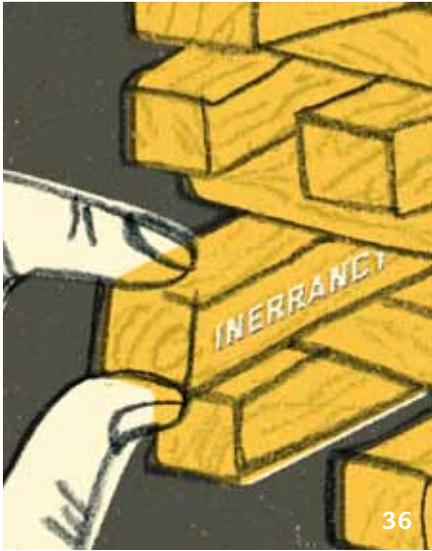


SOUTHERN SEMINARY

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SUMMER 2011 VOLUME 80, NUMBER 1

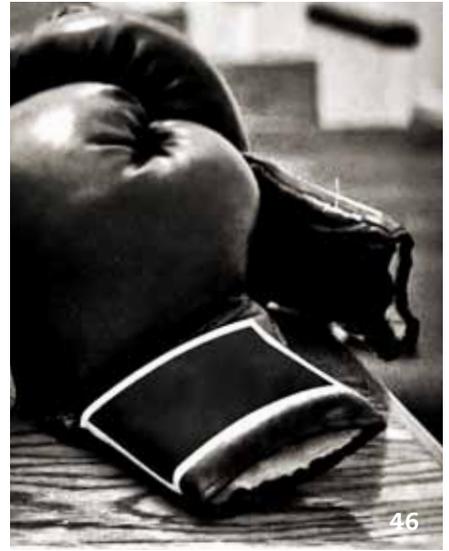




36



40



46

Table of Contents

SENIOR VICE PRESIDENT FOR INSTITUTIONAL ADMINISTRATION: DAN DUMAS
 EXECUTIVE EDITOR: STEVE WATTERS
 MANAGING EDITOR: JOSH HAYES
 ASSISTANT EDITOR: AARON CLINE HANBURY
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On the Cover



The cover image pictures Southern Seminary's historic Norton tower. With its adorning clock, this facet of the campus alludes to the fleeting nature of time. Thus, Christians must resolve to be faithful stewards and must view all times as a time to be resolute.

Features:

- 36 RESOLUTE ABOUT BIBLICAL AUTHORITY AMIDST COMPROMISE AND CONFUSION IN THE CHURCH**
R. Albert Mohler Jr.
- 40 BLACK AND WHITE AND RED ALL OVER: WHY RACIAL JUSTICE IS A GOSPEL ISSUE**
Russell D. Moore
- 42 CHRISTIAN RESOLVE ON THE SECULAR CAMPUS**
Dan DeWitt
- 44 RESOLUTE IN A GENDER-CONFUSED CULTURE**
Denny Burk
- 46 FIGHTING FUNDAMENTALISTS**
Gregory A. Wills

In Short:

News :: Events :: Reviews :: Thoughts :: Profiles

Mohler interviews President Jimmy Carter	4
Seminary trustees approve comprehensive campus refresh	8
Mohler, Moore speak at T4G conference	12
T4G at a glance	16
Robert Smith presents annual preaching lectures.....	18
Ware teaches second Alumni Academy course	20
Review of <i>A Guide to Adoption and Orphan Care</i>	26
Schreiner on conversion	29
Profile of Jason Meyer	32



MOORE WRITES ABOUT “PURPOSE-DRIVEN COSMOS” IN CT

By Josh Hayes

Christianity Today recently published Russell D. Moore’s article, “A Purpose-Driven Cosmos: Why Jesus Doesn’t Promise Us an ‘Afterlife,’” in its February 2012 issue. In the article, Moore, dean of the School of Theology and vice president for academic administration at Southern Seminary, discusses how, in his words, “God has made Jesus the emperor – and that he plans to bend the cosmos to fit Jesus’ agenda, not the other way around.” The article is part of the Global Gospel Project, a five-year teaching venture committed to disciple-making that the magazine launched in December 2011. ➤

The article is available at *Christianity Today’s* Web site, www.christianitytoday.com

MOHLER HOSTS PRESIDENT JIMMY CARTER ON THINKING IN PUBLIC PODCAST

By Aaron Cline Hanbury

Thinking in Public, a long-format interview podcast hosted by The Southern Baptist Theological Seminary President R. Albert

regarding the role his Christian faith played in his presidency, Carter suggested a balance between personal faith and public responsibility.

“I had one problem with my faith during my political service and that concerned abortion,” Carter said. “I have never believed that Jesus Christ would approve of abortion, but I had to interpret my duties as president through the Supreme Court ruling in *Roe vs. Wade*. I don’t believe that Jesus would approve of a liberal interpretation of that law. With

“

I had one problem with my faith during my political service and that concerned abortion. I have never believed that Jesus Christ would approve of abortion, but I had to interpret my duties as president through the Supreme Court ruling in *Roe vs. Wade*.

Mohler Jr., features a conversation with former United States President Jimmy Carter. Carter served as the 39th U.S. president and received the 2002 Nobel Peace Prize – the only U.S. president to win the award following his presidency.

In light of Carter’s recently released book, *NIV Lessons from Life Bible: Personal Reflections with Jimmy Carter*, Mohler and Carter discuss his background, influences, biblical interpretation and the Southern Baptist Convention.

Responding to a question from Mohler

my religious beliefs, I did everything I could to minimize the need for abortion by liberalizing adoption services and by starting a program called Women and Infant Children to help mothers support their children.” ➤

Carter’s full conversation with Mohler, “The Bible Meets the Modern Age: A Conversation with Former President Jimmy Carter,” is available on iTunes and at Mohler’s Web site, www.albertmohler.com



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.

“We are proud that Southern Seminary alumni serve all over the world,

mobilized for missions and reaching unreached people groups across the globe,” said R. Albert Mohler Jr., president of Southern Seminary. “We are particularly committed as an institution to reaching the Meshkhetian Turks. This is an exciting commitment for Southern Seminary to make and we look forward to seeing faculty and students deployed in an effort to reach this historic and unreached people group.”

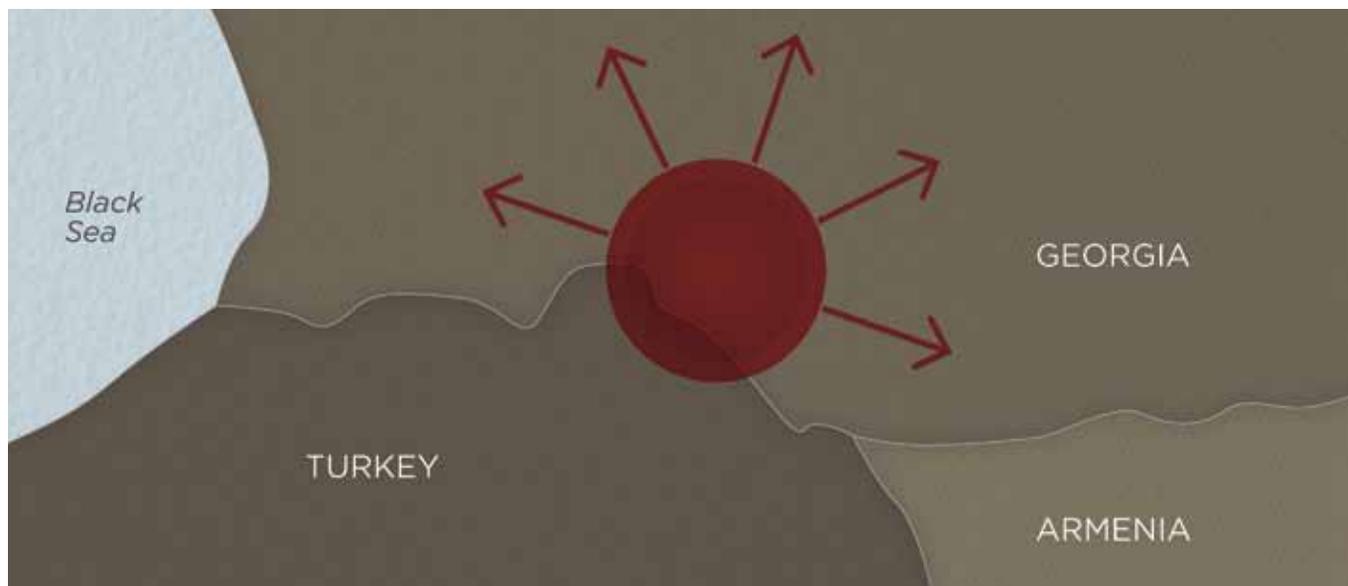
Zane Pratt, dean of the Billy Graham School of Missions and Evangelism, identified Central Asia as the area from which the school should “embrace” a people group. After speaking with IMB leadership in that region of the world, the gospel-need of the Meshkhetian Turks became apparent.

The Meshkhetian Turks are, despite their name, 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 especially elusive group to engage, with a number of attempts seldom progressing beyond the information gathering stage in the past.

“We will focus the full spectrum of strategic elements on the Meshkhetian Turks,” said Pratt, who worked in Central Asia for nearly 20 years. “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. ➤





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 that 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 IMB 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. ➤

PAYNE BECOMES CHURCH MULTIPLICATION PASTOR

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.

"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 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 a video, is available at the church's Web site, www.brookhills.org



BOYCE RECOGNIZES FIRST WORLDVIEW STUDIES GRADUATES

By Emily Griffin

Boyce College, the undergraduate school of Southern Seminary, presented its inaugural group of Worldview Studies Certificate recipients at the college's May 10 commencement.

Seven students completed the one-year program, which is structured to welcome first-year university-bound students onto Boyce's campus to build their biblical foundations. The

coursework culminates with "Christianity on the Secular Campus," a week-long course taught on the grounds of Harvard University by Southern Seminary graduate and Boston-area church planter Bland Mason.

Dan DeWitt, dean of Boyce College and founder of the worldview program, was inspired to create the academic track after reading, with frequency, that a growing number of students quit attending church upon their graduation from high school.

Believing that numerous factors contribute to this problem, DeWitt structured the program to address what he believes is the primary issue: that of biblical foundations. Accordingly, worldview students are fully immersed in the Boyce College student life programming and are



academically led by the Boyce faculty so that they leave the Boyce campus prepared with a firm grasp of the Christian worldview. ➤

More information on the Worldview Studies Certificate is available at www.boycecollege.com



BOYCE TEACHER EDUCATION PROGRAM PREPARES STUDENTS

By Andrew Walker

Many people think of Boyce College, the undergraduate school of Southern Seminary, as only 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 student's 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



MASTER PLAN



SBTS ANNOUNCES COMPREHENSIVE MASTER PLAN

By Aaron Cline Hanbury

The Board of Trustees of The Southern Baptist Theological Seminary approved a master plan to repurpose and refocus the seminary's physical campus, April 17, 2012. This dramatic step represents the most significant physical revitalization of the seminary since moving to its current location in 1926.

"One of our chief responsibilities in this generation is to ensure Southern Seminary is propelled into the future unconstrained by limitations that we have the responsibility to address now," said SBTS President R. Albert Mohler

Jr. "The campus of Southern Seminary is merely a tool, but it's an important tool for our ability to fulfill the mission that has been entrusted to us. For that reason, we need to take responsibility in this generation to make certain that the campus continues as a great asset to our mission and does not become a liability. That explains this significant effort to address long-term issues, and also important opportunities for the campus.

"As I head into my 20th year as president, I do not want to turn over this campus to the next generation as a time bomb about to detonate," Mohler said at an April 19 post-chapel gathering. "In spite of all of its beauty and all of its utility, there are some things that are ticking as some of these buildings approach their 90th year."

Dan Dumas, senior vice president for institutional administration, said about the adoption and implementation of the master plan: "After restoring the theological



2

1 A representation of the potential campus layout after the 10-year master plan period, including privatized and developed Grinstead Drive property, a renovated James P. Boyce Centennial Library and athletic fields.

2 An image of the potential development of the James P. Boyce Centennial Library, opening up to an updated Grinstead Drive entrance.

3 A rendering of what the inside of library could look like.

4 A prototype of the typical quad living space in the renovated Mullins complex.

Drawings not final.



3



4

heritage of the seminary in the late 20th-century, we are committed to restoring the historic buildings of this campus in order to align them with our mission.”

During the next 10 years, the master plan will dissolve \$52 million in deferred maintenance and position the campus for immediate and future structural and financial sustainability. Phase one will restore and update the campus, primarily in terms of housing and administrative offices. This phase requires the Executive Committee of the Southern Baptist Convention to approve a \$20 million loan during its annual meeting in New Orleans this June.

The master plan will repurpose the historical Mullins complex as a state-of-the-art facility for Boyce College, the undergraduate school of Southern Seminary.

“Moving Boyce College into the Mullins Complex in the heart of campus will facilitate the greatest integration of the college into the life of the seminary since its

inception,” Mohler said. “It will accelerate our programs that link the college and the seminary together in order to get committed missionaries and pastors onto the mission field and into the churches as quickly as possible. It will also maximize the stewardship of all of our campus facilities.”

Phase two will advance the learning community of Southern Seminary, primarily through renovation of the James P. Boyce Centennial Library. Phase three, without requiring any firm commitments, anticipates future development. ❖

More information about the plan is available at www.sbts.edu/master-plan. Details about building projects will become progressively more available throughout the upcoming months.

SBTS MASTER PLAN WILL REVITALIZE HISTORIC CAMPUS

By R. Albert Mohler Jr.

EDITOR'S NOTE: The following statement is an excerpt from SBTS President R. Albert Mohler Jr.'s comments to the seminary's board of trustees during a special-called meeting on April 16, 2012.

