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The digital divide: a wake up call to Christian leaders

Retailers have no choice but to go where consumers are. *The Wall Street Journal* recently looked at a typical American family, the Ulitcans of Columbus, Ohio. The 50-something parents have four children, ranging in age from 10 to 27. The parents do their shopping in local stores and shopping malls.

Their children do not follow the same pattern. As Shelly Banjo reports, while the parents are at the mall, their offspring “instead peer into their smartphones, comparing prices, looking for deals and seeking friends’ advice about potential purchases.”

The *Journal* describes a “generational shopping split” to which retailers must respond, or find themselves soon out of business.

The paper reports: “Technology plays an increasing role in the generational shopping split. Millennials are 2½ times more likely to be early adopters of technology than older generations, serving as a leading indicator for retailers of what is likely to become mainstream, said Christine Barton, a partner at Boston Consulting Group.”

And the Millennials are a formidable

challenge as they move into adulthood. They represent the future buying public.

Of course, *The Wall Street Journal* is interested in what this means for retailers and the business community, but the article is a wake-up call for the church and Christian leaders as well.

Christian leaders who want to influence the Millennials and other young Americans must join them where they are — online — and in an effective manner. Otherwise, we will find ourselves talking only to older Americans. Churches that refuse to connect with

Southern Seminary is, first and foremost, a brick-and-mortar institution committed above all to residential theological education on our campus. This remains our first commitment as we serve the churches of the Southern Baptist Convention through the task of theological education. But we also take advantage of every appropriate digital technology, determined to provide leadership in the digital world even as we lead on the ground. Nothing less is worthy of The Southern Baptist Theological Seminary.

I do hope that you will be praying for our students, faculty and staff. I ask you to pray for our alumni serving the cause of Christ all over the world. We sincerely hope that you will soon visit us on this beautiful campus. But, until then, take advantage of all that South-

Christian leaders who want to influence the Millennials and other young Americans must join them where they are — online — and in an effective manner.

people online will find themselves in the same peril as the shopping malls.

Beyond the generational divide is the reality that the digital age allows information to leap over geographical and political boundaries — offering a way to project Christian truth where it has never gone before.

ern Seminary offers you online.

Remember always that Southern Seminary is located at 2825 Lexington Road in Louisville, Ky. But keep ever in mind that you can visit with us 24/7 at www.sbts.edu

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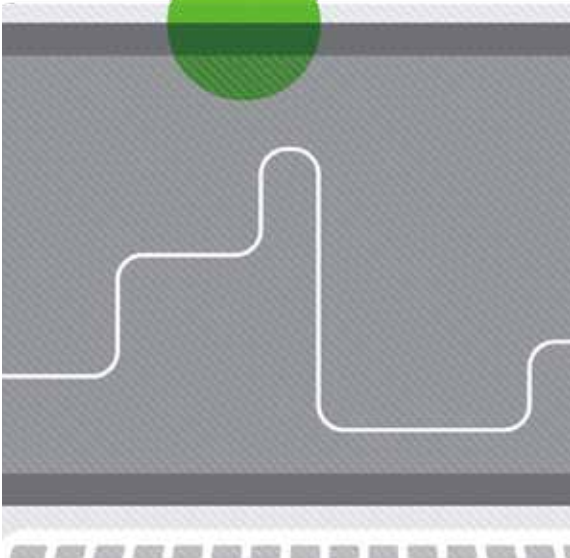
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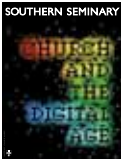
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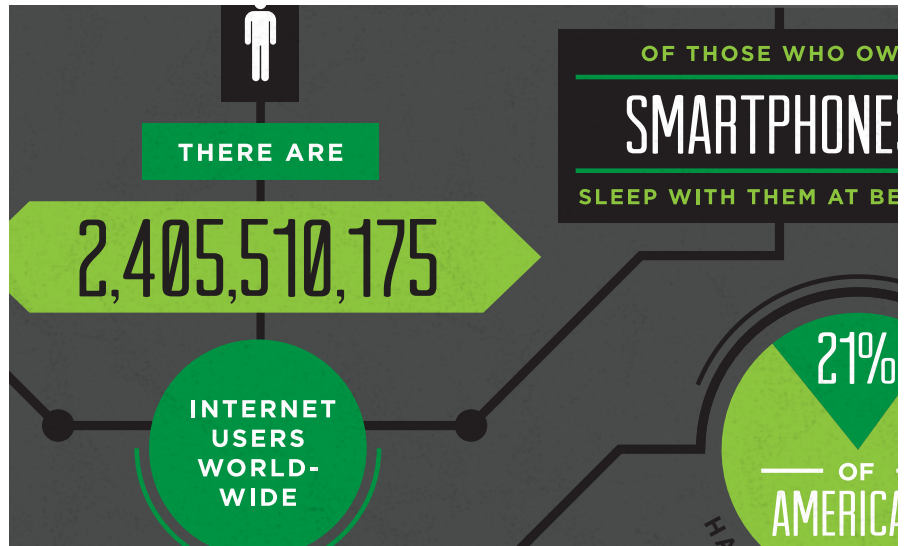
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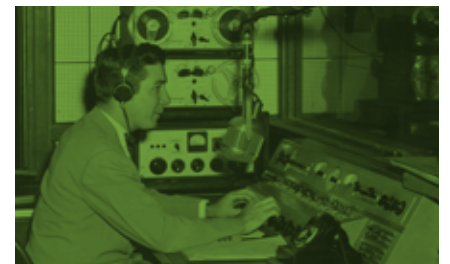
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News



