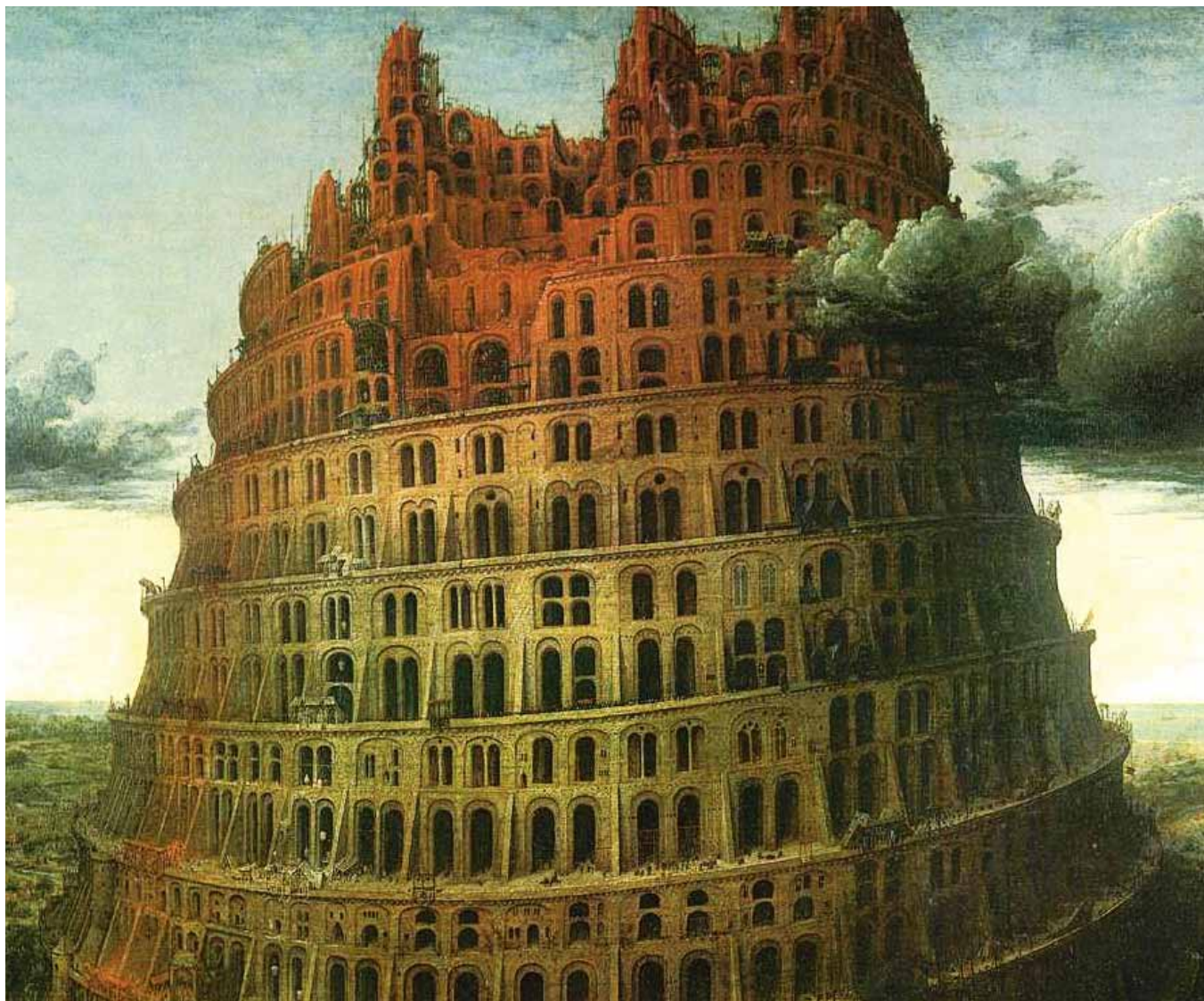
Goldsworthy concludes that no biblical theologian has the final say on the matter of method, but in seeking to demonstrate the unity of the Bible and every text’s relation to the gospel of Jesus Christ, any method must be able to deal with every text and every genre.

“A biblical theological method that cannot deal with all texts of the Bible is to some extent defective,” he writes. “The interconnectedness of all texts and, above all, their relatedness to Christ and his people must be served by whatever method we adopt and with whatever schema we represent the totality of revelation in the Bible.”

Those who have found help in Goldsworthy’s other volumes will find much the same in this volume: thoughtful, organized analysis of the Bible’s unifying patterns and themes.

# A more glorious vision

GENTRY, WELLUM TALK ABOUT THE STORY THAT ANSWERS QUESTIONS



**EDITOR'S NOTE:** Below, SBTS news manager Josh Hayes talks with Southern professors Peter Gentry and Stephen J. Wellum about their new book, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (available June 30). A brief review of the book appears on page 8.

**JH:** What is the premise of your book?

**PG:** We argue that the six major covenants in the Bible form the backbone or the heart of the plot structure of the Bible. And, in terms of methodology, we provide a fresh

study of those covenants with attention to the cultural setting, the linguistic data and the literary structures and we connect them to the Bible's metanarrative.

There are a great many texts in the Bible that discuss the relationship between two or more covenants. We pay attention to these texts, and not only provide exegesis of the texts themselves, but we put them together into a super-structure that comes from the Bible itself.

This is the problem with a lot of theology. Often, it's a marriage between biblical data

and a worldview that even the theologian may not be totally conscious of. And so, how do we guard against marrying biblical data and what is, in essence, a non-biblical worldview. This is why exegesis is the foundation of biblical theology and biblical theology is the foundation of systematic theology.

**SW:** We try to show that the covenants are how God intends for the Bible to be put together. So we want to make a contribution in moving from biblical texts to theological formulation. If our biblical formulations

are to be biblical, they must be true to the Bible's own terms. So then, looking at the covenants as the way of unfolding the Bible's own terms, we draw proper conclusions about how the plan of God fits together and culminates in Christ.

**JH:** Why is this book relevant for the church today?

**SW:** There is a faith once for all delivered to the saints, but there are points of difference – nature of the church, covenant signs, eschatology – that become denomi-



national divides. The only way you can get at those points of difference and then argue for an alternative position is to do a renewed examination of these theologies in light of the Bible's own structure.

The dominant systems in theology today – dispensationalism and its varieties; covenant theology and its varieties – in terms of the big picture are fine as far as they go. Yet at some of the details, we think these systems go astray because they don't sufficiently consider how the covenants unfold and then culminate in Christ. So, this book is a mediating position that tries to say, "We see strengths and weaknesses on both sides and try to learn from the best of both proponents." And then we offer a better way to go.