Glenn T. Miller, who is the most prominent historian of theological education, points to Southern Seminary as a model of an institution that – he would say by accident, I would say by providence – made all the right decisions in the late 19th century and early 20th century.

The seminary began in Greenville, S.C., on a borrowed campus. At the end of the Civil War, the seminary needed a new place to meet. Because Greenville contained five struggling Baptist churches, it was in no place to sustain the seminary. It was like the Olympics, with cities competing to be the school's location. Cities made petitions. Russellville, Ky., and Louisville became the final two cities.

One of the reasons the seminary chose Louisville instead of Russellville was the intersection of railroads that indicated that Louisville was likely to be an advantageous city. Miller notes that this decision alone explains why Southern Seminary became a national institution before the end of the 19th century. In other words, the railroads turned out to be the great engine of a moving population and of building an institution at the end of the 19th century and the beginning of the 20th century.

Louisville has been a remarkable location for Southern Seminary. We have now about 4,500 students. We are in a situation where we are within a one-day drive of 60 percent of the American population. We are in an economically accessible city. We are surrounded by churches that hire our students, corporations that hire our students and a community that has been extremely helpful to us. So, we are in the right place.

Furthermore, within Louisville, we are in the right place. The seminary campus – originally built downtown in 1877 – was the largest campus ever dedicated to theological education in the history of the Christian church, which

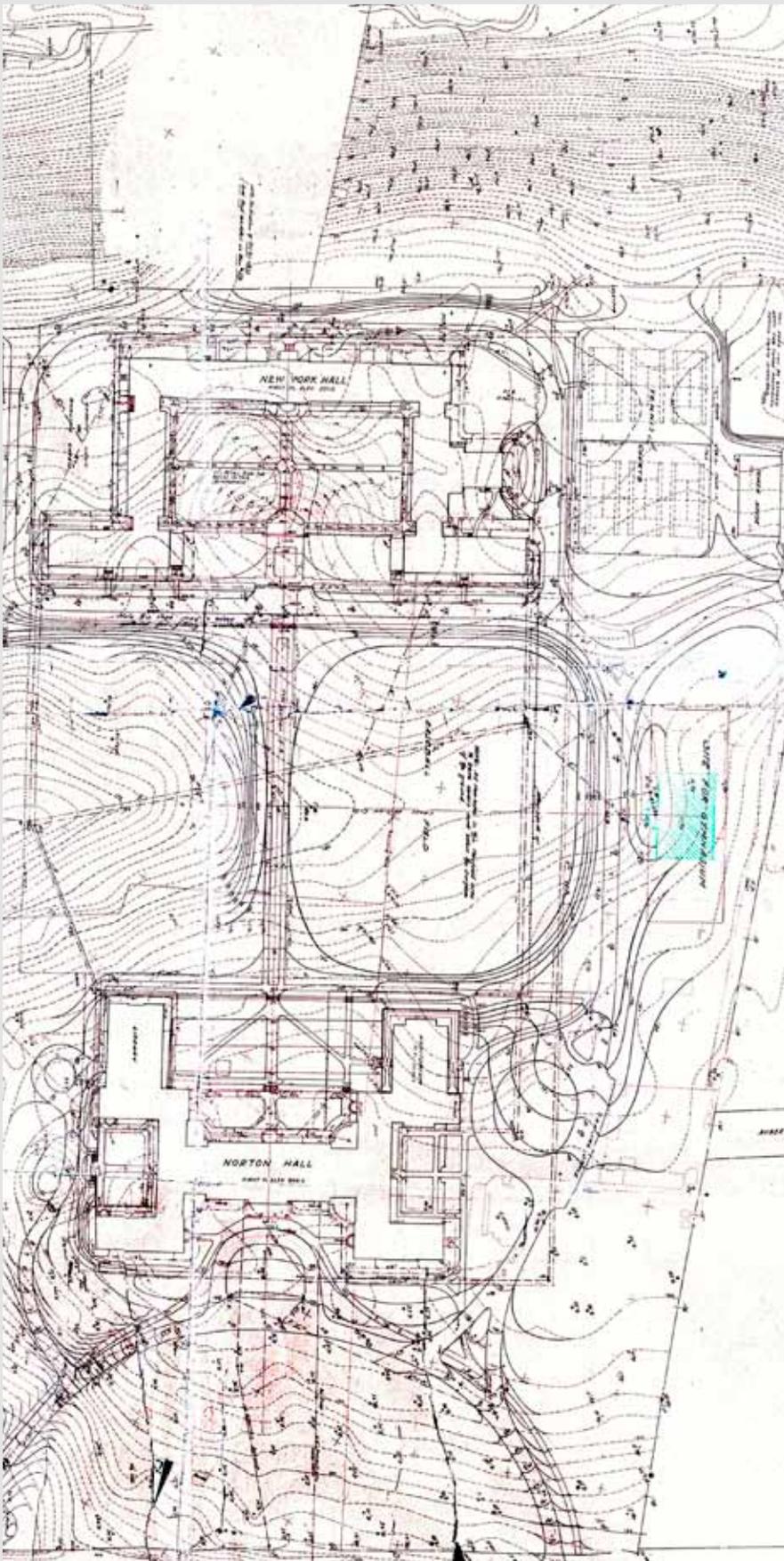


includes buildings that are part of the Vatican. The seminary decided to abandon it during the 1920s in order to move out so the seminary could grow. When the downtown Norton Hall was built in the 1880s, it was thought that it could never be surpassed in terms of need for enrollment. It handled 400 students. What school could ever need more?

But Southern Seminary needed more by the time you reach the 1920s. So, the seminary moved to its current home in "the Beeches." Then, in one of the boldest acts undertaken by the generation that came after the Civil War, then-SBTS President E.Y. Mullins led the school's board of trustees to contract with the firm of Fredrick Law Olmsted and Associates – whose work includes Central Park in New York and the campus of Stanford University, Bel Air, California – in order to design the campus. And then, he hired the most prominent architect in America, James Gamble Rodgers.

From the 1920s onward, we have maintained the vernacular plan. You're looking at buildings designed to fit together. And we've had to make some modifications given environmental needs and more. But, nevertheless, our campus has maintained the integrity of the original Olmsted design. ➤

More information about the seminary's newly adopted master plan is available at www.sbts.edu/master-plan. Additional details, including plans for building projects, will be available throughout the upcoming months.



Above: The seminary built New York Hall from 1926 to 1929. The seminary later renamed the complex after former SBTS president E.Y. Mullins.

Left: Pictured is a general grading plan of the Olmsted brothers from 1926, the year the seminary moved to the Beeches. Norton Hall anchors the campus on the south, and the Mullins complex (referred to here as New York Hall) anchors the north. The seminary later changed the name to Mullins Hall.

MINISTRY WIVES SHARE WISDOM AND EXPERIENCES WITH FEMALE 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/resources



MOHLER TELLS T4G AUDIENCE SALVATION DOES NOT COME APART FROM THE ARTICULATED GOSPEL

By Josh Hayes

R. Albert Mohler Jr. told the more than 7,500 Together for the Gospel 2012 conference attendees never to underestimate the power of the articulated gospel. Preaching from Romans 10, Mohler, president of Southern Seminary, delivered his message, "The Power of the Articulated Gospel," on April 10 at the KFC Yum! Center in Louisville, Ky.

Mohler framed his message around three truths people should see in Romans 10: 1) the nearness of the Word; 2) the power of the gospel to save; and 3) the necessity of articulating the gospel.

In his first point, Mohler noted that "nearness" pertains to proximity, but proximity to the gospel is not the main point but hearing it. Preaching brings the gospel near to people, and thus proximity requires articulation.

"How did anyone of us come to faith in Christ? It was because the Word was brought near to us," he said. "The

Word having been brought near to us, it is now our sacred responsibility to bring the Word to others."

Mohler's second point related to the gospel's power to save, stressing the importance of preaching the message to "all persons everywhere." There is no footnote, he commented, attached to the verse "everyone who calls on the name of the Lord will be saved" (Rom 10:13).

"There is no footnote, there is no asterisk, there is no conditionality," he said. "This is not a hypothetical statement about the power of the gospel. It is an actual biblical, apostolic, revealed, truthful, inerrant, infallible promise that if sinners believe and confess they'll be saved.

"That's the well meant offer of the gospel. We don't present the gospel with one hand behind our back."

Mohler's third point focused on believers' articulation of the gospel. The gospel requires words to be heard, received and even rejected, he explained. Although someone might not use words in order to set the context for sharing the gospel, if one does not use words, he or she is certainly not articulating the gospel. And without articulation, there is no salvation. ➤

Audio and video of Mohler's address, "The Power of the Articulated Gospel," is available at www.t4g.org

MOORE SAYS BIBLICAL MASCULINITY, FEMININITY ARE MORE THAN CULTURAL STEREOTYPES

By Josh Hayes

Southern Seminary's Russell D. Moore stated that biblical gender resembles crucifixion, during his breakout session at the Together for the Gospel 2012 conference, April 11.

Titled "Mars and Venus at the Cross: Toward a Crucified Vision of Manhood and Womanhood," Moore's session consisted of three points

"Sometimes people act as though Christ and the church is an illustration of what it means to live out a godly marriage," he said. "Christ-and-the-church doesn't illustrate marriage. Christ-and-the-church doesn't illustrate manhood and womanhood. Manhood and womanhood illustrates Christ and the church. Marriage illustrates and points to Christ and the church.

"When you have manhood torn apart, when you have womanhood torn apart, when you have the marriage union torn apart, you are dealing with the sign that God has embedded in the creation everywhere for people to see what it means for Jesus to covenantally love his church and for a church to be loved and rescued by Jesus."

People tend to see to see male



SBTS LAUNCHES MINISTRY APPRENTICESHIP PROGRAM, ALLOWS STUDENTS TO EARN CREDIT THROUGH INTERNSHIPS

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 should email map@sbts.edu

“Christ-and-the-church doesn't illustrate manhood and womanhood. Manhood and womanhood illustrates Christ and church.”

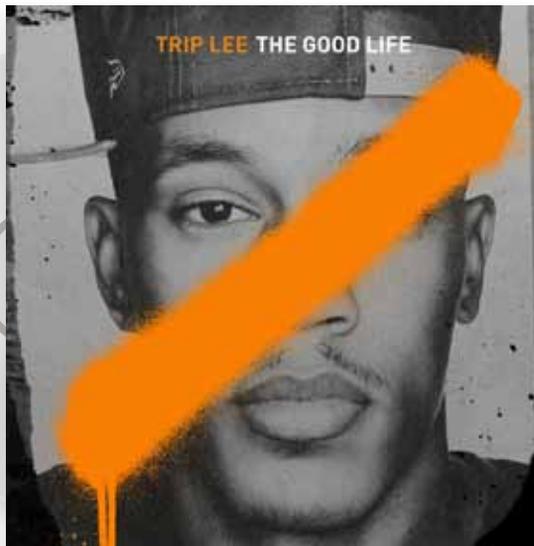
related, respectively, to crucified masculinity, crucified femininity and the crucified one-flesh union, as derived from Ephesians 5:15-33.

Moore, dean of the School of Theology and vice president for academic administration at Southern Seminary and chairman of the Council on Biblical Manhood and Womanhood, noted that people often understand gender in terms of cultural stereotypes, whereas a biblical understanding of the subject is more complex.

headship in terms of privilege, priority and self-interest – a sort of “who's boss?” mentality, Moore explained. However, male headship is other-directed in terms of provision and protection. Biblical masculinity is laying out a plan and seeking to lead one's life, marriage and family toward its goal in a self-sacrificial way. ➤

Audio of Moore's Together for the Gospel breakout session is available at www.t4g.org





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 top 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 10 albums with artists like Adele and Bruce Springsteen. In a Clear Sight Music release about *The 6th's* performance on iTunes, FLAME, also 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, saying that the slash on the 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; 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

BOYCE STUDENT WINS JEREMY LIN DESIGN CONTEST

By Josh Hayes

The New York Knicks are not the only one to start winning due to the phenomenon of "Linsanity." Boyce College student Alex Medina was the readers' pick in a Jeremy Lin design contest held by *The New York Times Magazine's* "The 6th Floor" blog.

According to an article on the 6th Floor blog, Medina found inspiration for the T-shirt design, which reads "BALLIN 17," from his living room as he watched Lin play in his third game, during early February when the large-scale media attention for Lin began. Lin's breakout performances that week led to his being the Knicks' starting point guard.

More information about Medina's contest-winning design is available at The New York Times Magazine blog, 6thfloor.blogs.nytimes.com



Timothy Paul Jones | KY
Director of the Doctor of Education program

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T4G AT A GLANCE

Together for the Gospel began with four pastor-friends – R. Albert Mohler Jr., C.J. Mahaney, Mark Dever and Ligon Duncan – who differ on a number of issues, but stand resolved on the gospel of Jesus Christ. In that spirit, they began a conference to encourage other pastors to stand together for the gospel. Six years later, the T4G conference has provided these men with an opportunity to connect and build pastoral friendships and networks with thousands of pastors and church leaders.

During the 2012 conference, which met in Louisville, Ky., in April, nearly 8,000 men and women gathered from around the United States to stand in unity for the good news of Jesus Christ and the primacy of his gospel in life and ministry. What follows is a glance at the preparation and makeup of the conference.