Southern Seminary opens center for missions mobilization

The Southern Baptist Theological Seminary officially opened its new Bevin Center for Missions Mobilization, Oct. 9, during the seminary's Heritage Week. This center will mobilize prayer and people for the fulfillment of the Great Commission through the Southern Seminary community.

Functions of the Bevin Center will include a major missions conference, training events, affinity group fellowships, cultural immersion experiences, hosting missionaries in residence, an expanded missions week on Southern's campus as well as expanded missions trips around the world.

Glenna and Matthew Bevin provided an endowment to fund the center in remembrance of their late daughter, Brittiney, whose passion for the gospel drove her life. At the dedication of the center, R. Albert Mohler Jr., president of Southern Seminary, introduced Matthew Bevin to explain

why he and his family made this gift.

Speaking to the seminary's board of trustees, foundation board, faculty and students, Matthew Bevin told the story of Brittiney, who was the oldest of his 10 children. From the time she was a young girl, Brittiney possessed an incredible heart for missions, according to her father. He used the biblical phrase "salt and light" to describe Brittiney's compassion for "the least of these."

As young as 14 years old, Brittiney sensed a call to pursue missions vocationally. The Bevins sent her on overseas missions trips to India and Romania to share the gospel and to work in orphanages. These trips confirmed both to her parents and to Brittiney that God called her to the work of spreading the gospel to the nations. Only weeks after her return from Romania, when she was 17 years old, Brittiney Bevin died in a car accident on Lexington Rd., right in front of the Southern Seminary campus.

Matthew Bevin said that his daughter will not physically be able to fulfill her calling, but her desires are being fulfilled through a generation of

young Christians ready to answer the call to world missions.

And, according to Matthew Bevin, Southern Seminary is the best institution to house and operate such a center. "We have confidence that Southern is an institution that will steward this in a way that will serve God best," he said.

Mohler said about the Bevins: "Matt and Glenna Bevin are a wonderful Christian couple whose vision and generosity are so evident in the establishment of this new center and its endowment. To know them is to know their heart for missions and the deep personal dimension of this commitment, especially as it is linked to the memory of their daughter Brittiney and her heart for missions."

The Bevins see the center as a fulfillment of Brittiney's dream to see the gospel reach the ends of the earth.

—CHAD MAHANEY WITH AARON CLINE HANBURY

More information about current and future opportunities through the Bevin Center is available at the center website, missions.sbts.edu

Lambert named executive director of NANC

The board of the National Association of Nouthetic Counselors (NANC) voted unanimously to elect Heath Lambert as executive director; the organization announced, Oct. 2, 2012. Lambert, assistant professor of biblical counseling at Boyce College, will assume the position effective Oct. 1, 2013.

Concerning Lambert's election as executive director of NANC, Boyce dean Dan DeWitt said: "I'm thrilled for the Lamberts, for NANC and for the students of Boyce College and Southern Seminary. This is an absolute affirmation of Heath's leadership and of the caliber of program he has created here. This represents a strategic and symbiotic partnership that will provide exceptional opportunities for advancing the gospel through the equipping of biblical counselors."

“

I am excited about advancing a vision of biblical counseling, now not only in my teaching ministry at Boyce and Southern, but also in bringing leadership to such an important network of biblical counselors across the globe.

NANC, according to its website, is a “fellowship of Christian pastors and laymen who have banded together to promote excellence in biblical counseling.” Nouthetic counseling is an approach to Christian counseling that contends for the sufficiency of the Scriptures to address and meet the needs of “suffering and sinful people.”

“I am deeply honored to be asked by NANC to serve in such a significant way,” Lambert said. “I am excited about advancing a vision of biblical counseling, now not only in my teaching ministry at Boyce and Southern, but also in bringing leadership to such an important network of biblical counselors across the globe.”