I was brought up in a dispensational, pre-millennial, pietistic home. I began university in 1972, and that's when I began to study the Bible and critically think about it. And then I went to seminary and learned the biblical languages and I gained the tools for studying the Bible for myself. Toward the end of that period – and through the reading of Calvin's *Institutes* and through the influence of Dr. S. Lewis Johnson – I became dissuaded of the dispensational position.

I started to lecture about the covenants as a way of giving students the plot structure of the Old Testament, so that they would be able to drop into any chapter of any book in the Bible and know where they are in the Bible's story.

these things, students asked, "Where can we read something about the covenants?" And I'd say, "Well, read Dumbrell," or "Read O. Palmer Robertson." Peter and I don't agree with them fully, and out of that we said, "We've got to do some sort of mediating position here to show that both major positions out there are not quite right."

**JH:** What systematic theology texts have you found helpful in putting the Bible together and formulating doctrine?

**PG:** The most helpful book, to me, is John Calvin's *Institutes*. His is the most helpful and encouraging system. And its warm, pastoral tone gives a great vision of God. For me, I searched for answers and the

with Noah as a reaffirming of Genesis 1-3. So really, Presbyterians start their storyline with Abraham. And the Abrahamic covenant kind of flattens out the development in the Sinai, the Davidic and the new covenants.

I think we need to say that there's much agreement with these brothers and sisters. But I would say to someone wrestling with these issues that Presbyterians don't do justice to the unfolding nature of the Bible's covenants and the reality and the glory of the new covenant. What we are contending for is the better, greater reality of the new covenant itself. The Bible presents a more glorious vision.

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*"If our biblical formulations are to be biblical, they must be true to the Bible's own terms. So then, looking at the covenants as the way of unfolding the Bible's own terms, we draw proper conclusions about how the plan of God fits together and culminates in Christ." – Wellum*

---

**PG:** I think it is fair to say that all denominational differences derive from your understanding of how the new covenant relates to the old covenant. And in order to answer that question, you have to put the metanarrative of the Bible together. So actually, this book ought to be of interest to all Christians because it hits the one issue that divides us all. So I think it actually has to be much more relevant than many books out there, not because we've written this book, but because of the topic we address.

**JH:** Could you speak to how the concept of the book emerged?

**PG:** This isn't a book where we just sat down and said, "Okay, here's the plan and we're going to write it in a period of a year and a half." It, for me, came out of 30 years of studying the Bible.

Eventually, students started bugging me to put my lectures into writing. And, I decided to take individual lectures and put them out there as articles in *The Southern Baptist Journal of Theology*, of which Steve [Wellum] is the editor. That's when we started to talk about these issues together.

**SW:** For me, these issues have always been of interest. I came out of a Reformed Baptist background. And it was really at Trinity Evangelical Divinity School when D.A. Carson and Doug Moo provided a mediating position between dispensationalism and covenant theology that helped me as a student.

I was initially interested in theology, worldview and apologetics, but I realized that the foundation of theology is rooted in Scripture. So I had to think through those issues first in order to get to theology and worldview. And then, as I began to teach

theology books that were coming out at that time weren't giving them to me. I was interested in epistemology and I found a lot of help in Carl Henry's set *God, Revelation and Authority*. But books about Christology and the person of Christ, the work of Christ and other topics in which I was interested, weren't meeting the needs.

**JH:** How would you distinguish your view of covenant from a Presbyterian view?

**PG:** The Bible seems not to speak about the covenant the way the Presbyterians speak of the covenant. If we want to be true to the Bible, we can only speak about the covenants in the plural. The Presbyterian view of the covenant, the so-called "covenant of works," seem only to be a pale shadow of what the Bible teaches in Genesis 1-3. They don't have a proper place for the covenant

**JH:** Are either of you working on future projects?

**SW:** I'm trying to finish a book about Christology. And then I'll focus my attention on a systematic theology. I want to unfold *Kingdom through Covenant* and present it in terms of the traditional doctrines, answering the question, "What would be the implications of that to systematic theology, worldview formation, the application of the Bible and a theological hermeneutic?"



# Thinking in Public


MOHLER TALKS WITH AUTHOR ROSS DOUTHAT


*The second season of “Thinking in Public” is coming to a close. In one of his last podcast episodes of the season, R. Albert Mohler Jr. talked with author and The New York Times columnist Ross Douthat. He and Mohler talked about Douthat’s new book, Bad Religion: How We Became a Nation of Heretics.*

**MOHLER:** You set forth an understanding of dramatic changes in American public Christianity from the mid-20th century to the present. And from that point, you tease out the subtitle of your book, “How We Became a Nation of Heretics.” When you use the word “heretic” or you use the word “heresy,” what do you mean?

**DOUTHAT:** [By “heretic” and “heresy,” I mean] religious ideas, movements, books, people – you name it – that on the one hand are either directly influenced by Christian ideas or a fascination with Christianity in general or Jesus of Nazareth in particular; on the other hand, it doesn’t make sense to say that these movements founded a completely new religious movement or new faith. These ideas diverge sharply enough from what I consider – I’m trying to pitch a pretty big tent that encompasses Protestant, Eastern Orthodox and Catholics alike – a common core of the great traditions of Christianity.

I’m trying not to write as a Catholic, so I’m not relying on sort of magisterial pronouncements to determine who is and who is not a heretic. Obviously the lines I draw necessarily are a bit fuzzy. But I do think that a lot of the people and trends about which I address fit pretty well into the category of heresy.

 **Thinking in Public** is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.

 **QR Code:** This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Douthat’s full conversation is available at this QR-Code.