Preparation and Planning

- 364 DAYS
- 8,736 HOURS of planning, preparation and set up
- 208 VOLUNTEERS



1 world-class arena



COUNTRIES represented

- 550 seminarians
- 1,500 senior pastors
- 900 women (more than 10% of attendees)
- 59% of attendees were 39 years old and under
- 42% of attendees were Southern Baptists

6 testimonies

• CHALLENGED ATTENDEES never to underestimate the gospel





9
main-session
speakers
•
10 BREAK-OUT SESSIONS
•
6 PANEL DISCUSSIONS

SBTS course
#27177

451 PARTICIPATED
in the Together for the Gospel
course, led by Russell D. Moore



Dinner and Dialogue

800 MEALS FROM CHUY'S
and 750 attending

Band of Bloggers

6 panelists at the
pre-conference with
349 attendees



Ministry Wives Panel

6 PARTICIPANTS
on the pre-T4G discussion
with more than
100 attendees

242

PROSPECTIVE STUDENTS
at SBTS lunch



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Conferences to the
KFC Yum! Center

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TRENDED NUMBER ONE
on Twitter three days in a row

293 tweets from @SBTS at
conference with 1,881 retweets

“We can and must
show the gospel
by our actions
and deeds but
we cannot preach
the gospel
without words.”
- @albertmohler
#T4G12

“Brothers, may we
never lose a sense
of wonder that
we’ve been called to
proclaim this gospel.”
- @CJMahaney
#T4G12



SMITH URGES GOD-CENTERED, TRINITARIAN PREACHING

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, 2012.

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. Prior to joining the faculty at Beeson, Smith served as professor of Christian preaching at Southern Seminary for 15 years.

“God has forever known himself in a sweet and holy society as Father, Son and Holy Spirit,” said Smith, with his thunderous, jazz-like voice.

In a sentence – borrowed from Jonathan Edwards – Smith set forth his thesis for his lectures. He introduced his topic with “The God of Our

Weary Years,” arguing for devout theocentricity from the pulpit. Smith exhorted fellow pastors and students to preach about God the Father faithfully, balancing both theological clarity and fear-filled adoration.

“We must not speak about God in general ways, so that the concept of God means nothing,” he said. “We must never demystify his mystery or unscrew his inscrutability.”

Furthering his thesis, Smith 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 homiletical christocentricity and derided a troubling, current trend. Too often pastors preach sermons full of self-motivated morality, according to Smith, but completely devoid of the gospel of Jesus Christ.

“The Bible is ultimately not only about the plan of salvation, but the man of salvation,” he said.

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.

“Every person in Scripture, necessarily, points to the person of Christ,” he said.

In addition, while discussing the grace of God through the cross of Christ, Smith cautioned those who unintentionally distort the doctrine of sin.

“Before we truly preach the doctrine of grace,” he said, “we must recover the doctrine of sin.”

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.

“

The Bible is ultimately not only about the plan of salvation, but the man of salvation.

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

He said pastors must never turn the Trinity into a Quartet: God the Father, God the Son, God the Holy Spirit and Me.

“God doesn’t need us,” he said. “We are not indispensable.”

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.” ➤

BLOGGERS CONVENE TO DISCUSS FUTURE, CONTROVERSY AT T4G PRE- CONFERENCE

By Tim Sweetman

More than 300 men and women gathered in Southern Seminary's Heritage Hall to listen to leading evangelical bloggers discuss the past and future of what some argue is a dying form of communication at Together for the Gospel pre-conference Band of Bloggers, April 11.

The event featured a panel of six men, including popular blogger Tim Challies, Crossway editor Justin Taylor and Gospel Coalition editor Collin Hansen. Owen Strachan, assistant professor of Christian theology and church history at Boyce College and blogger and Southern Seminary alumnus Timmy Brister hosted and moderated the panel. The panelists immediately put blogging on the gurney and checked the vital signs.

The once-dominant means of self-publishing seems to have taken a back seat to social media giants Twitter and Facebook. One may argue that few settle in to read lengthy blogs instead choosing to digest 140 characters or comment on a friend's latest status update quoting their favorite theologian. Blogs, one might argue, are dead.

"Blogging is not dead," argued Taylor. "It will never die. As long as people want content, blogging will continue."

Blogging may soon experience resurgence. Newspapers and magazines like *The New York Times* and *Christianity Today* now require readers to pay a subscription in order to continue reading content online, noted Hansen. Readers are willing to sacrifice quality in exchange for free information, so bloggers are stepping up once again to fill that void.

"Blogs have unleashed the writing

ability of the public," Hansen continued. However, he noted that many blogs are changing their form and are attempting to increase their quality. A key example is The Gospel Coalition blog, in which editorial standards are being applied to average bloggers.

Another result of blogging has been the creation of brand new authors who have established a foundation and audience through their blogs.

"Blogging is a real-time test for better or for worse to see if people really resonate with what you're writing," said Taylor. Crossway has found many of its recent authors through their established blogs, which have become the latest proving ground for new writers.

The panel also explored how blogs have created and dealt with controversy over the years, including the recent brouhahas like The Elephant Room and Jefferson Bethke's

viral video "Why I Hate Religion and Love Jesus."

Challies noted that controversy is "good and bad; it's how it's used. Controversy sells, or brings page views. Controversy is the easiest way to get traffic. There are times to speak to controversy and times not to. We just need to learn to do it well and to do it humbly to serve the church."

In order to learn how to "do" controversy well it was announced that Bryan Chappell is now writing an academic paper on the ethics of blogging.

Hansen concluded the discussion with an exhortation: "Think as pastors. Ask 'What is helpful here?' Sometimes that means exposure. Other times that means discretion."

Attendees received 15 free books, including the new *A Guide to Adoption and Orphan Care*, edited by Russell D. Moore. ➤



SBTS HOSTS SECOND-EVER ALUMNI ACADEMY COURSE

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 addition to the course's four main sessions, the event included two panel discussions featuring Ware dialoguing with other Southern Seminary professors about christological issues.

In the first session, Ware focused on the doctrine of the 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.

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.

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).

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).

The event's Tuesday-night and Wednesday-night panel discussions featured Ware and other members of Southern's faculty, Zane Pratt, Thomas J. Nettles, Owen Strachan, Gregg R. Allison, Jim Hamilton and Stephen J. Wellum. ➤

More information about future Alumni Academy events – including courses with R. Albert Mohler Jr., Randy Stinson, Joe Crider and Gregg R. Allison – is available at events.sbts.edu

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Dr. Randy Stinson

**With guests: Dennis Rainey
and C.J. Mahaney**

Biblically Guided Worship

October 1-3, 2012

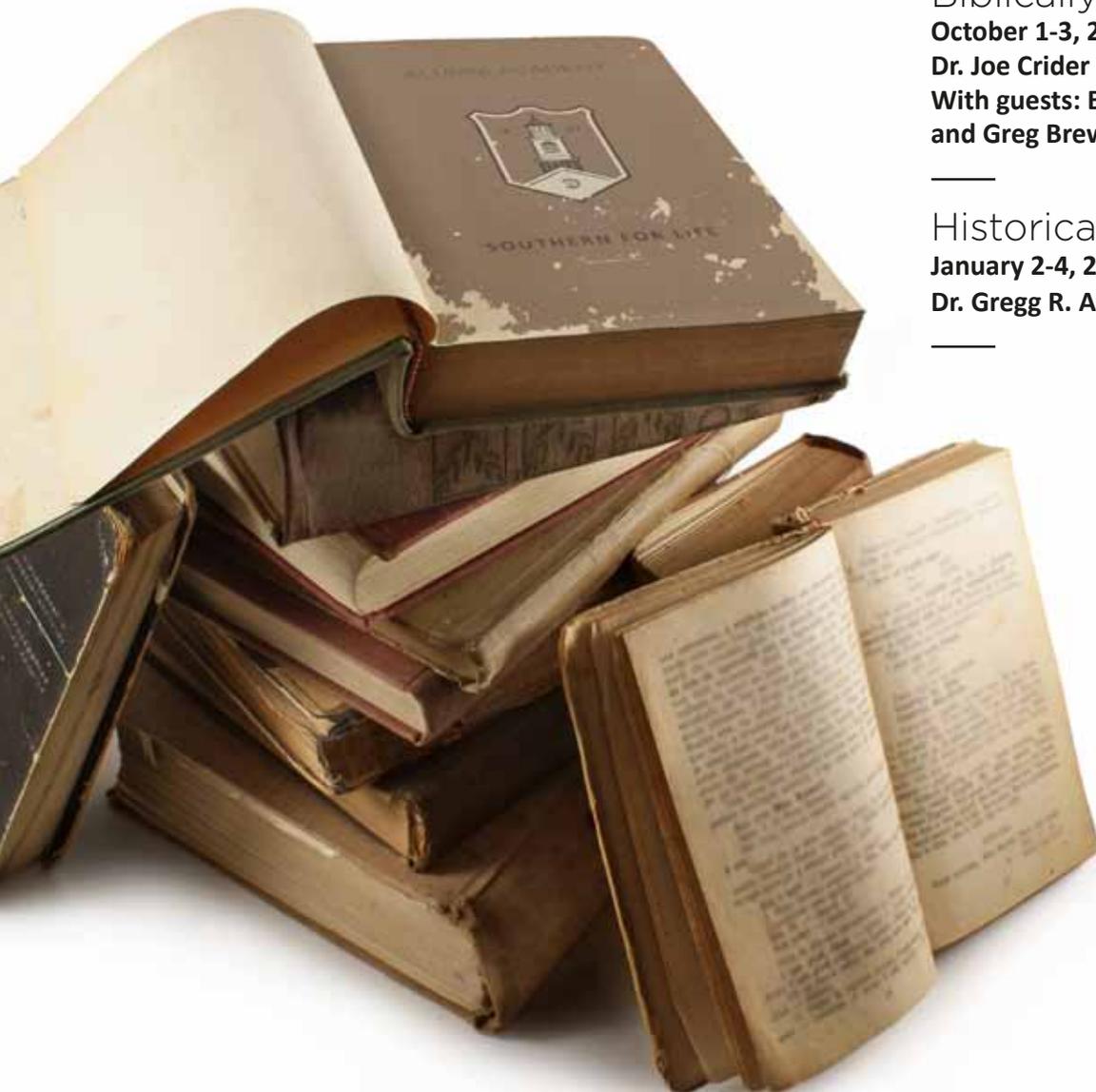
Dr. Joe Crider

**With guests: Bob Kauflin, Chuck Lewis,
and Greg Brewton**

Historical Theology

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Dr. Gregg R. Allison



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SOUTHERN SEMINARY



Fall Preview Days:

SBTS Oct. 12, 2012 Boyce Oct. 19, 2012



BOYCE
COLLEGE



HARRIS TALKS MAJESTY OF CHRIST AT GMAA: RENOWN

By Spencer Harmon

More than 800 students gathered on the campus of Southern Seminary for the 2012 Give Me An Answer high school conference to consider the renown of Jesus Christ, March 16-17. Featured speakers were Joshua Harris, Russell D. Moore and R. Albert Mohler Jr.

Harris, pastor of Covenant Life in Gaithersburg, Md., began the conference talking about the glory of Christ in his pursuit of individual sinners who cry out to him for rescue from the story of blind Bartimaeus in Mark 10:46-52.

Harris showed the uniqueness of Christ in his willingness to do the thing that no one would dare ask him to do – bear the wrath of sinners of the cross. This, Harris said, is the majestic Christ we worship.

Mohler, president of Southern Seminary, continued the evening by preaching about the foolishness of idolatry from Isaiah 44.

Mohler observed that all people are born into a “conspiracy to steal

the glory of God” and the only way out of this conspiracy is to be rescued by Jesus Christ.

Harris began the second day with a challenging message from Mark 6 concerning what authentic Christianity looks like in the believer and the perils of religious hypocrisy.

According to Harris, one must come to Jesus, hear his words for instruction and apply biblical truth to all of life, not just certain “safe” portions.

Moore, dean of the School of Theology and senior vice president for academic administration at Southern, preached the closing sermon from 1 Corinthians 10, calling students to be vigilant against temptation.

Moore encouraged students that believers should trust in Christ’s death and resurrection, trusting that Christ will not allow them to be tempted beyond what they can handle.

The conference featured musical guest Devon Kauflin, as well as a concert by Emmy-nominated hip-hop artist, FLAME. Eighteen break-out sessions were led by speakers such as Dan DeWitt, Zane Pratt, Mark Cop-penger and Daniel Montgomery. ➤

Audio and video from GMAA: Renown is available at www.sbts.edu/resources

SBTS AND BOYCE HOST T4G LUNCH, SPRING PREVIEW DAYS

By Emily Griffin

Springtime proved to be a busy, and highly productive, time for the Southern Seminary and Boyce College Office of Admissions.

As part of the Together for the Gospel (T4G) conference, April 10-12, in downtown Louisville, Ky., the Office of Admissions hosted a prospective student lunch at the Frazier History Museum. Admissions invited 242 T4G attendees who expressed interest in Bible college or seminary education. Boyce College and Southern Seminary deans, professors and admissions counselors were on hand to engage with prospective students and answer questions.

Following the T4G event, admissions hosted 138 prospective students to Southern Seminary Preview Day, April 20, and 174 guests for Boyce College Preview Day, April 27.

Preview Days give admissions occasion to welcome prospective students and their families to campus for a time of interaction with professors and current students. An information fair provides time for prospective students to gather materials on campus housing, financial aid, degree programs and on-campus employment opportunities.

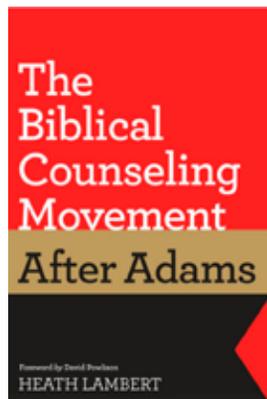
“Southern has never hosted this many prospective students in Louisville during one semester before,” said Philip Bethancourt, associate vice president of enrollment management and student services. “It’s a tribute to the hard work of our incredible admissions team and a great sign for the future of our campus.” ➤

Fall 2012 Preview Days are Oct. 12 for Southern, and Oct. 26 for Boyce. Those interested in further information about Preview Days, including registration, should contact the Office of Admissions at 1-800-626-5525, ext. 4617 or by email at admissions@sbts.edu

THE BIBLICAL COUNSELING MOVEMENT AFTER ADAMS

(Crossway 2011, \$17.99), Heath Lambert

Review by Tim Sweetman



Heath Lambert, professor of biblical counseling at Boyce College, takes on the intimidating task of evaluating Jay Adams, the founder of the biblical counseling movement, tracing the development of the biblical counseling movement into the second generation with those who have worked to develop the foundation laid by Adams.