Lambert is married to Lauren and they have three children: Carson, Chloe and Connor. —SBTS COMMUNICATIONS

More information about NANC is available at the organization's website, nanc.org



SBTS leaders respond to 2012 election results

In the wake of a heated political cycle, during which U.S. President Barack Obama earned reelection and four states approved same-sex marriage legislation, R. Albert Mohler Jr. and Russell D. Moore responded with insight about how Christians should react to the results and act as citizens. Mohler is the president of Southern Seminary; Moore is dean of the School of Theology and senior vice president for academic administration.

“Millions of American evangelicals are absolutely shocked by not just the presidential election, but by the entire avalanche of results that came in. I think this was an evangelical disaster,” Mohler said in a *The New York Times* article.

Mohler's description of the “evangelical disaster” pointed not merely to the presidential election but more specifically to the approval of same-sex marriage and recreational marijuana use in several states.

“Four states dealt with the issue of same-sex marriage and after 31 to 33 straight victories, we've been handed a rather comprehensive set of defeats on the issue of the integrity of marriage,” Mohler stated in an interview with NPR.

Mohler also issued a warning in that interview, saying, “If we do not become the movement of younger Americans and Hispanic Americans and any number of other Americans, then we will just become a retirement community. And that cannot, *that cannot*, serve the cause of Christ” (emphasis original).

In a Baptist Press’ “First Person” column, Moore offered the following exhortation: “There's a time to vote. There's a time to campaign. And there's a time to petition. But, through it all, let's be the people who, even as we speak with conviction, are marked by kindness and respect.” —CRAIG SANDERS

SBTS elects Boyce prof, approves strategic plan

At its fall meeting, Oct. 9, 2012 the Board of Trustees of The Southern Baptist Theological Seminary approved a new strategic plan, voted to form a task force to review the seminary's administrative structure and elected Heath Lambert to the faculty of Boyce College.

Lambert, who is assistant professor of biblical counseling at Southern Seminary's undergraduate school, Boyce College, also became the executive director-elect of the National Association of Nouthetic Counselors, Oct. 2. He will begin active service in that role, Oct. 1, 2013.

"I would venture to say that when most students think of Heath Lambert, the word 'pastor' comes to mind before 'professor,'" said Dan DeWitt, dean of the college. "I am thrilled to see the many ways the Lord is rewarding

Heath's faithfulness to equip men and women for ministry."

While faculty elections for the seminary take place during the spring trustees' meeting, trustees vote on Boyce faculty in the fall. Lambert, who is a pastor at Crossing Church in Louisville, Ky., becomes only the third tenured faculty member at Boyce. And he is the author of *Biblical Counseling After Adams* and co-author of *Counseling the Hard Cases*.

In addition to granting tenure for Lambert, the Board of Trustees approved a five-year, strategic plan to enhance the institution's quality of theological education.

"The strategic plan is a statement of intention and accountability," Mohler said. "It is a concrete expression of what we know our mission to be and how we intend to accomplish it. It's the kind of statement institutions need in order to provide basic guidance and also to protect and preserve the mission for which the seminary was founded."



A key facet of this plan is an institutional priority to improve theological writing. Further, the new strategic plan will encourage faculty development, scholarship and churchmanship; strengthen local church relationships; equip students for degree completion; strengthen Boyce College; expand and develop external education; and implement the campus master plan. —AARON CLINE HANBURY

New-look library focuses on service

The James P. Boyce Centennial Library at Southern Seminary adjusted its service model earlier this year. The new model also brought a new look. The library now focuses even more on serving patrons and making information as accessible as possible. **Text research questions to Ask Boyce: 66746**

◀ **Circulation desk.** Through the interlibrary loan system, Boyce Library can be a library as big as the world.

Self checkout station



BOOK CHECK OUT

RESEARCH HUB



▲ **Research experts.** "Research experts are highly skilled people who understand theological research and libraries. Whether it's through giving a tour, helping format a paper, creating a LibGuide or explaining our databases, the research experts are there to serve our students." Jason Fowler, associate librarian for research services. Follow at @BoyceLibExperts

Midwestern elects Jason Allen president

Midwestern Baptist Theological Seminary's board of trustees elected Jason K. Allen as president of that institution during a bi-annual meeting, Oct. 15, 2012. Previously, Allen served as vice president of institutional advancement at Southern Seminary and executive director of the Southern Seminary Foundation.

Allen became Midwestern's fifth president and started administrative duties immediately. The seminary announced Allen's nomination in September before the trustees voted 29-2 in favor of Allen during the board meeting.

Allen first arrived to Southern Seminary in 2000 with his wife Karen after graduating from Spring Hill College in his hometown of Mobile, Ala.

After earning his master of divinity degree from Southern in 2004, Allen returned to the seminary as chief of staff for the Office of the President in 2006. He served in that role for three years before assuming his role in institutional advancement in 2009.