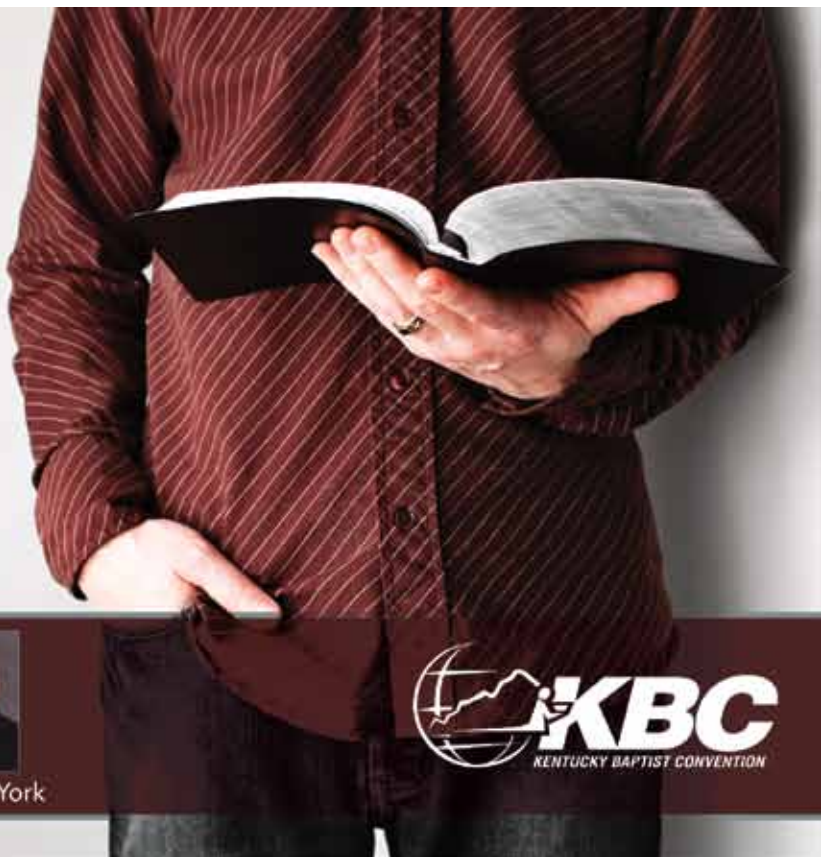
# CALVINISM:


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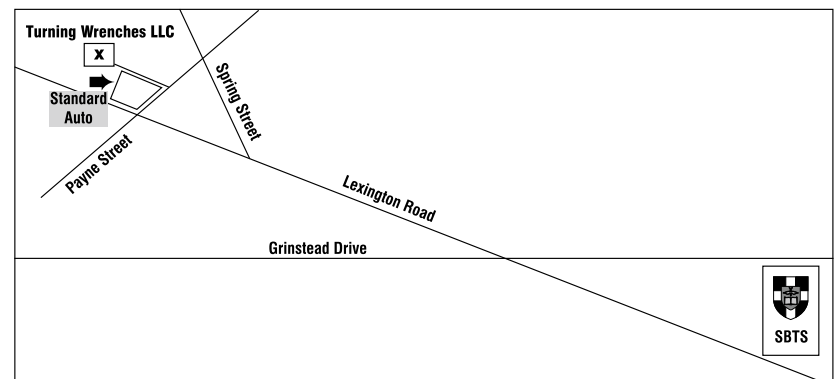
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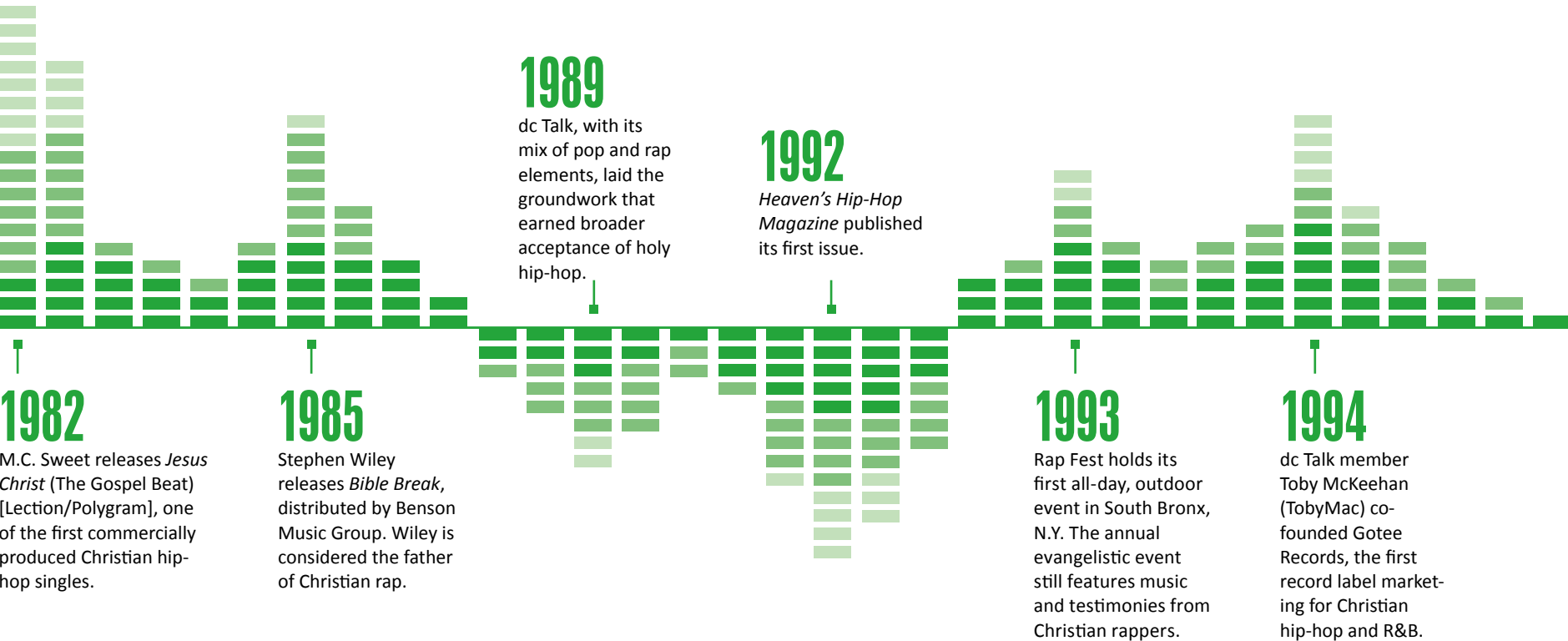
# Christian Hip-hop

A CHRISTIAN HIP-HOP TIMELINE

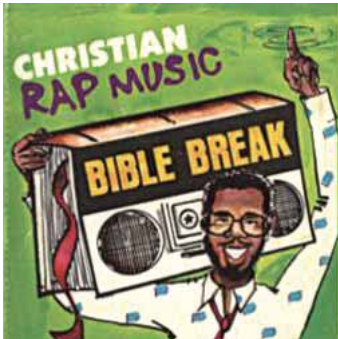


## Hip-hop, Christian and otherwise, is one of the most distinct genres of music.

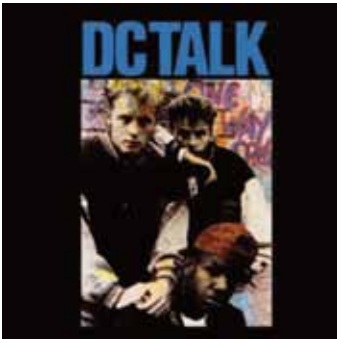
Its straight forward, didactic lyrics, mixed with memorable rhythms form a genre that can uniquely communicate its message clearly to a captive audience. From the early days of “holy hip-hop” in Tennessee and Los Angeles to its first major artist Stephen Wiley, and now to upward talent and robust theology combining in artists like Lecrae, Christian hip-hop has come a long way. What follows is a brief timeline of the genre.