Lambert begins the analysis by carefully defining counseling as careful, theologically informed ministry. Being a faithful pastor and preacher means being a faithful counselor.

The author is quick to note that Jay Adams was not only a critic of secular psychology, but also a

creator. From the start, he argued that people’s foundational problem is sin. The second generation of biblical counselors (e.g., David Powlison) continued to build on this foundation.

The second generation of biblical counselors critiqued Adams’ view and articulated a more biblical understanding of motivation, and built a new understanding of the “idols of the heart.”

The book concludes by affirming that biblical counselors are not divided. They have much to be grateful for in the leadership of Jay Adams, and much to look forward to as the biblical counseling movement continues to develop.

Lambert writes:

“This is not a book about counseling. Even though you might be tempted to think it is a book about counseling, it is really a book about ministry. The fact is that counseling is ministry, and ministry is counseling. The two are

equivalent terms. *Counseling* is the word our culture uses to describe what happens to when people with questions, problems, and trouble have a conversation with someone they think has answers, solutions, and help. Those kinds of conversations are what

ministers do every day, all day long, and the ministers who don’t do this know that they could spend their time this way if they wanted to. So don’t think that just because this book is about counselors, it doesn’t have anything to do with your ministry. That

it is about counselors means it has *everything* to do with your ministry.

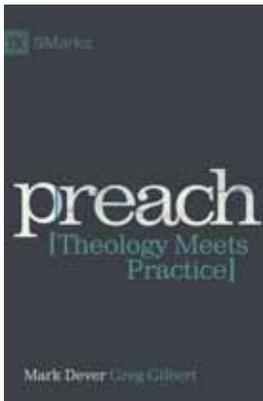
—
“If counseling is equivalent to ministry, it means that is must be informed by the Bible and that those who do it are theologians. Ministry always grows

out of worldview commitments. As Christians we believe that our worldview is authoritatively informed by God’s Word, the Bible; that is to say; it is *theologically* informed. Counseling is, therefore by definition, a theological task.”

PREACH: THEOLOGY MEETS PRACTICE

(B&H 2012, \$14.99), Mark Dever and Greg Gilbert

Review by Josh Hayes



Both graduates of Southern Seminary, Mark Dever and his former student Greg Gilbert make a case for the necessary practice of expositional preaching in their new release, *Preach*.

The authors cite three reasons they were motivated to write the book: first, in evangelical churches there is a loss of confidence in the preached Word of God; second, among evangelical churches is a lack of confidence in biblical exposition; and third, they wish to work against the bad name some have given to expositional preaching.

The structure of *Preach* follows three parts. In part one, Dever and Gilbert present a biblical case for

the endeavor of preaching God's Word and then proceed to make an appeal specifically for expositional preaching.

In part two, they look at practical matters such as selecting a text, preparing and structuring a sermon and delivering a sermon.

Part three turns theory into practice by way of example, providing readers with a sermon manuscript from Dever and Gilbert respectively, with some added remarks of critique and encouragement.

Readers wishing to think more intentionally about the theory and practice of man's highest calling will certainly want to consider *Preach*.

Dever and Gilbert write:

“Think of this book as a conversation between mentor and mentee, between a teacher and his long-time student who's just setting out on his maiden voyage. You'll see similarities, and you'll see differences. You'll

see things we're sure of and other things we're not sure of at all but do anyway. But through it all, hopefully you'll also see a shared conviction that God's Word is the most powerful force in the universe.”

“We think the sermon as monologue

— one person speaking while others listen — is both an accurate and a powerful symbol of our spiritual state and God's grace. For one person to speak God's Word while others listen is a depiction of God's gracious self-disclosure and of our salvation being a

gift. Anytime God speaks in love to human beings it is an act of grace. We do not deserve it, and we contribute nothing to it. The act of preaching is a powerful symbol of that reality.”

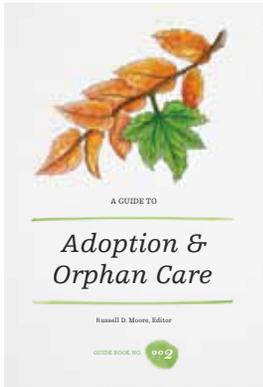
“Part of our job as preachers ... is to help our people see

the beauty of Scripture. We're not just looking for 'nuggets of wisdom' buried in useless iron ore; we want our people to see the majesty of the whole, and preaching through entire books helps us open their eyes to Scripture's beauty.”

A GUIDE TO ADOPTION AND ORPHAN CARE

(SBTS Press 2012, \$5.99), Russell D. Moore, ed.

Review by Aaron Cline Hanbury



The current adoption culture among Christians is a necessary and welcomed movement. Many people, however, don't understand how the Bible directs and informs adoption. *A Guide to Adoption and Orphan Care*, edited by Russell D. Moore, vice president for academic administration and dean of the School of Theology at Southern Seminary, seeks to help adoptive parents and churches better think about and practice adoption.

In its first sections, the book presents biblical and theological foundations for adoption and orphan care, with essays about the call for Christians to rescue orphans; adoption and orphan care in Scripture and

Christian thought; and adoption in the global cause of Christ.

Sections two and three of *A Guide to Adoption and Orphan Care*, "For Parents" and "For Pastors," develop the implications of this foundation, then offer application for adoptive parents and pastors who want to cultivate an adoption culture in their churches. These sections include encouragement for adoption, advice for the process and ways in which churches can foster an adoption culture.

A Guide to Adoption and Orphan Care will provide an accessible survey of adoption and orphan care for any and all Christians.

Contributors write:

"That's part of a lifestyle of adoption. We receive from others and we model in the lives of others what it means to love the orphan, to love the widow, to care for those who are in an orphan category. How will you anticipate the

adoption God has already guaranteed? It's already real, it's already true, but he will reveal the full glory of our adoption at the end of time," writes Timothy Paul Jones.

"Maybe the next big decision in your life will involve a vacation house or a boat

or a car that you don't need. Maybe it will involve trying to stock away more money for that early retirement for which you're hoping. It might even involve contributing to a monument or building with your name on it. Or, just maybe, it will involve an old elevator in another

country with your mind in a whirl, your heart racing, adrenaline rushing and your lungs struggling inexplicably for their next breath. And in making that decision, it might not even cross your mind that you already have kids," writes Randy Stinson.

"An adoption culture is much bigger than one segmented group of people who are simply more passionate than everyone else in the church about helping kids in need. It's the whole church realizing we all are needy kids," writes Jeremy Haskins.



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CONVERSION IN THE NEW TESTAMENT

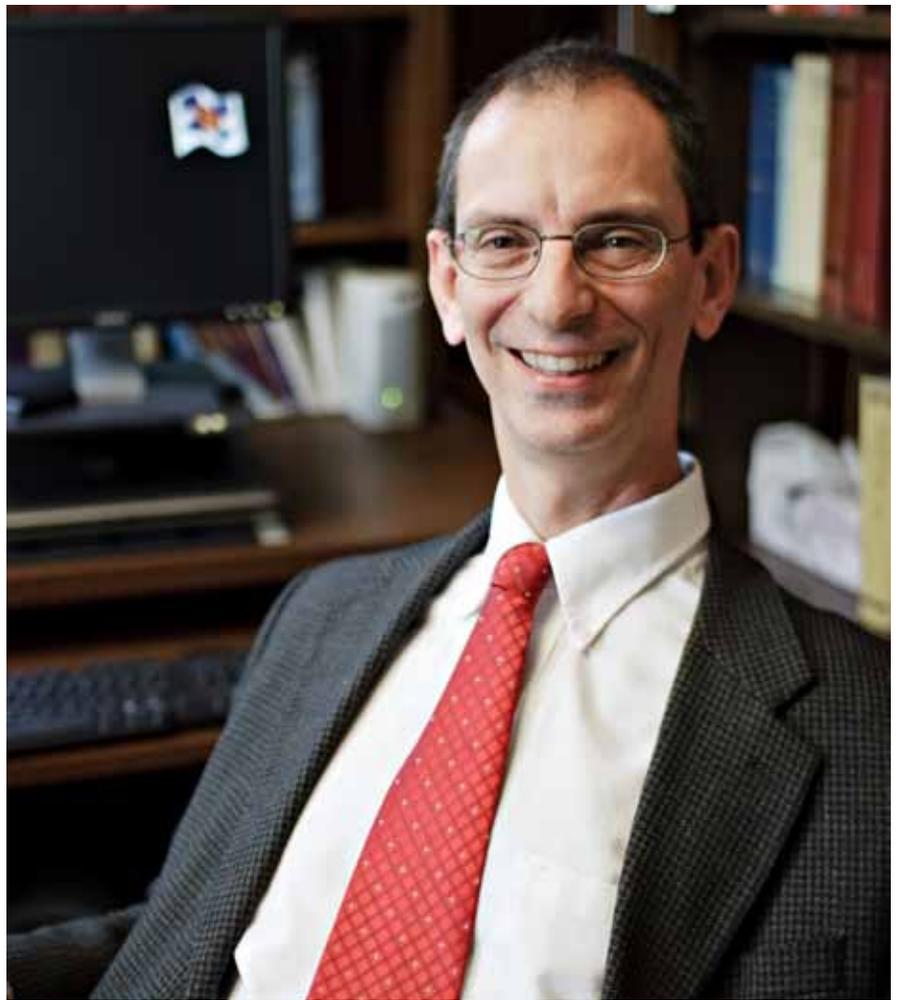
By Thomas R. Schreiner

Conversion may be defined as turning away from sin and turning to God. Perhaps the classic verse that captures this definition is 1 Thessalonians 1:9: “For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God.” Here we see clearly the two elements of conversion, turning to God and turning away from idols.

In the synoptic Gospels (Matthew, Mark and Luke), the saving work of God promised in the Old Testament is encapsulated by the term “kingdom of God.” The kingdom of God plays a central role in the Synoptics, but we must also understand that the kingdom calls for conversion (Mark 1:14-15; cf. Matt 4:17). The two elements of conversion can also be described in terms of repentance and faith.

The centrality of conversion is also apparent in the Gospel of John. Indeed, John wrote his Gospel so that people would “believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). John uses the verb “believe” 98 times in the Gospel, and yet “believing” in John is not passive. John uses a number of terms to convey the depth and activity of faith: believing is like eating, drinking, seeing, hearing, abiding, coming, entering, receiving and obeying.

It is scarcely surprising that conversion plays a major role in Acts since it records the spread of the gospel from Jerusalem to Rome (Acts 1:8; cf. also 1:6; 14:22). But it should also be observed that the kingdom of God is a major theme in Acts. It frames the book at the beginning (Acts 1:3) and end (Acts 28:31). Paul preached the kingdom in Rome (Acts 20:35; 28:23, 31), as did Philip (Acts 8:12), demonstrating that the kingdom



centers on the gospel. The gospel that was proclaimed called upon the hearers, as we saw above, to repent and believe.

Paul also uses many terms in his writings for the saving work of God in Christ, including salvation, justification, redemption, reconciliation, adoption, propitiation and so on. It is indisputable that the saving work of God in Christ plays a major role in Pauline theology, but such salvation is only granted to those who believe, to those who are converted.

The remaining letters of the NT are occasional writings addressed to specific situations. Still, the importance of conversion is stated or implied (see Heb 3:18, 19; 4:3; 11:1-40; Jas 2:14-26; 1 Pet 1:5; 2 Pet 1:1; 1 John 5:13), and Revelation underscores that only those who repent (Rev 2:5, 16, 21, 22; 3:3, 19; 9:20, 21; 16:9, 11) will find life.

To sum up, conversion is certainly

not the central theme of Scripture. But conversion is foundational and fundamental to the story, since only those who are converted will enjoy the new creation. Human beings must turn from sin and turn to God to be saved. They must repent of their sins and believe in the gospel of Jesus Christ crucified and risen. It will be small consolation on the last day if one has contributed in a small way or even a significant way to the improvement of this world (as helpful as this is), if one is not converted. ➤

Thomas R. Schreiner is James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary in Louisville, Ky., and is pastor of preaching at Clifton Baptist Church. The above article is available in its entirety in the March/April 2012 issue of the *9Marks Journal* at www.9marks.org

FIVE ASPECTS OF EFFECTIVE, EDUCATION-ORIENTED SHORT-TERM MISSION TRIPS

By Brian Vickers

In order to be most effective, there are five things that a short-term missions team should keep in mind when preparing a trip.

First, the team should be aware of the needs of the people with whom they will meet. This is accomplished through close contact with a person (whether a missionary or a national) working in the field. Allow that person to play a key role in determining what will be most effective in terms of subjects covered and resources distributed. I cannot express enough how important advance contact with people in the field is to having a successful trip.

Secondly, be prepared to teach Bible study methods and to give big-picture overviews of the Bible. In many areas, the pastors and students who meet with my teams are relatively new believers who have not been trained to study the Bible or taught about how the whole Bible hangs together as the revelation of God's plan of redemption in Christ. If a team can spend several days introducing students to the Bible and how to study it, then that trip can have a lasting impact.

Thirdly, if more specific topics are on the agenda, then be sure that team members are prepared and able to cover whatever these topics may be. The team does not have to be made up of experts, but it is vital to assess the strengths of the team and then play to those strengths. If a team has several people who are experienced in doing discipleship and practical ministry, then let that be their focus. If there are members



with experience with preparing and delivering sermons, then they should plan sessions on developing those skills. It is best to have an idea ahead of time about what the team will do in terms of training and teaching and then to recruit members accordingly, but this is not always possible to do.