During his time in advancement, Allen grew the seminary's annual fund by at least 13 percent each year and collected more gifts in three years than the ten-year period prior to his involvement.

In 2011, Allen earned his doctor of philosophy from Southern. He also pastored Carlisle Avenue Baptist Church, Louisville, Ky., for six years.

Karen and Jason Allen were married in 1999 and are the parents of five children — Anne-Marie, Caroline, William, Alden and Elizabeth.

Southern Seminary announced R. Craig Parker as its new vice president of institutional advancement. Parker had previously served as vice president for business services. —CRAIG SANDERS, WITH REPORTING FROM MBTS STAFF

An introduction to Parker, including his longtime service to Southern Baptists, appears on page 48.



► **A Starbucks Interactive Cup brewer** near the entrance of the library makes JPBL more conducive to in-house study.

NEW
ARRIVALS

◀ **Announcement screens.** Screens run announcements, promotions and resources from JPBL.

SBTS redesigns, enhances website

Seeking to improve service for mobile users of the Southern Seminary website who want easier access to SBTS resources, the seminary launched a redesigned website, Aug. 1, 2012.

The newly enhanced sbts.edu features the Southern Blog, which includes an up-to-date stream of posts from bloggers around the seminary community alongside regular news posts. Additionally, the site features a refreshed Southern Resources, an extensive collection of audio, video and PDF resources drawn from chapels, conferences, forums and more.

Website upgrades also include simpler navigation as well as what is called "responsive design," coding that automatically adapts the site for a desktop computer, laptop, tablet or smartphone. This eliminates the pinching, zooming and horizontal



scrolling Web visitors faced when using mobile devices.

Each innovation grew out of usability testing focused on the distinct needs of current students, prospective students, alumni and friends of the seminary. Those interested can visit www.sbts.edu to begin exploring. —TIM SWEETMAN

남침례신학교 교수진 저작 번역본, 이태리, 스페인, 한 국 등 전 세계로 퍼져

(From an Italian street café to a Spanish home to a Korean tea house, Southern Seminary's faculty writings reach around the world through book translations)

1 *Getting Deep: Understand what you believe about God and why* (Broadman and Holman; Spanish*), Gregg R. Allison

2 *Foundations for Soul Care: A Christian Psychology Proposal* (IVP Academics; Korean*), Eric Johnson

3 *Christianity and Psychology: Five Views* (IVP Academics; Korean*), Eric Johnson

4 *Desire and Deceit* (Multnomah Books; Portuguese*), R. Albert Mohler

5 *The Disappearance of God* (Multnomah Books; Portuguese*), R. Albert Mohler

6 *He is Not Silent* (Moody; Spanish and Korean*), R. Albert Mohler Jr.

7 *Words From the Fire* (Moody; Korean* and Portuguese), R. Albert Mohler Jr.

8 *Baptists and the Bible* (B&H; Korean*), Tom Nettles

9 *By His Grace and for His Glory* (Cor Meum Tibi; Romanian*), Tom Nettles

10 *40 Questions About Interpreting the Bible* (Christian Literature Crusade; Korean*), Rob Plummer

11 *The Missionary Call* (Moody; Spanish and Korean*), M. David Sills

12 *God's Greater Glory: The Diminished God of Open Theism* (Crossway; Korean* and Spanish), Bruce Ware

13 *Big Truths for Young Hearts: Teaching and Learning the Greatness of God* (Crossway; Korean*, Spanish and Romanian), Bruce Ware

14 *10 Questions to Diagnose Your Spiritual Health* (NavPress; Korean, Russian, Spanish, Italian, Chinese and Bahasa Indonesian*), Donald Whitney

15 *Spiritual Disciplines for the Christian Life* (NavPress; Chinese, Czech, Finnish, Hungarian, Italian, Portuguese, Russian* and Swahili), Donald Whitney

*Indicates translation pictured



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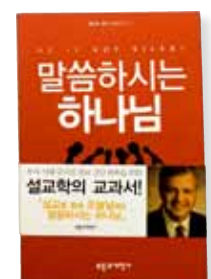
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9Marks at Southern Building Healthy Churches



+



Expositional Preaching

Encouraging and equipping church
leaders to preach expositionally

March 1-2, 2013
at Southern Seminary

Speakers

Mark Dever, Albert Mohler, Russell Moore,
Mike Bullmore, Edward Copeland, and David Helm

Early registration by January 21.
Late registration by February 22.

For more information, visit
www.sbts.edu/events



MASTER PLAN

Redesigning the library for reflective learning

"In the age of cyberspace, real space and compelling architecture will matter more than ever," said Bernard Frischer, a classics scholar at the University of Virginia.

That insight is proving to be especially true for today's libraries. Bruce Keisling, librarian and associate vice president for academic resources at Southern Seminary, believes that advances in the digital age have not diminished the essential role libraries play as resource curators as much as it has required institutions to think differently about the learning environment their library provides.