*Bible Break* (1985), Stephen Wiley



*dc Talk* (1989), dc Talk



*The Art of Translation* (2002), Grits



*Rehab* (2010), Lecrae

## 1995

The rise of the Internet immensely helped the spread of Christian hip-hop, including information and message board sites like Godzhouse.com, Hiphopzone.com, om95.com and eventually Sphereofhiphop.com

## 1998

Grapetree Records, a Texas-based label grossed an estimated \$2 million, largely thanks to Lil Raskull and Nuwine (Wine-O)

## 2003

Philip Rood founded *Rapzilla*, a Christian hip-hop magazine in Brussels, Belgium

## 2008

Boyce College student, FLAME, receives a Grammy Award nomination for *Our World: Redeemed*

## 2009

The Higherground Record Pool and One Accord DJ Alliance held the first Gospel DJ Conference at the Crowne Plaza, Queens, N.Y.

## 2011

A significant step toward mainlining the Christian rap genre, Lecrae appeared on one of the 2011 BET Hip-hop Awards: The Cypher.

# Changed hearts, changed music

A CHRISTIAN HIP-HOP FORUM



*EDITOR'S NOTE: Below, hip-hop artists Lecrae, FLAME, Trip Lee and Shai Linne answer questions from "Towers" editor Aaron Cline Hanbury about Christian hip-hop and their ministries through it.*

**ACH:** For a genre historically associated with negative themes, how do you validly redeem the art form for gospel purposes?

**Lecrae:** We tend to wear bifocals – partially seeing some things as spiritual and other things as secular or non-spiritual.

We limit spirituality to salvation and sanctification. As long as we are well versed in personal piety and individual salvation, we

think we're good. But most Christians have no clue how to engage culture in politics, science, economics, TV, music or art. We tend to leave people to their own devices there.

We are missing out on the gospel's power of redemption and glorification in all things.

The whole idea of a secular/sacred divide was born because ancient Greeks (specifically Plato) thought matter (or things) was preexistent and eternal. They thought matter contained the ability to resist the gods or just God – making it evil. But as Christians, we defeat that claim with the doctrine that only God is preexistent and

eternal. He is the source of all creation.

Is there such a thing as evil music? Well, the artists' heart may be evil and because of that you are hearing their heart. Matthew 12:34 says that out of the abundance of the heart the mouth speaks. The heart is therefore the problem, not the music. Changed hearts produce changed music.

Jesus prayed we would remain in the world but protected. He also tells us the gates of hell will not prevail against us. Gates were established to protect cities, so for the gates not to prevail means we are trying to storm them. We are here to engage culture, not run from it.

**ACH:** What are the benefits of developing hip-hop as a medium for the gospel?

**FLAME:** I think a few things. Number one, hip-hop seems to be the most influential genre of music when it comes to youth culture. For some reason, younger people gravitate toward the rowdiness of hip-hop, the black-and-white, in-your-face elements of it. It taps into the rebelliousness, self-expression of youth culture. And rap has the cool factor – it's something you can do to fit in, be cool or stand out.

In Christian rap, we get the respect from the cool factor, the relevant factor, but at the same time, in terms of content,

we have space in songs to communicate. Typically rap songs herald a campaign or advocate a message. The message isn't necessarily positive or uplifting, but it's "I've got something to say." With the gospel being black-and-white and in-your-face, the hip-hop genre gives us an opportunity to communicate a strong message. And if the artistry is good, we gain instant respect from the listener.

To memorize lyrics is cool, so the repetition of rap music allows us to fit a lot of Scripture and teach a lot of doctrine. The aspect of repetition serves hip-hop in terms of evangelism and discipleship.

**ACH:** How do you understand your hip-hop career as a ministry?

**Trip Lee:** I fell in love with hip-hop before I fell in love with Jesus. Music was an obsession for me at a young age, and there was nothing I loved more than getting a new CD. Hip-hop held a special place in my heart, and I began writing rhymes around age 11 or 12. My rhymes were mostly about how great I thought I was. Ironically, my music wasn't good yet, but I was writing a lot. It was just an overflow of my love for the art form.

When I was 14 years old, Jesus saved me and my entire life took on new meaning. My friendships, my interaction with my parents and even my music had to be reshaped around the Lord. I wanted my music to glorify God instead of me. Ten years later that desire remains.

Romans 12 tells us to offer our bodies as a living sacrifice. Every part of our lives must be offered to God as a sacrifice of worship. My music is no exception. So my aim is to write "spiritual songs" influenced and empowered by the Spirit of God. I want to do evangelistic songs that urge sinners to repent. I want to write didactic songs that explain particular doctrinal truths. I want to write experiential songs that reflect on life's woes. I want to write provocative songs that challenge faulty worldviews. I want to write love songs that show the beauty of God's design for marriage. Whatever kind of songs they are, they must be worship.

When I began, my rhymes were just an

overflow of my love for music. Today my love for music is still there, but I'm primarily driven by my love for Jesus.