Fourth, be flexible. Many times I've heard missionaries say, "You have to be fluid because flexible is too rigid." Short-term teams should be well prepared and ready to teach and train according to whatever is planned, but they should also be ready for plans to change at any moment, for multiple questions unrelated to the teaching topic, unforeseen logistical snags and altered schedules. Short-term teams should leave American, corporate-style, precise (perhaps even laminated) agendas at home.

Fifth, be realistic. A short-term team will not bring about the total biblical and theological transformation of a group of pastors in a week. Plan

carefully and do whatever your particular team is gifted to do, but keep it all in a larger perspective. You are sowing seeds and passing on the knowledge and experience God has granted you to pastors and students who often have very limited opportunities – particularly in comparison to what we take for granted daily. ➤

Brian Vickers is associate professor of New Testament interpretation at Southern Seminary. In addition to various articles, Vickers is the author of *Jesus' Blood and Righteousness: Paul's Theology of Imputation* (Crossway, 2006) and the forthcoming *Justification by Grace Through Faith: God's Gift of Righteousness in Christ* (P&R). He is regularly involved in short-term missions and teaching overseas. He is also associate editor for *The Southern Baptist Journal of Theology* (SBJT). This article is an excerpt from a "SBJT Forum," which appeared in the SBJT, Vol. 15, No. 2.

MOHLER SUGGESTS 10 FOR '12

By SBTS Communications

Recently, R. Albert Mohler Jr., president of Southern Seminary, published a list of 12 books that he thinks every pastor should read in 2012. Mohler's list appears in the March/April issue of *Preaching* magazine.

1. *The Pleasures of Reading in an Age of Distraction* (Oxford University Press), Alan Jacobs

2. *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Zondervan), Michael Horton

3. *Reading Scripture with the Reformers* (IVP Academic), Timothy George

4. *The Next Decade: Where We've Been...and Where We're Going* (Doubleday), George Friedman

5. *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic Books), Sherry Turkle

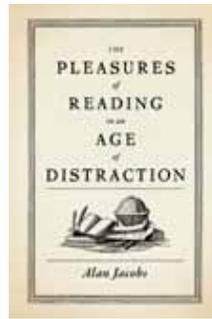
6. *The Triumph of Christianity: How the Jesus Movement Became the World's Largest Religion* (Harper One), Rodney Stark

7. *Christian Apologetics: Past and Present, Vol. 2* (Crossway), William Edgar and K. Scott Oliphint

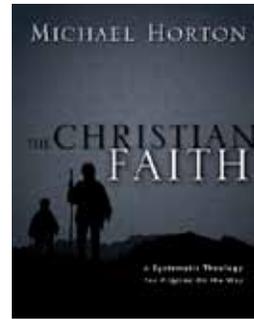
8. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Baker Academic), G.K. Beale

9. *Historical Theology: An Introduction to Christian Doctrine* (Zondervan), Gregg R. Allison

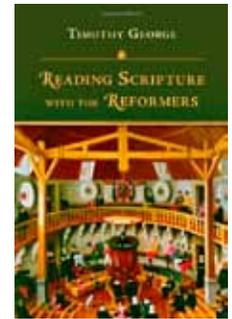
10. *Lost in Transition: The Dark Side of Emerging Adulthood* (Oxford University Press), Christian Smith, et al.



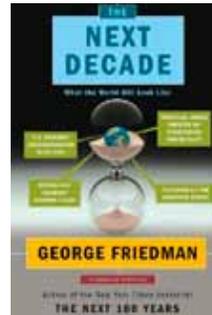
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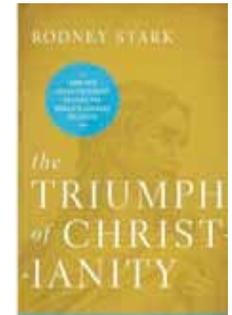
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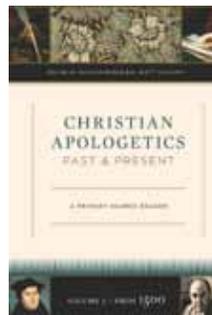
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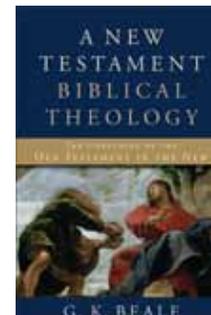
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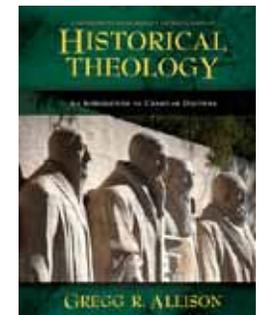
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Jason Meyer

Southern Seminary alumnus will pastor the influential Bethlehem Baptist Church in Minneapolis, Minn.

A pastor-theologian-author the caliber of John Piper can't be replaced. Piper's emphasis on God's sovereignty has had a profound impact on a generation of pastors and church leaders. His dedication to the glory of God helped evangelicalism regain a Puritan-like passion for holiness. His writings and sermons travel around the world, educating, edifying and encouraging millions of Christians. But, just as with any pastor, the time comes when someone else must take his place. That someone is Jason Meyer.

The membership of Bethlehem Baptist Church in Minneapolis, Minn., overwhelmingly voted to accept Jason Meyer as its new associate pastor of preaching and vision, May 20, 2012. Meyer, a two-time graduate of Southern Seminary (M.Div. 2002; Ph.D. 2007), will eventually replace long-time pastor, influential author and widely sought speaker John Piper.



One hallmark of Southern Seminary is a serious commitment to the gospel and the local church.

Graduates leave the classroom equipped to take the gospel of Jesus Christ to local churches across the United States and the world. This passion for the local church and the nations led Jason Meyer to attend Southern.

"I love how Southern Seminary consistently emphasizes the importance of the local church and how they put that emphasis into practice through local church involvement," Meyer said.

After graduating with the master of divinity (2002) and doctor of philosophy (2007) degrees, Meyer served as professor at Bethlehem College and Seminary (BCS) in Minneapolis, Minn., an institution established by Bethlehem Baptist Church – the school at which Meyer began his education before transferring to SBTS.

At Southern, Meyer sat in a class with New Testament professor Tom Schreiner and saw pastoral care coupled with excellent academic instruction, a balance that would shape Meyer's pastoral and academic ministries.

"Many faculty members at Southern, like Tom Schreiner, James Parker and Eric Johnson, display a depth of pastoral care and love for students. I witnessed these qualities in virtually every professor I had," said Meyer.

These experiences both in the classroom and in personal relationships with professors prepared Meyer for his initial role at

BCS: assistant professor of New Testament. Four years teaching at Louisiana College in Pineville, La., and a semester at Evangelical Theological College of Addis Ababa in Ethiopia, led Meyer back to where his seminary education began: Minneapolis.

And then, May 20, 2012, the membership of Bethlehem Baptist Church in Minneapolis, Minn., overwhelmingly voted to accept Jason Meyer as its new associate pastor of preaching and vision. Meyer, who also wrote *The End of the Law*, will replace John Piper, long-time pastor at Bethlehem, as the church's senior pastor.

"I am overjoyed," wrote Piper in a statement to the church. "Both at the process and the person. As I heard the results emerging from the various meetings there were times when I wept for joy.

"A calling to the ministry is not simply equivalent to a sum of competencies. What I have been praying for the elders to have is not mainly the savvy to spot competencies (as important as that is), but, more important, the Holy-Spirit-given discernment to perceive the hand of God on Jason's life for this specific calling. That is why I wept for joy."

Meyer has been married to Cara for 12 years and they are the happy parents to four children: Gracie (8) and Allie (6), as well as Jonathan Mamush (4) and David Selamu (2), whom they adopted from Ethiopia.

N.D. Lama

From life in 'Yakville' to life in Louisville: Nepali Boyce student experiences persecution at home, flourishes in studies stateside

Boyce student N.D. Lama, originally from Nepal, has experienced sufferings, hardships and sacrifices to which many in America cannot relate.

In 1994, N.D. became one of the first believers of his village and experienced persecution.

"Christians are treated as untouchables in my village, so it was challenging," N.D. said. "This perspective is changing, gradually. My family members got so mad at me that I had to leave my village for about three years. Often when other believers and I fellowshiped, people would throw stones at the house."

Though his brothers are now Christians, his mother and father are not. N.D. said that as part of his job in his village, he was in charge of protecting yaks, which are cow-like animals. It was a yak that played an important aspect in evangelism toward his father.

"My father got mad at me at the beginning when I became Christian, and he tried his best to bring me back to our old faith.

My grandfather was known as the lama, the village Buddhist priest. I trained for a year and a half to be a lama like my grandfather, so becoming a Christian was strange to my community. One day my father was begging me to come back for the sake of society, and I was begging him to believe in Jesus for the sake of his soul. He said to me, 'You are educated. You know many things, but you have got a very strange thing about you. I am badly disappointed with you.' Then I asked him, as I pointed to one of my yaks, 'Suppose this yak was going towards a cliff from which he cannot come back. You know that he would fall off and die. You want to save him, and you try your best to stop him. But still he is not listening to you. How would you feel?'

My father said, 'That would be terrible.' I said, 'Yes, now I have learned that only believing on Jesus will give you eternal life, and I know that the path you are walking will lead you to eternal death.' He kept silent and did not try to convince me to come back again."

In 2008, N.D. prayed about receiving further Bible training in order to serve amongst the Bhutanese refugee people. A pastor and church planter from Southern, who planted churches among the Nepali people in Massachusetts, asked N.D. to travel from Nepal to help serve there. So he did. From there, he found Southern Seminary.

N.D. isn't entirely sure what the future will hold, but he knows that he's passionate about education. And, as a convert from Buddhism, he said he desires to serve amongst Buddhists.

And the theme of "yaks" keeps coming back. Very recently, N.D. submitted an essay to Metroversity – a consortium of Louisville universities and college – and won.

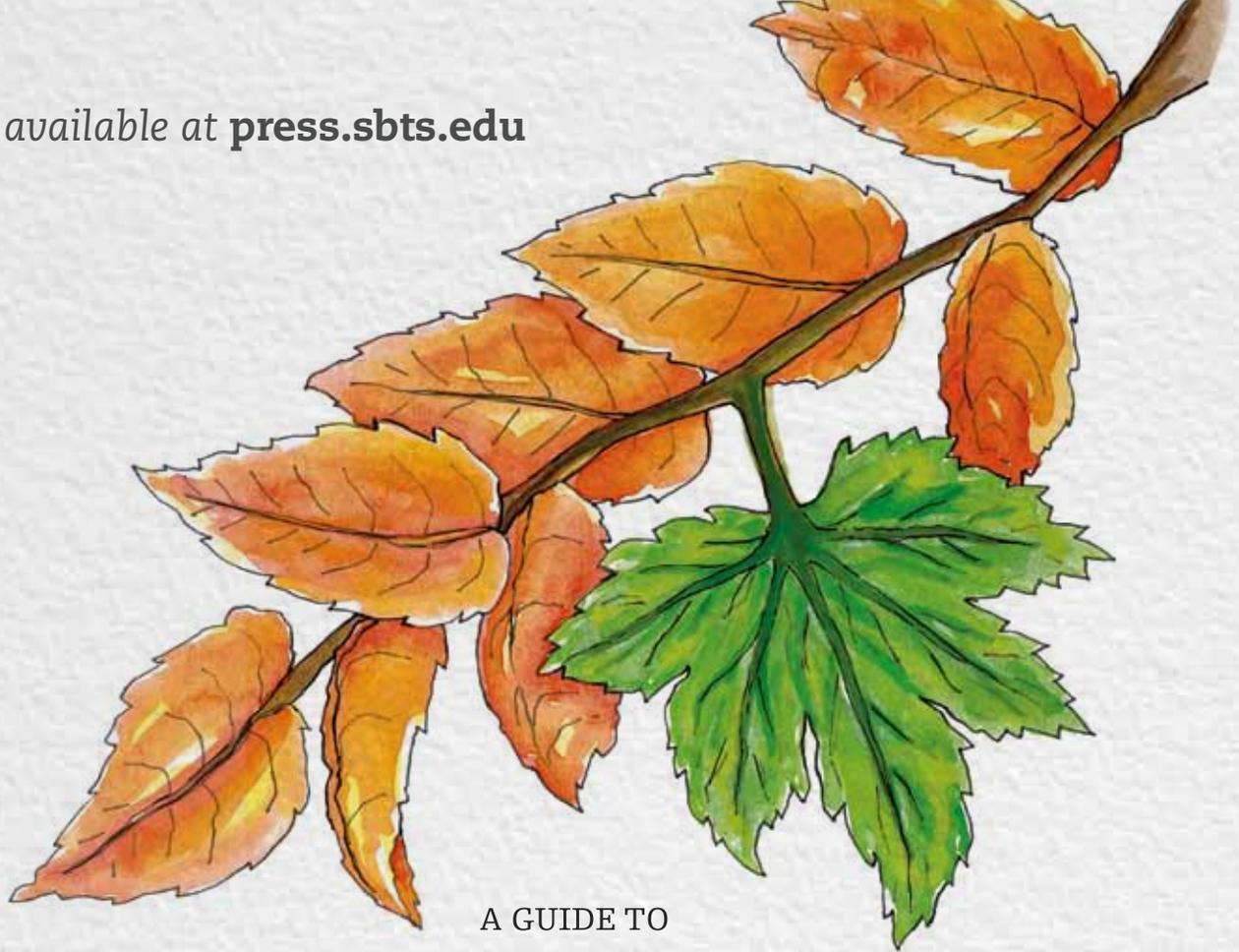
"My essay was titled 'Life in Yakville.' When I was nine, my job was to take care of our family's yaks and protect them from bears, tigers and cheetahs. The place I cared for them was a remote jungle area that was a seven hours' walk



from my home. Because I did not see people very often, the yaks were, odd as it may sound, my friends. In my essay, I described sleeping in a cave with my yaks and the day I was attacked by a wild dog. Perhaps because my childhood was different than most, the judges' attention was caught."