While the James P. Boyce Centennial library is known for having one of the largest and finest theological collections in the world, Keisling observes that the library is not structured as a compelling environment for theological learning. "The library has an interior that is not as inspirational as its exterior," Keisling said. "The interior is fairly simple and production-focused, efficient for circulating educational resources, but not necessarily for providing an inspiring educational environment."

He believes the functional design had a lot to do with the post-war mindset when the library was built. "In 1959 they were doing what they felt they needed to do. That generation just fought two significant wars. World War II ended 14 years earlier, and they were still cleaning up from the Korean War. A lot of Americans had gone overseas and died and so they still had something of a war footing."

As a result, the Boyce Library is an impressive repository for theological resources, but it's not designed for the kind of theological reflection Keisling believes is key for a seminary education.

"Theological education requires meditating and reflecting on the truths of who God is, on how he has revealed himself to us, and on how we should then live. For people to learn in a theological context, they need space that encourages that kind of reflection."

For the past few months, Keisling has been working with Dan Dumas, senior vice president for institutional admin-

istration, to assess how the Boyce Library can best serve the future of theological education. That process has involved poring over books about the mission and structure of libraries past and present, as well as site visits to locations such as the Nashville Public Library, the Rose Reading Room in the New York City Public Library and the Widener Library at Harvard (named for Harry Elkins Widener, a 1907 Harvard graduate, who was a book collector and victim of the *Titanic* disaster).

Through that effort, along with previous visits to revered library spaces, Keisling noticed a design pattern that he believes could be incorporated into the Boyce Library in a way that would transform the learning environment.

"If you look at all these spaces, they all follow a similar pattern," he observes. "It is a long narrow rectangle and it's basically built off what was called the Pilgrimage plan for a cathedral. In libraries the design gives you a sense of order, proportion and forward movement, from being uninformed to being informed. There's an orderly, systematic progression."

“

We need to create a space where we read and meditate and are reminded that we are smaller than we thought, that we are much more temporary than we thought.

Keisling believes this kind of space provides a compelling learning environment. "People want to be in a space that is not their dorm room, their apartment or their house," he said. "They want a space where there is something bigger than themselves and that's why these spaces work. We need to create a space where we read and meditate and are reminded that we are smaller than we thought, that we are much more temporary than we thought."

Dumas said: "When I'm in the middle of rows and rows of books. I'm reminded that I'm just in the stream of history. I'm just one guy in Louisville, Ky. It's almost like the

gospel. You come to the gospel and as you see Christ, you say, 'Wow, I'm a sinner.' When you go to a library you say, 'Wow, I'm not as smart as I think I am.' We want to create a transcendent, historical, relevant space that gives us appropriate context."

To that end, Dumas and Keisling have worked with architect Michael WinStanley to conceptualize an expanded and renovated library that not only curates a world-class collection of theological resources, but also provides a world-class theological learning environment. A significant focal point they envision is a dramatic reading room designed in the cathedral style of the other distinguished reading rooms

they visited. Built on to the western side of the library and looking out over a new green space, the reading room would feature tall ceilings, large windows, columns, generous seating and study spaces.

This expansion promises to make the library a compelling draw for students looking to break away from a harried world and enter into an environment of concentrated scholarship with room for serious thought and reflection about the implications of the gospel. —STEVE WATTERS

To find out more about the library expansion and how you can support this effort, visit www.sbts.edu/master-plan



A rendering of the proposed reading room for Boyce Library



The Rose Reading Room at the New York City Public Library. Photo: DAVID ILIFF. License: CC-BY-SA 3.0



The Loker Reading Room in Harvard University's Widener Library. Photo courtesy of Harvard University

Events



Expositors Summit features Begg, Ortlund

“There is no calling more important than Christian preaching,” said R. Albert Mohler Jr., at the inaugural Expositors Summit, Oct. 30-31, at Southern Seminary.

The highly anticipated conference about expository preaching, sponsored by the Center for Christian Preaching, featured notable Christian preachers Alistair Begg and Ray C. Ortlund Jr., as well as seminary president Mohler.

Alumni Chapel filled to maximum capacity before registration for a worship service open to conference attendees and the SBTS commu-

nity. Several were forced to stand to hear Begg, pastor of Parkside Baptist Church near Cleveland, Ohio.

Preaching from Mark 14, Begg praised the godly devotion of the woman who “poured out her future on the head of Christ” with an expensive bottle of perfume. Begg, noting the proclivity for many to identify with the woman’s sacrificial commitment, said, “I have a sneaking suspicion that we are more like the disciples than this woman.”

“The pathway to lasting honor is to honor Christ,” Begg said, exhorting his listeners to turn from the selfishness of the disciples and embrace the selflessness of the woman.