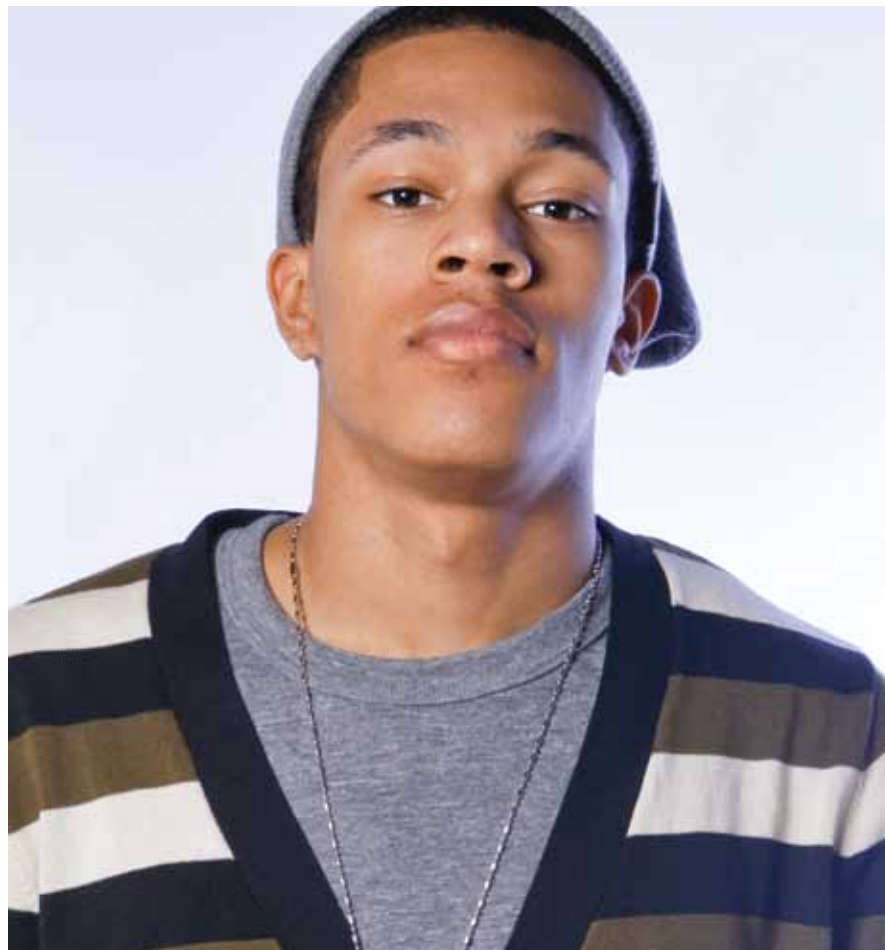
**ACH:** How does Christian hip-hop serve the local church?

**Shai Linne:** Provided it is faithful to Scripture, Christian hip-hop can serve the church in a number of ways. First, it serves a teaching function. One of the things that separates hip-hop from other musical genres is its capacity to communicate many words in a small amount of musical space. Many have observed that some Christian hip-hop songs are like mini-sermons. I have personally employed this approach in my music over the years, addressing topics such as original sin, the attributes of God and limited atonement. In doing so, I'm attempting to apply Colossians 3:16: "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."

Second, it serves a catechizing function. One of the things that makes music so powerful is that it organizes language in a memorable way. This can be very beneficial in helping believers to systematize their faith. This was my aim in writing a song called "Atonement Q&A." Here are a few lines:

*Who is God?* God is the universe's Creator / And Sustainer plus the only Savior, there is no one greater / He is triune, holy, omnipotent, omniscient, absolute / Loving, sovereign and righteous are a few of his attributes / *How do we know this?* Well, we know this from the Bible / Where God has revealed himself- anything else is just an idol / *What's the Bible about?* Man's complete ruin in sin / And what God has done in Christ to bring us to him again

My goal in writing songs like this is that, as Christians listen to it, the truth of God would stick in their minds for their edification and encouragement as Christ and his glorious gospel are proclaimed though it. *Sola Deo Gloria!*





# From the radio waves to Twitter: a history of popular media in the life of SBTS

## HISTORY HIGHLIGHT



Duke K. McCall on WAVE-TV broadcast

| By Adam Winters |

Today, one cannot fully connect with the events and culture of the Southern Seminary community without liking the seminary's page on Facebook or following its Twitter handle. The community uses social media to make announcements, to praise friends, to entreat prayers, to recommend articles or sermons and to provide updates about life in general. Previous generations of seminarians used the popular media of their day for similar purposes.

Nearly a century ago, Southern Seminary's administration already used popular media as a tool for greater effectiveness in its ministry. In 1922, professor John R. Sampey began a series of radio broadcasts on "Great Men of the Bible" for Louisville's new WHAS radio station.<sup>1</sup> The upstart WHAS, which made history in 1925 with the first live broadcast of the Kentucky Derby, recognized the mutual benefit of cooperation with Southern Seminary to fill its programming schedule.

R. Inman Johnson, who taught speech and hymnology for decades, invested many years in providing weekly religious music for station programming and for directing the seminary's Radio Chorus. In 1936, the weekly "Seminary Worship Hour" also began

to feature a "Sunday School of the Air" segment, promoting a systematic study of the Bible in which listeners could participate by ordering lesson plans from the seminary in advance.<sup>2</sup> During the seminary's early years in broadcasting, it housed radio studio control rooms in the lower floors of both Whitsitt Hall and Mullins Hall.<sup>3</sup>

Under the administration of its sixth president, Ellis A. Fuller, the seminary's radio ministry continued to expand with the addition of a FM broadcasting station in the newly expanded wing of Norton Hall. At the dedication of the new studio, Fuller said, "This is the hour for which the Seminary has waited since it was founded, nearly 90 years ago. ... Hitherto only students on the campus could sit at the feet of our teachers, but now these professors can come into the homes and the churches by radio to teach and preach."<sup>4</sup>

By 1949, the seminary was on the air six days a week and added a second daily program on Louisville's WKLO station. This new "Meditations" program featured a weekly speaker (usually a seminary professor) who provided a series of 15-minute devotional talks.<sup>5</sup> In November of 1950, the seminary began to broadcast all chapel services, musical programs and some professor classroom lectures via their own radio station, WSDX.

Fuller estimated that these FM broadcasts could reach between 750,000 to 1 million-people in the local area, but the seminary planned to make this ministry reach "to the ends of the earth" by means of distributing the recordings to alumni and churches to air on their own local broadcasting stations.<sup>6</sup>

The 1950s saw the rise of television as a fixture in American homes, and with hit shows like "I Love Lucy" dominating national ratings, the seminary recognized the medium's ministry potential. So in 1952, the seminary produced a 30-minute informational commercial, "The Carpenter's Bench," that aired weekly in the afternoon. Louisville's WAVE-TV presented the show as a public-service feature, and it praised the production quality.

Duke K. McCall, the seminary's seventh president, hailed the television ministry as "an excellent medium for us to use in getting across the messages which God has commanded us to preach."<sup>7</sup> During the late 1980s and 1990s, the seminary also produced "The Bible and Life" television program in conjunction with the Baptist Sunday School Board,<sup>8</sup> and SBTS has aired chapel services on local stations since then.

For nine years, R. Albert Mohler, the seminary's ninth and current president, hosted a popular live radio program where he commented on daily news, interviewed notable guests and aimed to promote "intelligent Christian conversation." Originally titled "Truth on the Line" and only broadcast in the Louisville area, the Salem Communications-distributed "Albert Mohler Program" became syndicated nationally from 2004 until its final broadcast, July 1, 2010.