N.D. currently serves at an eight-month-old church plant named "Asha-Hope" in Louisville. He is married to Yangjen, with whom he has two children.

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A GUIDE TO

Adoption & Orphan Care

Russell D. Moore, Editor

A Guide to Adoption and Orphan Care, edited by Russell D. Moore, seeks to help adoptive parents and churches better think about and practice adoption. First, the book presents biblical and theological foundations for adoption and orphan care. Next the book develops the implications of this foundation, then offers application for adoptive parents and pastors who want to cultivate an adoption culture in their churches.



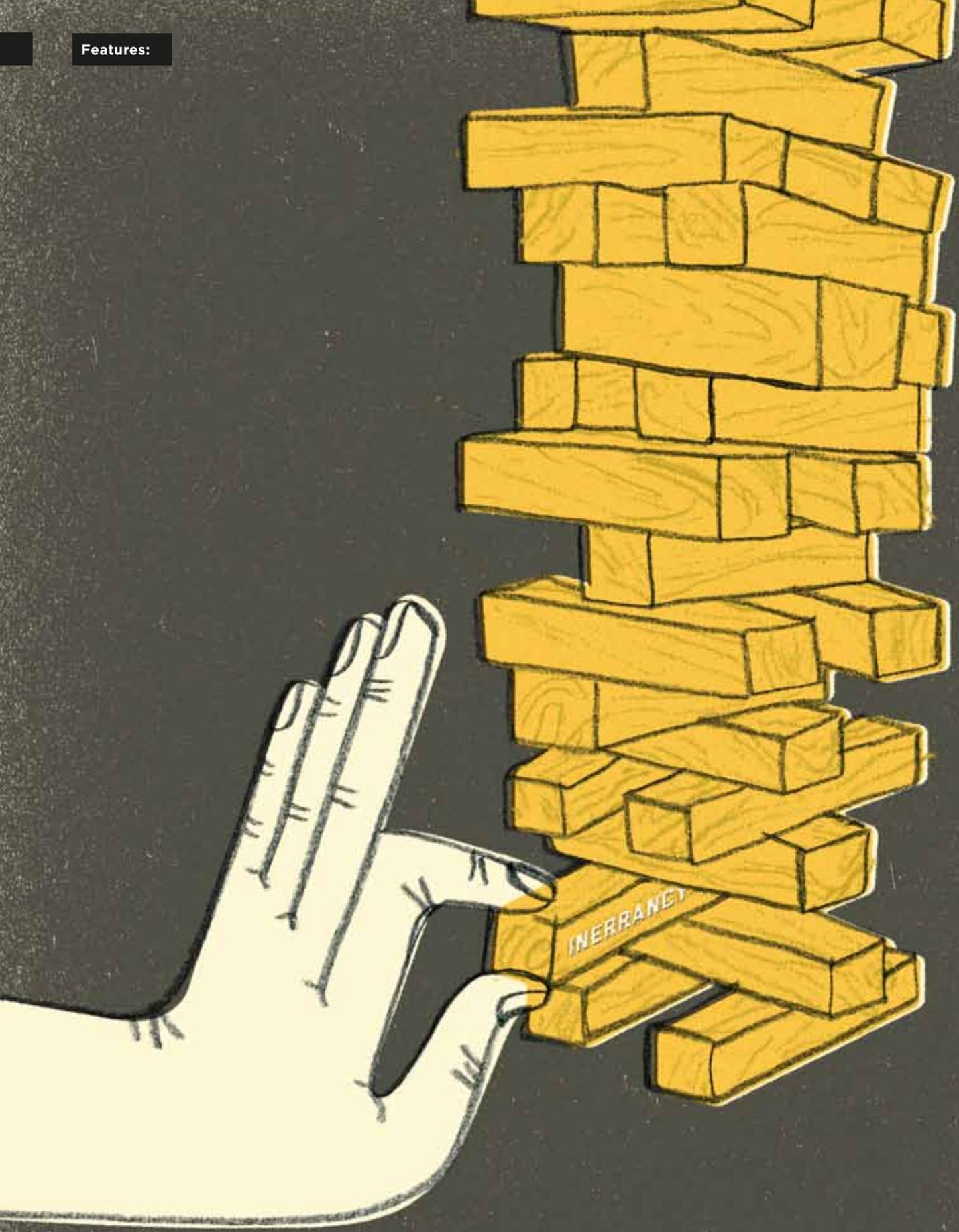
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RESOLUTE ABOUT BIBLICAL AUTHORITY AMIDST COMPROMISE AND CONFUSION IN THE CHURCH

By R. Albert Mohler Jr.

The church today finds itself assaulted without – and even within – by a culture and worldview of untruth, anti-truth and postmodern irrationality. In fact, researchers increasingly report that a majority of evangelicals themselves reject the notion of absolute or objective truth. The seductive lure of postmodern relativism has pervaded many evangelical pulpits and countless evangelical pews, often couched as humility, sensitivity, or sophistication. The culture has us in its grip, and many feel no discomfort.

The absence of doctrinal precision and biblical preaching marks the current evangelical age. Doctrine is considered outdated by some and divisive by others. The confessional heritage of the church is neglected and, in some cases, seems even to be an embarrassment to updated evangelicals. Expository preaching – once the hallmark and distinction of the evangelical pulpit – has been replaced in many churches by motivational messages, therapeutic massaging of the self and formulas for health, prosperity, personal integration and celestial harmony.

Almost a century ago, J.C. Ryle, the great evangelical bishop, warned of such diversions from truth: “I am afraid of an inward disease which appears to be growing and spreading in all the Churches of Christ throughout the world. That disease is a disposition on the part of ministers to abstain from all sharply-cut doctrine, and distaste on the part of professing Christians for all distinct statements of dogmatic truth.”

A century later, Ryle’s diagnosis is seen as prophetic, and the disease is assuredly terminal. The various strains of the truth relativizing virus are indicated by different symptoms and diverse signs, but the end is the same. Among the strains now threatening the evangelical churches is the temptation to find a half-way house between modernity and biblical truth. Another is the call for an “evangelical mega-shift,” which would transform orthodox evangelical conviction into the categories of modern process thought. This is a road that leads to disaster and away from the faith once for all delivered to the saints.

What is our proper response to all this? Should we devote our atten-

tion and energies to epistemology and metaphysics? Must we spend ourselves in arguments concerning foundationalism and non-foundationalism? While these issues are not unimportant, they cannot be our central concern. Again, the words of Ryle speak to our age: “Let no scorn of the world, let no ridicule of smart writers, let no sneers of liberal critics, let no secret desire to please and conciliate the public, tempt us for one moment to leave the old paths, and drop the old practice of enunciating doctrine – clear, distinct, well defined, and sharply-cut doctrine – in all utterances and teachings.”

We contend for the objectivity of truth, and we must insist that all persons do actually believe in the objectivity of Truth. The fact is that even the relativists objectivize their own positions. The difference for us is that we know that truth exists in God, who is Truth, and whose Word is truth. Our knowledge is true only in so far as it corresponds with God’s revealed truth. We are dependent upon the Word, the Word is not dependent upon us. As Martin Luther stated so clearly, “The objectivity and certainty of the Word remain even if

Our true knowledge was not revealed to us by flesh and blood, and certainly was not discovered on our own by the power of our own rationality and insight; it is revealed to us in the Word of God.

it isn't believed." We have no right to seek refuge in a halfway house of false epistemological humility. To deny the truthfulness of God's Word is not an act of humility, but of unspeakable arrogance.

This is our proper epistemological humility – not that it is not possible for us to know, but that the truth is not our own. We are dependent upon the Word of God. Indeed, we submit ourselves to the Word of God, as believers, teachers and preachers. And this is genuine knowledge, revealed knowledge. It is knowledge of which we are not ashamed. As Gordon Clark warned, "If man can know nothing truly, man can truly know nothing. We cannot know that the Bible is the Word of God, that Christ died for our sin or that Christ is alive today at the right hand of the Father. Unless knowledge is possible, Christianity is nonsensical, for it claims to be knowledge. What is at stake in the twentieth century is not simply a single doctrine, such as the Virgin Birth, or the existence of Hell, as important as those doctrines may be, but the whole of Christianity itself. If knowledge is not possible to man, it is worse than silly to argue points of doctrine – it is insane."

We confess that knowledge is possible, but knowledge of spiritual things is revealed. Without the Word

of God we would know nothing of redemption, of Christ, of God's sovereign provision for us. We would have no true knowledge of ourselves, of our sin, of our hopelessness but for the mercy of Christ. As Professor R.B. Kuiper reminded his students, the most direct, the simplest, and most honest answer to the question, "How do you know?" is this: "The Bible tells us so."

As Jesus reminded Peter, immediately after Peter's majestic confession, "Flesh and blood did not reveal this to you, but My Father who is in heaven" (Matt. 16:17). So it is with us: Our true knowledge was not revealed to us by flesh and blood, and certainly was not discovered on our own by the power of our own rationality and insight; it is revealed to us in the Word of God.

This is our proper humility. But we must be on guard against an improper and faithless humility. Wilfred Cantwell Smith has asserted that "it is morally not possible to actually go out into the world and say to devout, intelligent fellow human beings: We believe that we know God and we are right; you believe that you know God, and you are totally wrong." Of course, Smith is correct; we have no right to assert such a statement, in and of ourselves and of our own knowledge. But we have no right not to bear witness to the truth of God's Word, and on that basis to proclaim the truth revealed in God's Word.

For this reason, our defense of biblical inerrancy is never a diversion or distraction from our proper task. This is why those who affirm biblical inerrancy and those who deny inerrancy are divided, not by a minor distinction, but by an immense epistemological and theological chasm.

Every aspect of the theological task and every doctrinal issue are affected by the answer to this fundamental question: Is the Bible the authentic, authoritative, inspired and inerrant Word of God in writ-

ten form, and thus God's faithful witness to himself? For the believing church, the answer must be yes. With the framers of the Chicago Statement on Biblical Inerrancy, we affirm that "The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church. We confess and affirm the truthfulness of Scripture in every respect, and we stand under the authority of the Word of God, never over the Word. In other words, we come to the Scriptures, not with a postmodern hermeneutic of suspicion, but with a faithful hermeneutic of submission."

As our Lord stated concerning the Scriptures, "Thy Word is Truth" (John 17:17). And as Paul wrote to Timothy, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Tim 3:16). Made clear in this text is the inescapable truth that our task is to teach and to preach this Word; to reprove, to correct and to train in righteousness. If our churches return in faithfulness to this fundamental charge, the secular worldview would lose its grip on the believing church.

The Southern Baptist Convention faced its greatest crisis in responding to denials of biblical inerrancy. The future of this denomination and its churches depend upon a steadfast resolution to hold fast to that commitment. This generation must know that the total truthfulness of the Bible is under continual assault, and we must be ready to answer those attacks with the full measure of conviction. >

R. Albert Mohler Jr. is president of Southern Seminary.

Students in the Worldview Studies program spend an evening in Dr. Mohler's library discussing secularism and the university campus.

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Black and White and Red All Over

Why Racial Justice Is a Gospel Issue

By Russell D. Moore

As I write this, news reports tell us that we just might see, by the time you read this, the election of the first African-American president of the Southern Baptist Convention. This is significant for all sorts of reasons: one being, of course, that the SBC was founded, partly, to protect the “right” of slaveholders to be missionaries. It’s important also because it’s a test for whether the SBC will go forward with the gospel and mission that we say we believe.

On the question of civil rights in the American Christian context, there is little question that, with few exceptions, the “progressives” were right, often heroically right, and the “conservatives” were wrong, often satanically wrong. In the narrative of the dismantling of Jim Crow, conservatives were often the villains and progressives were most often on the side of the angels, indeed on the side of Jesus.

The question is not whether the progressives won the argument or whether they should have won the argument; the question is why they were persuasive, ultimately, on this point (and almost no other) to their more conservative brothers and sisters. The turnaround is striking, perhaps nowhere more clearly than in my denomination, the Southern

Baptist Convention (SBC), where a generation ago most conservative leaders were segregationists.

Why is it true that a segregationist would be barred (and rightly so) from speaking at the SBC Pastors’ Conference of 2012 and yet wouldn’t have been barred from speaking at the SBC Pastors’ Conference of 1950? Isn’t it because the people wouldn’t tolerate it? Well, why the change? It must be more than just changing American

The arguments for racial reconciliation were persuasive, ultimately, to orthodox Christians because they appealed to a higher authority than the cultural captivity of white supremacy.

culture since conservative evangelicals have been in the throes of a much-hyped “culture war” on all sorts of issues since the 1960s.

Why is civil rights no longer a culture war issue? Why were the voices

of the civil rights pioneers persuasive, not only to mainstream America but to conservative Christians as well? Some might argue it is because the culture has changed. But the culture has changed just as much (if not more so) on the question of gender and sexual issues, after three waves of feminism and a sexual revolution, but not so for traditionalist Catholics and confessional Protestants.

The reason SBC progressives, and the larger civil rights movement, were persuasive was because of the mode of their argument. The progressives, as scholar David Chappell shows in his book *Stone of Hope: Prophetic Religion and the Death of Jim Crow*, appealed to biblical orthodoxy and missionary zeal in their arguments, not simply to the arc of historical progress.

This is true at the macro level (think of the King James Version of the Bible woven so intricately into the themes of Martin Luther King’s speeches and sermons). It is also true at the micro level. SBC civil rights advocates – from Foy Valentine to T. B. Maston to Henlee Barnette – argued from decidedly conservative biblical concepts.