In the first conference general session, Mohler delivered a sermon on Deuteronomy 29:29, instructing attendees to “preach the things revealed.”

“One of the most essential areas of Christian theology is the existence of secret things,” Mohler said.

Ortlund, pastor of Immanuel Baptist Church in Nashville, Tenn., and a regional director of the Acts 29 Network, offered Ephesians 3:14-21 as an encouraging and normative text for the Christian life.

“We don’t plant churches by methods but by a message,” he said. He also encouraged attending pastors that Christ’s love comes down to “unworthy and exhausted pastors” and that “there is always more for us in Christ than what we have apprehended.”

That evening, Begg spoke again, this time about the Samaritan woman in John 4 who was “transformed by Jesus” in contrast to the devoted woman in Mark 14.

The second day of the conference began with a panel discussion among conference speakers that promoted Christ-centered preaching and godly living as the cornerstones of expository ministry.

Conference attendees also attended one of five breakout sessions concerning specific topics related to expository preaching. The sessions included Southern Seminary professors and Louisville-area pastors.

In the closing session of the conference, Mohler taught from Hebrews 12:18-29 and described “the intensity of preaching.”

“What will be the verdict of God upon preachers who do not warn people of the shaking that is coming?” Mohler concluded. “Our God is a consuming fire.”

The conference ended with a benediction from Vance Havner’s famous sermon “Home Before Dark.” —CRAIG SANDERS

Audio and video from conference main sessions are available online at www.sbts.edu/resources. More information about the Center for Christian Preaching is available at www.sbts.edu/preaching

Annual conference commemorates Baptist hero Andrew Fuller and colleagues

The Andrew Fuller Center for Baptist Studies celebrated the lives of Baptist theologian Andrew Fuller and his companions at Southern Seminary for the sixth annual Andrew Fuller conference, Sept. 21-22, 2012.

The conference, “Andrew Fuller and His Friends,” featured lectures from notable church historians Michael A.G. Haykin, director of the Andrew Fuller center and professor of church history and biblical spirituality at Southern

Seminary; Nathan Finn, associate professor of historical theology and Baptist studies at Southeastern Baptist Theological Seminary; Grant Gordon, author and former pastor; Peter Morden, tutor in church history and spirituality at Spurgeon’s College; Kirk Wellum, principal of Toronto Baptist Seminary and Bible College; Peter Beck, assistant professor of religion and director of the Honors Program at Charleston Southern University; Ryan West, coordinator of member care and subscription services at The Evangelical Theological Society; and Sam Masters, a missionary in Argentina.

Each of the plenary sessions during the two-day conference focused on the friendships Fuller shared with other ministers and how they shaped



his theology and promotion of missionary work.

The annual conference was also the first this academic year that provided free admission to select students through the Conference Scholarship Fund. —CRAIG SANDERS

Peterson performs “Light for the Lost Boy” tour at SBTS

Singer-songwriter Andrew Peterson debuted his new album *Light for the Lost Boy* at a concert in Southern Seminary’s Alumni Chapel, Oct. 18, 2012.

Peterson sang in front of current and prospective students — present for Boyce preview days — sharing his creative storytelling through songs and anecdotes. Peterson’s tenth solo

album explores themes of innocence, brokenness and love through the songwriter’s unique blend of literature and music.

Peterson is also an accomplished novelist, the author of the award-winning children’s fantasy series *The Wingfeather Saga*.

The band CALEB opened the show for Peterson and accompanied the singer during his headlining performance. CALEB features brothers Caleb Chapman and Will Chapman, sons of famous Christian musician Steven Curtis Chapman. —CRAIG SANDERS



SBTS hosts seventh annual Great Commission 5K

Great Commission 5K participants ran around the block to reach the world, Saturday, Sept. 22, 2012. More than 130 students, spouses and children gathered on Southern Seminary's campus to run for the seventh annual 5K race.

Participants, ranging from ages seven to 57, raised approximately \$3,700 that goes directly toward the Great Commission Center's scholarship fund. This fund aids students' participating in missions trips with Southern to places such as New York City, Utah, East Asia and Buenos Aires, Argentina.

The Great Commission Center awarded prizes for different categories of runners that included gift cards, t-shirts and concert tickets. —RUTHANNE IRVIN

More information about how to donate to this fund or participate in one of the trips is available by contacting missions@sbts.edu



SBTS and Boyce host record number of preview students

The Southern Seminary community welcomed a record number of Southern Seminary and Boyce College prospective students for fall preview days.

Southern brought in a record-breaking 201 prospective students to visit campus, Oct. 12, 2012. Attendees fellowshiped with faculty and staff over s'mores and learned about Southern Seminary through visiting classes and talking to current students.