On the decision to end the program, Mohler stated that "the thing I will miss more than anything else is the conversation with America over the means of the radio broadcast. There's an incredible intimacy to radio ... because radio builds a community."<sup>9</sup>

Mohler's public commentary ministry now continues through his daily and monthly podcasts, "The Briefing" and "Thinking in Public," respectively.

Today, as it has throughout its history,

Southern Seminary uses media to educate and edify while leading the way in theological education.

*Stay connected with summer developments at the James P. Boyce Centennial Library by following us on Facebook or Twitter @JPBCL. Also, we welcome you to visit the Archives and Special Collections on the library's second floor.*

### ENDNOTES

<sup>1</sup>Linwood T. Horne, Sr., *R. Inman Johnson Better Known as Prof: His Life and Times* (Karen Home Marasco, 1999), 116-17. Edward A. McDowell, "The Seminary Session in Retrospect," *Southern Seminary News* 7.2 (May 1939), 7.

<sup>2</sup>"Seminary Extension Studio Opened," *Southern Seminary News* 5.1 (January 1936), 5.

<sup>3</sup>Horne, *R. Inman Johnson Better Known as Prof: His Life and Times*, 117. "Seminary Extension Studio Opened," 5.

<sup>4</sup>"Studio is Dedicated," *The Tie* (December 1949), 10.

<sup>5</sup>"Seminary Radio Program," *The Tie* (February 1949), 10.

<sup>6</sup>Ellis A. Fuller, "The Radio Ministry of Alma Mater," *The Tie* (November 1950), 9.

<sup>7</sup>"Seminary on Television," *The Tie* (March, 1952), 8. "The Carpenter's Bench" can be viewed at <http://digital.library.sbts.edu/handle/10392/2977>.

<sup>8</sup>"Seminary Launches TV Program," *The Tie* (May/June 1988), 9.

<sup>9</sup>Audrey Barrick, "Albert Mohler Says Farewell to Live Radio," July 2, 2010. Available at <http://www.christianpost.com/news/albert-mohler-says-farewell-to-live-radio-45762/>

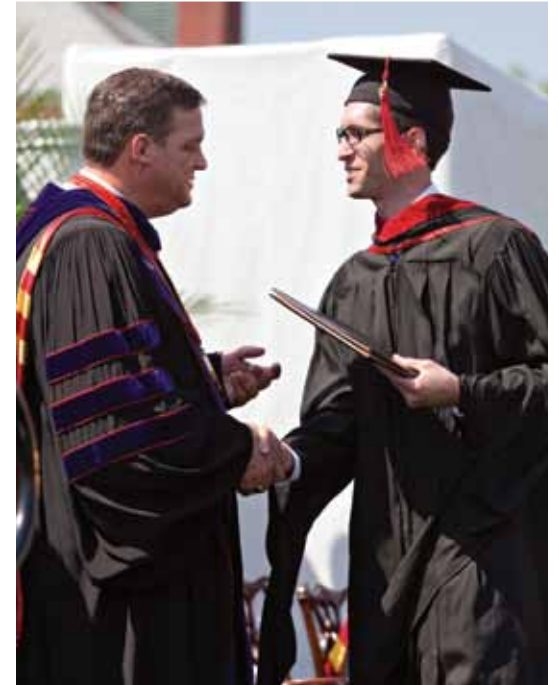


Julius Mahon, program director of the seminary's radio station WSDX in 1952



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# SBTS hosts second-ever Alumni Academy course, Christology with Bruce Ware

| By Josh Hayes |

The Southern Baptist Theological Seminary held its second Alumni Academy course, Christology with Bruce A. Ware, May 15-17, 2012.

Ware, professor of Christian theology at Southern Seminary, taught the course in four sessions, each giving framework, foundation and development of the Bible's presentation of the person of the Lord Jesus Christ.

In the first session, Ware focused on the doctrine of Trinity in order to provide background for how one should understand the person of the Son. He exhorted attendees to learn to read their Bibles with "trinitarian lenses," seeing that in many passages of Scripture, pronouns like "he" and "him" refer not to God generically but to a particular person of the Godhead. Thus, putting on trinitarian lenses opens up the Bible to help people to see what is already there.

Further, in order to have orthodox trinitarianism, Ware explained, one must have the two pillars of identity: distinction and equality. Without distinction among the persons of the Godhead, one has unitarian monotheism (one god, one person). Without equality of identity, one has tritheism (three gods, three persons). To have authentic monotheism, the Father, Son and Holy Spirit must share the same identical nature, not merely the same kind of nature. The Bible presents a complex rather than simple monotheism. In surveying the biblical and historical data concerning the doctrine of the Trinity, Ware stated that relationships and roles distinguish each member of the Godhead from one another.

In the second session, Ware dealt with the Son as the eternal Word, the second person of the Trinity. As the eternal Word, the Son activates, implements and carries out the design and will of the Father, indicating the inherent hierarchy that exists among the Trinity. Though all three are equally God, the Father has authority over the Son, and the Father and Son have authority over the Spirit, both in eternity past and in the economy of redemption.

Ware drew attention to John 1:1-5 in order to show that the Word is both identified with God and distinguished from God. The Word's participation in creation necessitates the conclusion that he too is God because apart from him "nothing came into being that has come into being" (John 1:3). "What is implicit in Genesis 1 is made explicit in John 1," Ware said. And though a point contested by some evangelical theologians, he stressed the clarity of the biblical teaching of the Son's submission to the Father before and during the incarnation.

According to Ware, more than 40 times in John's Gospel, Jesus says that he came to do the will of his Father (e.g., John 6:38; 8:42; 10:36). The Father initiated the plan for his eternal Son to come into the world, as texts such as John 3:16-17; Galatians 4:4; Hebrews 1:1-2; and 1 John 4:9-10 indicate. The Father's plan from eternity has been to bring to pass his purposes through the Son (Eph 1:9-11; 3:8-12).

"The eternal Son, God the Son, is both fully God and fully equal to the Father, while he is fully Son and eternally in a relationship of agent of the Father, carrying out the work and implementing the will of the Father in full submission and obedience to all that the Father has planned," Ware said.

In the third session, Ware discussed the incarnate Son. As in eternity past, the Son – as the one who became forever incarnate in taking upon himself a human nature in addition to his divine nature – submits to the Father's will (see John 8:28-29; 1 Cor 11:3). In the Bible, Ware pointed out, one never encounters an instance in which the Son exercises authority over the Father. The Son obeys out of love for the Father (John 14:31) and in view of his future reign and exaltation (Ps 2:7-9; 1 Cor 15:25-28).