The civil rights movement struggled on multiple fronts. In the political sphere, leaders such as King pointed out how the American system was inconsistent with Jeffersonian principles of the “self-evident” truth



that “all men are created equal and endowed by their Creator with certain unalienable rights.” Politically, Americans had to choose: be American (as defined in the Constitution and the Declaration of Independence) or be white supremacist; you can’t be both. King and his compatriots were right.

But the civil rights movement was, at core, also an ecclesial movement. King was, after all, “Rev. King” and many of those marching with him, singing before him, listening to him, were Christian clergy and laity. To the churches, especially the churches of the South, the civil rights pioneers sent a similar message to the one they sent to the governmental powers. You have to choose: be a Christian (as defined by the Scripture and the small “c” catholic apostolic tradition) or be a white supremacist; you can’t be both. They were right here too.

How can white supremacy be true, they would argue, if humanity is made from “one blood” in the creation of Adam? How can one segregate evangelistic crusades if the cross of Christ atones for all people, both white and black? If we send missionaries across the seas to evangelize Africa, how is it not hypocrisy not to admit African-Americans into church membership?

The biblical power of the argument is true, regardless of whether all the civil rights pioneers, in the SBC and out of it, believed in biblical orthodoxy.

The arguments for racial reconciliation were persuasive, ultimately, to orthodox Christians because they appealed to a higher authority than the cultural captivity of white supremacy. These arguments appealed to the authority of Scripture and the historic Christian tradition.

This authority couldn’t easily be muted by a claim to a “different interpretation” because racial equality was built on premises conservatives already heartily endorsed: the universal love of God, the unity of the race in Adam, the Great Commission and

the church as the household of God.

With this the case, the legitimacy of segregation crumbled just as the legitimacy of slavery had in the century before, and for precisely the same reasons. Segregation, like slavery, was shown to be what all human consciences already knew it to be: not just a political injustice or a social inequity (although certainly that) but also a sin against God and neighbor and a repudiation of the gospel. Regenerate hearts ultimately melted before such arguments because in them they heard the voice of their Christ, a voice they’d heard in the Scriptures themselves.

Conservative Christians, and especially Southern Baptists, must be careful to remember the ways in which our cultural anthropology perverted our soteriology and ecclesiology. It is to our shame that we ignored our own doctrines to advance something as clearly demonic as racial pride. And it is a shame that sometimes it took theological liberals to remind us of what we claimed to believe in an inerrant Bible, what we claimed to be doing in a Great Commission.

I’m thrilled about where God might be taking the SBC. A denomination formed to protect slavery led by a descendant of slaves, that’s just the kind of providential irony our God loves. Maybe it will prompt our denomination to stop seeing non-white people as opportunities for “ethnic ministry” and prompt us to see opportunities to find our leaders. Maybe seeing a non-white face with the gavel of the SBC might remind us that the Man we’ll see on the Judgment Seat, well, he isn’t a white guy either. ➤

Russell D. Moore is dean of the School of Theology and senior vice president for academic administration at Southern Seminary.

Christian Resolve on the Secular Campus

By Dan DeWitt

The excitement of a new chapter in life was palpable as Mark crammed his backpack on the tile floor between his chair and the next. He sat spellbound among nearly 100 other eager freshmen philosophy students as the department chairman opened the semester. The bearded professor lowered his black-rimmed glasses and began the lecture with a quote, “Man makes religion, religion does not make man.”

There was little movement in the classroom, but deep in Mark’s heart a subtle shift was underway. The foundation of his faith, like sand, would not withstand the encroaching tsunami of skepticism. Over the course of four years, to the dismay of his evangelical parents, he would earn a degree at the expense of his faith.

Mark’s story is multiplied countless times on college campuses across America. The tenor of the academic elite is rarely favorable of conservative Christianity. Thus, the gospel often finds few friends among the academic guild. Lest we forget, however, the gospel is still the power of God unto salvation for anyone who believes, of this we need not be ashamed.

Moreover, the story of Christianity on the secular campus is as promising and as hopeful as the gospel is powerful. Therefore, the Christian student or parent should operate with both wisdom and gospel-centered optimism. As Jesus said, we should be “wise as serpents and innocent as doves” (Matt 10:16).

Scripture speaks clearly to the

anxiety many face when considering the temptations of academic atheism. The apostle Paul expresses similar concerns to young believers in Colossae:

For I want you to know how great a struggle I have for you ... that their hearts may be encouraged, being knit together in love, to reach the full assurance of understanding and the knowledge of God’s mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge (Col 2:1a-3 ESV).

Paul’s struggle was not with flesh and blood but with powers and principalities. He was struggling for young believers in prayer. And, like a good Baptist sermon, his prayer has three essential points. Paul prayed that they would be encouraged, that their hearts would be united in love and that they would grow in their understanding of the gospel.

Perhaps restating Paul’s positive petition in the negative will shed some light on the situation:

1. He prayed that their hearts would not be discouraged;

2. He prayed that they would not drift away from fellowship with other believers; and

3. He prayed that they would not stop meditating and growing in the truth of the gospel.

These three categories accurately frame the contemporary crisis of faith. In my experience, students are first disoriented by the assault on their faith, which can quickly lead to

discouragement. If a student faces these attacks in isolation from a faith community committed to the gospel, the result will be disastrous.

From disorientation to disillusionment, you can often clearly track a student’s departure from the faith. One educator summarized the process



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with these words, “Apostasy works on a dimmer switch. It’s a slow fade.” It truly is a slow and tragic fade. As C.S. Lewis observed, “Indeed the safest road to Hell is the gradual one.”

The apostle Paul’s approach to this phenomenon is not a psychological pep-talk or merely an intellectual

manifesto. He prays that they might “reach the full assurance of understanding and the knowledge of God’s mystery, which is Christ.” Ironically, the remedy for apostasy from the gospel – is the gospel.

The context for a robust gospel-grounded faith is a local community

of believers. It is in the church that a Christian’s faith is encouraged, sharpened and deepened. That is why Paul prays that the Colossians’ hearts might be united. The key to this unity is found in community. Apart from regular fellowship, worship, accountability and instruction, their hearts would falter leaving them prey to the intellectual vogues of the day.

Paul prays that they would be encouraged, united and grounded in the gospel. In the midst of what might seem like a gloomy admonition he thanks God for their steadfast faith: “For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ” (Col 2:5).

Their faith was growing, even in the midst of carnal Colossae. And your faith, or your student’s faith, can thrive on any college campus.

Our confidence in the sustaining power of the gospel is evidence of our belief that it is the power of God to save the sinner or convert the skeptic. Romans 1:16 is God’s universal antidote for anxiety over the world’s influence. There is nothing that can prevail against the sovereign rule of God. As Paul asks later in his epistle to the Romans, “If God is for us, who can be against us?” (Rom 8:31) If the gospel was enough for you it will be enough for them. ➤

Dan DeWitt is dean of Boyce College, the undergraduate school of Southern Seminary.



Resolute in a Gender-Confused Culture

By Denny Burk

From no-fault divorce to gay marriage, our culture has undertaken an enormous social experiment on issues of gender and sexuality. All manner of sexual dysfunction has become quite mainstream. As resolute Christians, our response cannot simply be to curse the darkness and to stand aloof from the culture. God calls us to be in the world, not of the world, for the sake of the world (John 17:15-18). God calls us to holiness so that we can engage our culture with the gospel. To do that, we have to be like the men of Issachar — men who understood the times and who knew what the people of God were to do (1 Chr 12:32). That is why we need to understand the worldview commitments of our own culture so that we can bring the gospel to bear upon it. We can summarize that worldview in three statements.

First, our culture believes that gender is something that you learn, not something that you are. In other words, the idea of male and female comprises a set of stereotypes that we absorb from our culture. Male and female does not designate a universal, innate distinction between men and women. Gender is merely a social construct. Except for obvious biological differences, all other social distinctions between male and female are purely conventional. If there are any psychological distinctions between males and females, they are learned, and they can and need to be unlearned so that there can be a total equality between the sexes. This worldview is so entrenched in today's culture that one can hardly

suggest that there might be innate differences between male and female without being dismissed as a sexist and a bigot.

Second, our culture holds that sex is for pleasure, not for God. We might call this the Sheryl Crow philosophy on sexuality: if it makes you happy, it can't be that bad.

This worldview affirms any and all attempts to get sexual pleasure so long as such attempts do not harm others. If it feels good and you're not hurting anyone, then how could it possibly be wrong? The encroachment of this perspective explains to some extent why one in four evangelical "Christian" teenagers do not believe in abstaining from sex before marriage and why more than a third of white evangelical Protestants make their "sexual debut" shortly after turning 16. This libertine worldview has had a devastating effect on the sexual mores of self-identified "Christians."

Third, our culture maintains that marriage is cultural, not universal. In other words, marriage is something that comes to us from human culture, not from God. It has a human origin, not a divine one. With God out of the picture, humans are free to make marriage into whatever they want. This final piece accounts for much of the confusion and the conflict surrounding the so-called "culture war" about the issue of marriage in our society. Not only is this worldview evident in sky-rocketing divorce rates and in legal outrages such as "no fault" divorce; it also undergirds the current push in our society for states to recognize same-sex "marriage."

If gender is something you learn

and not something you are and if sex is for pleasure and not for God, then same-sex relationships should not be treated any differently than heterosexual relationships. Once a society divorces maleness and femaleness and from the Creator's design, there is no moral basis for privileging heterosexual unions over any other kind of union (homosexual or otherwise).

Gender in Biblical Focus

The biblical worldview stands in stark contrast to our culture's way of thinking about gender and sexuality.

First, the Bible teaches that gender is something you are before you learn anything. In other words, the distinctions between male and female find their origin in God's good creation, not in what we learn from culture. That is not to say that the people do not absorb ideas about gender from

Jesus and Paul look back, without exception, to the pre-fall monogamous union of Adam and Eve as the norm of human sexuality and marriage.

the culture, some of which are quite unhelpful. But that fact should neither be used to suppress the truth that in the beginning God differentiated humankind as male and female as a part of his original creation-work, nor should it obscure the fact that God unambiguously called this differentiation "good" (Gen 1:27, 31). The union of the first man and the first woman was the most healthy, wholesome, and satisfying union that has ever existed, and it involved a man leading his wife and a wife following the leadership of her husband (Gen 2). And, though no other marriage will reach such perfection on this side of



glory, Christians should strive with integrity toward this ideal.

Second, the Bible teaches that sex is for God before there is any lasting pleasure. God is not a cosmic killjoy when it comes to sex. God intends for his creatures to enjoy this gift for his sake. But when people treat pleasure as the goal of sex, not only do they end up in immorality, but they also end up with less pleasure. The only way to maximize the pleasure that God intends for our sexuality is to live in light of the truth that our bodies are not for immorality but for the Lord (1 Cor 6:13). Thus what we do with our bodies *vis a vis* sex matters to God. That is why Paul commands us, “Therefore, glorify God with your body” (1 Cor 6:20). The covenant of marriage is the most pleasurable and the most God-glorifying context in which to enjoy our sexuality. The Christian sexual ethic does not call people away from joy, but toward it.

Third, the Bible teaches that marriage is universal, not cultural. The Bible teaches that marriage was

designed and created by God, not by human culture. In fact, it is interesting to see how the New Testament proves this fact in light of the Old Testament. When Jesus and Paul set out new covenant marital norms, they do not appeal to polygamist kings like David or Solomon or to polygamist patriarchs like Abraham, Isaac or Jacob. For all the importance these Old Testament figures have in the history of redemption, Jesus and Paul do not look to any of them as the paradigm for understanding marriage. Instead, Jesus and Paul look back, without exception, to the pre-fall monogamous union of Adam and Eve in Genesis 2 as the norm of human sexuality and marriage. “For this cause a man shall leave his father and his mother and shall cling to his wife; and they shall become one flesh” (Gen 2:24; cf. Matt 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31). The apostle Paul says that the great “mystery” of the Genesis 2 norm of marriage is that God intended it all along to be a shadow of a greater

reality: Christ’s marriage to his church (Eph 5:31-32). Thus, marriage is not defined by the culture, but by the gospel itself.

The Church’s Calling

Our society is confused about gender and sexuality because it has forgotten what it means to be created in the image of God as male and female. Instead, we have plunged headlong into the genderless void, not thinking about the consequences for our children and the public good. Christians must stand resolute in this context. What our friends and neighbors need more than anything is for Christians and their churches to set forth a faithful counter-witness on these issues. The messages coming from the culture are clear. Ours should be even more so. ➤

Denny Burk is associate professor of biblical studies at Boyce College and editor of the Journal of Biblical Manhood and Womanhood.

Fighting Fundamentalists

By Gregory A. Wills

“Be watchful, stand firm in the faith, act like men, be strong. Let all that you do be done in love.” 1 Cor 16:13-14

I am grateful to the “Fighting Fundamentalists” of the early 20th century. Such fundamentalist leaders as William Jennings Bryan, William Riley, Reuben Torrey, Cyrus Scofield, Amzi Dixon, Robert Ketcham, John Straton and Billy Sunday served nobly in Christ’s kingdom. It may seem odd to say so. After all, were not the fundamentalists narrow, severe and belligerent?

It is true that some turned out to be better fighters than fundamentalists. J. Frank Norris, for example, reserved his most vitriolic attacks for those who stood nearest to him in the faith – his fellow Southern Baptists and his fellow fundamentalists. His attacks caused the fundamentalist Baptist Bible Union to disintegrate, and he alienated many of his most faithful

supporters, including G. Beauchamp Vick, who, after Norris drove him off, organized the largest of the fundamentalist groups, the Bible Baptist Fellowship. Norris in fact became better known for his sensationalism and his indictments for arson and murder than for his defense of gospel truth.