Boyce welcomed 175 preview students, Oct. 18 and 19. Students received tickets to an Andrew Peterson concert in conjunction with the preview day. In addition to the concert, attendees visited classes, toured campus and enjoyed dinner with faculty and staff before they finished the night with a basketball game between staff and students. —RUTHANNE IRVIN

Upcoming spring preview days are April 19, 2013 for Southern and April 26 for Boyce. More information about these events is available by contacting admissions@sbts.edu



Seminary Wives hosts 16th annual Family Life Conference

For 16 years, the Family Life Conference, an integral piece of Southern Seminary's Seminary Wives Institute (SWI), has focused on revitalizing marriages within the seminary community.

Seminary wives and their husbands gathered in Heritage Hall for the 2012 two-day conference, Sept. 14-15.

Tanya and Hershael York, who is Victor and Louise Lester Professor of Christian Preaching at Southern Seminary, once again delivered the keynote messages for the conference. The Yorks helped Mary Mohler, first lady of the seminary, create the conference after they arrived at Southern in 1997.

The conference portion Friday night

consisted of two messages from York, in which he offered "Seven Pillars of a Healthy Marriage."

Couples separated for the Saturday morning session to hear messages from the Yorks, followed by a question and answer segment to close out the weekend conference.

SWI reported that 60 couples attended the conference. The 17th Family Life conference will be held Sept. 13-14, 2013. —CRAIG SANDERS

Conference aims at recovery of adoption in the church

"Why is the recovery of adoption important within the church?" asked pastors at the 2012 Together for Adoption conference hosted at Southern Seminary.

Hope for Orphans and White Horse Inn organized the conference, "Our Triune God and the Pastor: A Theology of Adoption for the Church," Oct. 4-5, 2012, in Louisville, Ky.

The conference for pastors, seminarians and church ministry leaders focused on the doctrine of adoption and its "implications for pastoral ministry, the Church, Christian living and mercy ministry." Conference organizers hoped to contribute to the recovery of the theology of adoption in local churches.

Speakers Russell D. Moore, Sinclair Ferguson, Michael Horton, Fred Sanders and Robert Smith Jr. discussed theological and practical issues ranging from "adoption for the pastor's soul" to "adoption and union with Christ" to "the theology of adoption's implications for racial reconciliation." —CHAD MAHANEY

More information about Together for Adoption is available at togetherforadoption.org



Gospel rapper Trip Lee performs for SBTS, Boyce students

Boyce College student and Christian rapper Trip Lee performed for Southern Seminary and fellow Boyce students in Heritage Hall, Sept. 17, 2012.

Students and faculty filled the seats for the highly anticipated concert, which was the rapper's first performance since the end of July, when he took a leave for the birth of his son.

Trip Lee released his fourth album, *The Good Life*, in April 2012. The Dallas native currently resides with his family in Washington, D.C, where he is a member of Capitol Hill Baptist Church.

After the hour-long concert in Heritage Hall, Trip Lee delivered a sermon to Boyce College students in the dormitory meeting.

His first book, also titled *The Good Life*, released from Moody Publishers in October 2012. —CRAIG SANDERS

Alumni Academy promotes biblical worship in fall 2012 course

Each Sunday, churches across the country fill with electric riffs, each note reverberating off the walls. Others are more staid, acappella odes to historic hymns. Still others, hoping for relevance, sound like both — either in the same service or in the same building a half-hour later.

Without question, the Christian music landscape is a moving target. But this landscape made Southern Seminary's Alumni Academy course, "Biblically Guided Worship," a welcome reprieve.

This two-day class, held Oct. 1-2, began with Joseph R. Crider, professor of music and worship at the seminary, asking a crucial question: "What is at stake on Sunday mornings?" His answer was brief, but not easy: nothing less than people's view of God.

"When we promote environments that are primarily emotional, we teach people to worship worship, not to worship the God of the universe," he said.

Southern and Boyce College professor Greg Brewton then discussed the necessity and preeminence of a pastor's personal holiness. Brewton exhorted his audience to eschew "busyness" at the expense of private worship.

Brewton closed his time discussing common difficulties with multi-generational worship. He delivered stern warnings against "cafeteria-style services" — churches that split their congregation's meetings solely on the basis of musical preference.

"Teach your people to show deference over preference," he said. "This mentality is all over the New Testament."

Southern professor and hymnologist Esther Crookshank devoted her sessions to reclaiming hymnody in the contemporary local church. She affirmed the importance of exegeting song texts, in an effort to discern its theology and appropriateness for the congregation.

"A good hymn or song will make us thirsty for Scripture," she said. "And by implication, it will make us thirsty for God."

Bob Kauflin, the director of music for Sovereign Grace Ministries, then spoke about the "Foundations for Worship,"

which he described from 2 Corinthians 4:6. In Kauflin's understanding, for all Christians, the foundation for worship flows from one place: God's glory in the face of Jesus Christ.