Ware addressed Jesus' relationship to the Holy Spirit. Jesus is the Spirit-anointed Messiah of whom the Old Testament prophesies, and as the incarnate Son, he lives an authentically human life by relying on the Spirit. And beyond living as a human being in submission to the Spirit, Jesus performed miracles by the power of

the Spirit (Matt 12:28; Acts 2:22; 10:38).

Building off of Philippians 2:5-8, Ware taught that Jesus did not give up any of his deity in assuming a human nature. Rather, he gave up the privileges of his deity and experienced a truly human life. This, he noted, is subtraction by addition. The Son's deity is not taken away in the incarnation, but the incarnation does veil it.

In the fourth session, Ware talked about the Son as the exalted Lord. Having completed the task that the Father set before him, the Son reigns as the glorified king, though still under his Father's authority and in the continued power of the Spirit.

As a result of his successful mission, Ware explained, the Son defeated the penalty and power of sin, as well as conquering Satan's power over humanity (1 Cor 15:54-57; Col 2:13-15). Also, the Son earned the right to sit at the Father's right hand from which he rules and reigns over the nations, maintaining his rights as savior of the elect and judge of the non-elect (Heb 1:3; Eph 1:18-23; cf. Ps 2:7-9; Matt 28:18-20; John 6:37-39). And at the consummation of all things, the Son as the exalted Lord will return to reign with his bride, the church (Dan 7:15-18; Rev 22:1-5).

More information about Alumni Academy is available at [events.sbts.edu](http://events.sbts.edu)

## UPCOMING ALUMNI ACADEMY COURSES

Current Issues of Theological Debate  
**June 11-15, 2012**  
Dr. R. Albert Mohler Jr.

Marriage and Ministry  
**August 22-24, 2012**  
Dr. Randy Stinson,  
with guests Dennis Rainey  
and C.J. Mahaney

Biblically Guided Worship  
**October 1-3, 2012**  
Dr. Joe Crider,  
with guests Bob Kauffman,  
Chuck Lewis and Greg Brewton





# Bruce Ware

PROF LIKE A FISH IN A LAKE

| By Josh Hayes |

**B**ruce A. Ware is a man of several life callings. Christian. Husband. Father. Theologian. Fish?

Yes, Southern Seminary Professor of Christian Theology Bruce Ware is a self-described fish – or at least like a fish. No, this does not refer to a possession of any out-of-the-ordinary aquatic abilities (though he did grow up wearing water skis). Rather, Ware is one for whom classroom teaching felt natural – “like a fish dropped in a lake,” he said – once he received the opportunity.

“I love theology,” Ware said. “I love putting things together, the synthesis of theology, of taking the parts and constructing the whole – seeing how it fits together and the big picture that is so glorious. That has been, for the whole of my adult life, captivating. So, what better thing to do than teach, which I love to do, and theology, which I love to study and present.”

Before diving into what became his vocation, Ware tested the proverbial waters seeking to determine God’s call on his life. The son of committed churchmen, Ware’s early years at Trinity Baptist Church in Spokane, Wash., exposed him to various ministry opportunities.

When he was 15, Ware’s parents, Bill and Ruth, sent him on a mission trip halfway around the world. Madagascar as his destination, Ware journeyed through Asia in order to arrive there, and he returned home by traveling through Europe. The trip allowed him to see about 20 countries as well as missions work going on in those areas. Included in the trip was a visit to what was then war-torn Vietnam. This, he said, was an eye-opening experience in terms of instilling in him an appreciation for missions work similar to that of his parents.

Between Ware’s sophomore and junior years of college, he felt a strong call to some form of ministry, and as a result, he enrolled in a program at Capernwray Bible School in Carnforth, England, that allowed him to study the Bible in a more intensive setting. His calling affirmed, he returned to the States in order to finish his college degree as quickly as possible so that he

could move on to that which better suited his interests, namely seminary.

Ware met his three defining loves in life during the time he spent earning his master of divinity and master of theology degrees at Western Seminary in Portland, Ore.: teaching, theology and his to-be wife, Jodi, whom he says has been a wonderful support to him throughout the years. Taken by the beauty of theology at this point in life, Ware was happy to pursue a Th.M. at Western, and during this period, he realized his calling for teaching. A love for preaching, however, took longer to develop.

“Oddly, seminary professor was not even on my radar screen when I was thinking about ministry the Lord might want me to do. It was primarily pastoring or missions work. Teaching, and particularly teaching seminary, didn’t register until in my Th.M. program I had opportunities to teach, filling in for professors and teaching some lay courses that they offered through the seminary,” he said.

“Preaching, for me at that time, was stressful, difficult, awkward and unnatural, whereas teaching I felt like I was a fish dropped in a lake. I just began swimming. Teaching felt joyous and natural. Preaching did not.”

Earning a master of arts from the University of Washington confirmed his main love of theology, and so he went on to Fuller Seminary in Pasadena, Calif., where he earned a doctorate in philosophical theology. At Fuller, the Wares’ lives intersected once again with the lives of Diane and Tom Schreiner – also a current professor at Southern Seminary – whom they knew at Western.

Having recently completed his 14th year at Southern, Ware has spent half of his professional seminary teaching career here. Prior to coming to SBTS, he taught part-time for one year at Biola University during his final year of Ph.D. studies, and went on to teach for three years at Bethel Seminary, four years at Western Seminary and seven years at Trinity Evangelical Divinity School in Deerfield, Ill.

“I loved where I was but could not be released from this sense that the Lord might



want me to move and to come here. In the end, he made it crystal clear to come to SBTS,” he said.

Ware traces back the trajectory of his career – built most definitively around his understanding of the doctrine of God – to reading A.W. Tozer’s *The Knowledge of the Holy* at the end of his freshman year of college. A life-transforming book, Ware said it taught him about the most important question in life: “Who is God?” Ware noted that among his published works he is most proud of *God’s Greater Glory* (Crossway), in which he speaks of the amazing nature of

God’s transcendent excellence and immanent goodness.

What Ware wants more than anything in life, though, is faithfulness to the God about whom he loves to teach others.

“I want to remain faithful to God, to Christ, to the gospel and to the Bible, and not compromise in a culture where compromises are becoming increasingly common. I also don’t want to be curmudgeonly. I want by God’s grace to be winsome but faithful – in short, to be like Jesus, who was full of grace and truth. God help me. That’s what I want to be.”

# June-July 2012

At Southern Seminary and Boyce College, school is certainly not out for summer. In fact, starting June 4 and continuing through July 13, the campus will buzz with students taking advantage of a full list of core and elective courses in J-term format – and for students who still want to participate, it’s not too late. And, as usual, courses for the Fall 2012 semester are already filling up. Before that, though, Boyce will host its annual D3 youth camp, June 25-28.