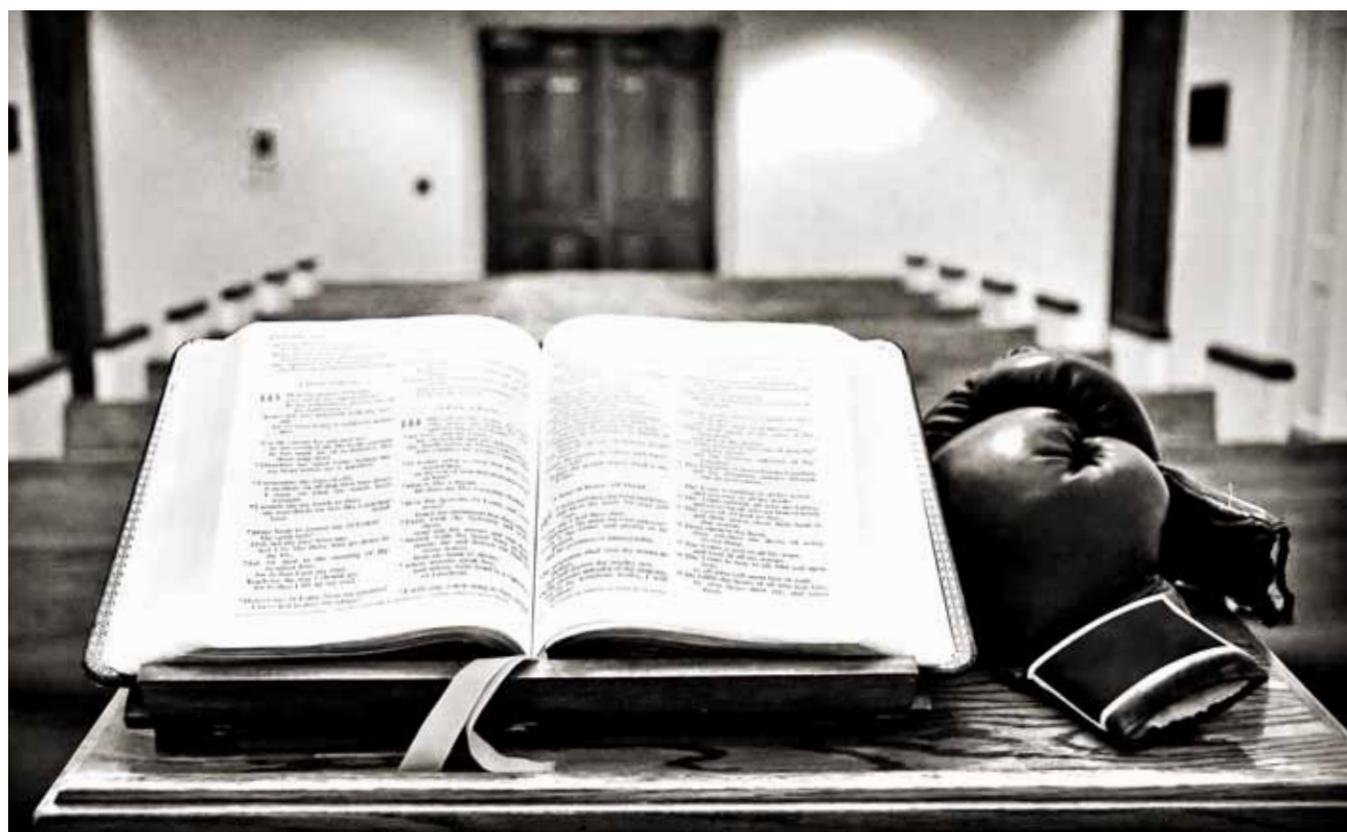
Such tragic turns discredited the defense of the faith as well as the very fundamentals they sought to defend. Fundamentalism’s reputation in the public square plummeted as the secular media lampooned the antics, absurdities and tragedies of such sensationalist fundamentalist preachers. The fundamentalist preacher became a caricature. The tragedy deepened in the 1940s and afterward, as many fundamentalists emulated the caricature.

Most fundamentalist preachers

however were not bumptious sensationalists. They did not make headlines. Having been cleansed by the blood of the Son of God through faith in him who died and rose again on the third day, they had enlisted as servants of the virgin-born King of Kings. When liberalism spread in the churches in the early 20th century, they nobly stood their ground in defense of the Bible and its most fundamental truths.

Liberalism indeed contradicted the Bible’s most fundamental teachings. Liberalism developed as an attempt to rescue Christianity from skepticism. The skepticism was growing more powerful and more plausible as the 19th century had progressed, because science seemed to disprove Christianity.

Moral science allegedly established that the Bible was untrustworthy, since



many of the commands and actions attributed to God in the Bible contradicted ethical norms – destroying all inhabitants of the earth except Noah’s family, commanding Abraham to sacrifice his son, commanding the Israelites to slaughter the Amalekites, requiring that his wrath be appeased by the crucifixion of Jesus.

Historical science determined similarly that the Bible was untrustworthy, since the things it described did not happen in the way it claimed that they happened – there was no universal flood, Moses did not write the Pentateuch, the miracles accounts generally were at best pious exaggerations.

Above all, the science of evolutionary biology disproved the Bible’s statements regarding creation. Charles Darwin was not the first evolutionist, but he was the most persuasive. After his *Origin of the Species* appeared in 1859, educated persons in large numbers accepted his conclusion that all species evolved gradually from more primitive forms, in direct contradiction of the Bible’s statements concerning creation.

More and more Americans concluded therefore that the Bible was unscientific, filled with superstitions and legends, and that Christianity was outworn, irrelevant and untrue.

The fundamentalists defended the faith by arguing that the Bible was true and the science at issue was false. Liberalism aimed to defend the faith by arguing that the science was true and that the Bible must be adjusted to the science. They designed a halfway house that combined the scholarly scientific consensus with the true essence of Christianity, which was, they said, religious experience. It was naturally a salvage operation. For all their efforts and aspirations, liberals managed to salvage two doctrines only: God is a loving father and men ought to love one another.

Fundamentalist preachers and scholars not only defended the teachings of the Bible against liberalism’s

revisions, but they also helped the churches recognize that liberalism was far more than a revision – it was a different religion. Liberalism, fundamentalist scholar J. Gresham Machen argued, transformed such doctrines as the deity of Christ, the inspiration of the Bible, the substitutionary atonement into various forms of naturalism. The resulting naturalistic “Christianity,” Machen correctly argued, was no Christianity at all.

Liberalism spread extensively within most denominations and threatened to transform all of them. Advocates of liberalism claimed that fundamentalists had created a new faith, and that liberals were the true conservatives who recovered the spirit of the

E.Y. Mullins argued that once the true character of liberalism was discerned, Christians could not remain neutral toward it.

first Christians from the novel errors of subsequent generations.

The fundamentalist position however was not new. Harvard Divinity School scholar Kirsopp Lake declared emphatically in 1926 that it was not the fundamentalists who had introduced a novel form of Christianity, but rather liberals like himself:

“It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind. . . . No, the fundamentalist may be wrong. I think that he is. But it is we who have departed from the tradition, not he.”

Fundamentalism was in fact a new phase of the 2,000-year struggle to preserve and transmit the teachings of Christ and his apostles in the face of Satanic and human opposition.

The fundamentalist response was therefore absolutely necessary. Should followers of Christ have tolerated such heresy? Should the shepherds have consented in silence? Edgar Y. Mullins, president of Southern Seminary, argued in 1922 that once the true character of liberalism was discerned, Christians could not remain neutral toward it. “We are bound to witness for the truth if truth is to prevail. If a man has convictions and refuses to express them in protest against opposing views it is practically the same as if he had no convictions.”

Mullins applauded the courageous witness of the fighting fundamentalists: “They are strongly evangelical and evangelistic. They are brave defenders of the faith. They sometimes employ mistaken methods. Sometimes they insist on doctrinal elements of an extreme kind that hinder rather than help their cause. But they have the courage of their convictions and are jealous for the faith of the gospel.”

Fundamentalists preached, evangelized and encouraged. And they built churches, schools and missionary agencies committed to the full authority of the Bible and the necessity of personal faith in the risen Savior.

Had not a cadre of faithful preachers stood up to the encroaching liberalism and fought for the fundamentals of the faith nearly all the churches might have been blighted, overwhelmed by the flood of heresy, and American Christianity would now resemble the European church. Strengthened by the fundamentalists’ courageous and faithful defense of gospel faith, tens of thousands of churches kept the faith.

May they ever fight to preserve it. >■

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Gloria and Stan Craig

Equipping the equippers of the church

By Aaron Cline Hanbury



The world needs Christ. Apart from Christ, the world has no hope. Its need is urgent. This urgency is something that Gloria and Stan Craig, long-time members of Southern Seminary's Foundation Board, recognize. The story of their lives, their marriage, is a story of supporting those training to take the good news of Jesus Christ to those in need.

It all started in 1967, when Craig decided to study at Southern Seminary. He earned the master of divinity degree (M.Div.) in 1970. And a year later, he returned to Southern and studied toward and received a master of theology in Christian preaching, in 1974.

Around 1980, Craig began a career at Merrill Lynch Wealth Management, a company with whom he would work for the next 27 years. Shortly after, he married a high school classmate,

Gloria – to whom he has now been married nearly 33 years.

Not long after this, Duke K. McCall, the seventh president of Southern Seminary, called Craig to ask him to serve on the seminary's foundation board.

"I wasn't even aware of all the opportunities for alumni to serve," Craig said. "And when Dr. McCall asked me if I would be interested in being a foundation member, I really was."

When Craig began, the board contained only 12 members. With now more than 170 members, Craig's service on the board is one of the longest tenures in the school's history.

Jason Allen, vice president for institutional advancement and executive director of the Southern Seminary Foundation, said of the Craigs: "Stan and Gloria Craig are among Southern Seminary's most committed

supporters. They are involved in campus life at most events here and it is always a joy to see them on campus."

"I've been through Dr. McCall's time, Dr. Honeycutt's time and now Dr. Mohler's time," he said. "We are just so impressed by the changes on campus, not only in the physical changes, which were much needed, but in the spiritual changes. There is a deep sense of spirituality. There is a sense of the Holy Spirit's leading."

According to Craig, he and Gloria want to give to Southern, partly, because of the Christ-centered spirit that he thinks pervades the campus.

"I'm so impressed with the students," he said. "The student body has gone through changes over the years. I think there is a sense of commitment to the gospel among the student body that is palpable. And that's another reason to give."

The primary reason that the Craigs want to see the seminary succeed, however, is, in fact, the seminary's main purpose: training men and women to proclaim the gospel around the world.

"I think part of what Dr. Mohler has done is focus on preparing people to preach the Word. When I was a student, the focus was on Christian social ministries, pastoral counseling, sacred music – all very important – but not the core of what the church expects from her leadership."

Training men and women for gospel ministry – and particularly men for the task of preaching – is what Gloria and Stan Craig are about. In Southern, the Craigs see a conduit through which to further their passion.

"To be called and not be equipped – that'd be a tragedy," Craig said. "And Southern is about equipping. We give to Southern because, in my thinking, there's never been another time when we've needed more people equipped to share the gospel around the world."

Now, Craig is once again in vocational pastoral ministry as the stewardship pastor at Walnut Street Baptist Church in Louisville, Ky. ➤

Learning to be resolute from a LBJ biographer



“When we juxtapose Caro’s devotion to Johnson alongside our pursuit of Christ, we may be found wanting.”

When it comes to writing about history, Robert Caro is a giant among men. In recent weeks, Caro released the fourth installment of his projected five-volume biography of the 36th president of the United States, Lyndon Baines Johnson. Caro has devoted nearly 40 years researching and writing *The Years of Lyndon Johnson*, and he does not appear to be letting up anytime soon. Caro’s life ambition crystallized in his mid-30s – to write the definitive biography of Johnson, a biography that would truly stand the test of time. This goal propelled Caro vocationally throughout the lion’s share of his life and now sustains him into his sunset years.

Caro is eccentrically devoted to his life’s work. Caro’s lifestyle and work ethic resemble a 21st century, civilized sweatshop. For decades he has slavishly worked seven days a week, rarely breaking his routine even for holidays. He enjoys no professional help, no research assistant or transcriptionist. Caro foregoes modern conveniences such as a personal computer, preferring to draft his manuscript in longhand. He dresses in a suit

every day, only to work in solitude in his Manhattan office. Caro’s office is a byzantine gamut; littered with copious notes, stacked files, marked books and walls covered with charts and graphs. Eyewitnesses testify that Caro’s work environment more resembles a war room than a writing den.

Caro’s lifelong effort to unearth, with intricate detail, Johnson’s life is impressive enough, but not altogether satisfying for Caro. Rather, Caro aspires to know the mind and heart of Johnson. Not merely Johnson’s actions, but what propelled his actions. Thus, Caro has coupled with his assiduous research a practice of imbibing Johnson’s way of life. Throughout the years, Caro has relocated his family in order to spend extensive time in Texas, Washington and even Vietnam. He is driven by a desire not merely to master the facts of Johnson’s life, but to know the very essence of the man.

As followers of Christ perhaps we can learn something about discipleship from Robert Caro. When we juxtapose Caro’s devotion to Johnson alongside our pursuit of Christ, we may be found wanting. Caro has settled for nothing less than a deep and personal knowledge of his subject, Lyndon Baines Johnson. Too many Christians settle for a superficial knowledge of Christ that fosters a superficial commitment to Christ.

But, we need not look to Caro to be chastened. We can simply look around this campus and be both challenged and encouraged by the resonant faith and steely determination to follow Christ that is evident in the young men and women preparing for ministry at Southern Seminary. Our students relocate their families, undergoing financial hardship and social dislocation, to devote their lives to know Christ and make him known. Their “eccentric commitment” may never be classified alongside of Caro’s in the world’s eyes, but the eternal consequence of their labors will truly “stand the test of time.”

Jason K. Allen, Vice President for Institutional Advancement and Senior Director of the Southern Seminary Foundation