## Announcements

**Ministers to the military**  
Are you interested in ministering to soldiers, but are not sure how to begin? Are you interested in the Military Chaplaincy, but do not know where to start? Are you currently a Military Chaplain or Chaplain Candidate and looking for fellowship? Do you have prior Military Ministry experience that you would love to share? Here at Southern, the Ministers to the Military student organization focuses on meeting the needs of soldiers and equipping those who would like to minister to them. We continue to have fellowship meals and a lecture every semester, and we are a link to the NAMB for endorsement as a Military Chaplain and U.S. Army recruiters. If you are interested, then you can contact 1LT Kevin Eisel at keisel394@students.sbts.edu or by voice or text at 931-220-9926.

**Scholarship search engine**  
A scholarship search engine is now available for all students on e-Campus by clicking the help desk tab and selecting the financial aid link. The scholarship search is designed to find scholarships according to student’s particular demographics. More information can be found at [www.sbts.edu/current-students/financial-aid/](http://www.sbts.edu/current-students/financial-aid/)

**Seminary string instrument camps**  
The 10th annual Seminary String Camp will be held June 11-15 from 8:30 a.m. – 1 p.m., daily. Students ages 4-18 are invited to enroll. All class levels from beginning through advanced are available on violin, viola, cello, bass, guitar, and – new this year – harp. Enrichment classes include voice, music & movement, fiddle, and more. Early registration through May 7. For registration and brochure see [www.sbts.edu/string-camp](http://www.sbts.edu/string-camp) or call (502) 897-4795.

**Aplus Edits**  
Aplus Edits is a full service — grammar, format, clarity, style — proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one’s writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at [www.aplusedits.com](http://www.aplusedits.com) or e-mail Chris at [cbosson@aplusedits.com](mailto:cbosson@aplusedits.com)

**Free sewing class**  
The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., 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 423-8255 or Mrs. Vogel at 742-1497.

**Chapel orchestra instrumentalists**  
Do you play an instrument? The chapel orchestra is looking for instrumentalists to assist with the worship music for Tuesday chapel services. Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. There is no course fee charge for ensembles. Contact Joe Crider for further information at [jrcrider@sbts.edu](mailto:jrcrider@sbts.edu)

**Piano accompanists needed**  
Part time piano accompanists are needed for Boyce and Southern voice lessons. Pianists need to have good music reading skills and availability during weekday mornings and afternoons. Accompanists can choose how many lessons they would like to accompany and are paid by the hour. If interested, contact Greg Brewton at [gbrewton@sbts.edu](mailto:gbrewton@sbts.edu)

SUNDAY	MONDAY
3	4 SBTS Summer Term Begins
10	11
17	18
24	25 D3 Youth Conference

SUNDAY	MONDAY
1	2
8	9
15	16
22	23
29	30

JUNE 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2
5	6	7	8	9
12	13	14	15	16
19SBC Annual Meeting NEW ORLEANS, LA.	20	21	22	23
26	27	28	29	30

JULY 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
3	4Independence Day OFFICES CLOSED	5	6	7
10	11	12	13SBTS Summer Term Ends	14
17	18	19	20	21
24	25	26	27	28
31				

Health and Rec

The Health & Recreation Center (HRC) hours of operation: M-F – 6 a.m. – 10 p.m.; S – 9 a.m. - 9 p.m.  
Pool hours: M, T, Th, F – 6 a.m. - 9:30 p.m.; W – 6 a.m – 6 p.m.; S – 9 a.m. - 8:30 p.m.  
(The swimming pool always closes 30 minutes before the rest of the HRC. Check the Web site for daily guard breaks.)

Fitness classes

Classes run through May 18.  
Fitness Boot camp, M, W, F, 8 - 8:45 a.m., women’s class  
Mommy and Me power walking/strength training, M, W, F, 10 - 11 a.m., women’s class  
Resolution 20: The Gauntlet, T, Th, 3:30 - 4:30 p.m., men’s class  
Total Toning, M 4:45 - 5:45 p.m., women’s class  
Practical Pilates, T, Th, 4:45 - 5:45 p.m., women’s class  
Aqua Alive, T, Th, 5 - 5:45 p.m., co-ed class  
Zumba, T, Th, 8 - 9 p.m., women’s class

Afternoon childcare

4 - 6 p.m., T and Th  
The HRC will offering childcare for \$3 per child. Children ages six weeks to 12 years old are welcome.

\*Call the HRC at 897-4720 with questions about scheduling and events;  
\*Visit the Weekly Calendar on the HRC page of the SBTS Web site ([www.sbts.edu/hrc](http://www.sbts.edu/hrc)) to see what is happening at the HRC; and  
\*Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth\_Rec).



# Towers

The Southern Baptist Theological Seminary  
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3

## Questions WITH

**Kevin DeYoung**

senior pastor at University Reformed  
Church (RCA) in East Lansing, Mich.



**Nº 1** WHAT ADVICE WOULD YOU GIVE TO SEMINARY STUDENTS PREPARING FOR MINISTRY?

One thing I think about seminary students need to understand that not everyone can be the best student. Not everyone can be at the top of the curve. Work hard. Study hard. But it’s better to be a “B” student and have a good family and be in the Word and in prayer, than to be an “A” student sliding in your walk with the Lord.

Also, just be comfortable with yourself. Look up to the people you respect, heroes in the faith, but you have to establish your own style, your own personality – especially with preaching.

I wrote a blog post of 50 things seminarians should know. So people can look that up too [[thegospelcoalition.org/blogs/kevindeyoung](http://thegospelcoalition.org/blogs/kevindeyoung)].

**Nº 2** AND WHAT ADVICE CAN YOU OFFER FOR MARRIED PASTORS AND SEMINARY STUDENTS?

You have to learn to exegete your wife. Some pastors have wives who might be less organized and who function well with a little bit of chaos. And others may really excel at running a tight ship at home. They love to have people over and are disciplined at that. But it’s a little harder for them for their husbands to be away at meetings and other duties. Sometimes I talk to pastors who say, “How does your wife do that?” And I say, “Well I don’t know, how does your wife do this?” We need to get away from those comparisons. A pastor needs to set his wife free to be who she is and do what she does well. I can’t ask my wife to be anything that Christ isn’t asking her to be.

**Nº 3** WHAT’S SOMETHING NO ONE KNOWS ABOUT YOU?

I am a terrible, picky eater. I eat like a five year old. Seriously. Grilled cheese. Macaroni. Pizza. Gummy bears.