Unpacking this notion, Kauflin gave a brief biblical theology, explaining that, across the scope of Scripture, God remains absolutely riveted to the spread of his own glory and that he receives this glory most preeminently through the worship of his people.

Kauflin argued this ideological shift bears massive implications for Sunday meetings. Week after week, church services provide an opportunity — nothing more, nothing less — to "gather around the gospel." This gospel-groundedness must drive worship methodology.

If Christian churches and worship leaders desire to be true to their name, "Christian," then the person and work of Christ must be spelled out clearly in each and every meeting. —ALEX DUKE

Both audio and video from the Alumni Academy: Biblically Guided Worship are available at sbts.edu/resources. More information about future Alumni Academy events is available at events.sbts.edu



At fall Norton Lectures, Ryken advocates for art, imagination from Scripture

For nearly half a century, Leland Ryken has sought to coalesce his two greatest loves — the Bible and literature. At Southern Seminary's fall 2012 Norton Lectures, Oct. 23-24, he presented the fruits of his labor in a three-part series of lectures, "The Bible, Imagination, and Culture."

Ryken aimed to champion the Bible's divine revelation and literary prowess as two inexorable sides of the same coin. He exhorted his audience to avoid reductionist renderings of Scripture — those that whittle the Bible down to a delineated rubric of philosophical propositions. Instead, he attested Scripture as a "literary classic," while simultaneously upholding its inspiration and inerrancy.

"You can approach the Bible as literature without abandoning all the other theological approaches," he said. "It's a both/and, not an either/or."

In fact, Ryken also asserted that the doctrine of inspiration is best upheld while reading the Bible as literature.

"God inspired both the form and the content," he said.

Ryken's second lecture focused on "imagination as a means of grace." Here, Ryken urged pastoral appreciation for the arts because, when



the surest expression of art-as-doxology.

"The Bible does more than sanction the arts," he said. "It shows how indispensable they are."

Ryken closed the presentation with a panoramic view of the King James

after landmark that bears the marks of the KJV Bible. These marks, he said, resulted in a collective consciousness that both knew and revered Scripture.

That era has since passed, as Ryken made clear when he lamented today's current state of widespread biblical illiteracy, where a glut of translations has devolved into an almost-universal skepticism concerning the Bible's relevance and cultural import.

Though he affirmed a handful of contemporary translations, none surpass the level of the KJV in terms of literary achievement and universal renown.

"A Bible that sounds like a daily newspaper elicits the respect and attentiveness of a daily newspaper," he said. —ALEX DUKE

Both audio and video from the Ryken's lecture are available at sbts.edu/resources

You can approach the Bible as literature without abandoning all the other theological approaches. It's a both/and, not an either/or.

understood correctly, they function as a window to the outside world. Even more so within the church, the arts can worship our Creator God as we fulfill his creation mandate, both creatively and pro-creatively.

"We think of arts too much as an aid to worship, not an act of worship," he said.

The Bible itself, Ryken maintained, is

Version's unparalleled cultural impact over the last 500 years.

"There was a time when every educated person, no matter how professedly unbelieving or secular, knew the biblical text from Genesis to Revelation," he said.

From the Liberty Bell to Harvard University, Ryken cited landmark

Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary

(B&H 2012, \$24.99) Michael A.G. Haykin, series ed.

"The life and mission of Adoniram Judson itself is truly a memorial stone that points to the mercies of God in Christ," writes Jason G. Duesing in his tribute to the pioneer American missionary.

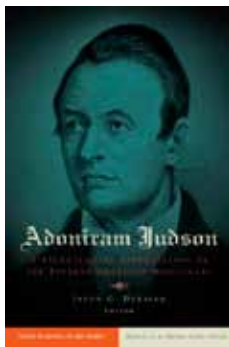
Two-hundred years after Judson and his wife Ann set sail for Burma, India, this collection of essays honors their legacy and influence on Baptist missions.

This book is also the second in the "Studies in Baptist Life and Thought" series, edited by Michael A.G. Haykin, professor of church history and biblical spirituality at Southern Seminary. Contributors to *Adoniram Judson* include Southern Seminary professors Haykin and Gregory A. Wills.

In the opening section, "Historical Foundation," authors Haykin and Robert Caldwell, examine the influence of William Carey and Jonathan Edwards on Judson's life and ministry. Haykin offers a concise biography of the English missionary Carey, who set the groundwork for Judson's mission and translation to the Burmese people. Caldwell describes the spiritual atmosphere of New England during Judson's youth.

Duesing details Judson's conversion in the "Biographical Presentation," showing Judson as an intellectual and skeptic consumed with pride who

converted to Christ while studying at Andover Theological Seminary. Nathan A. Finn, professor of historical theology at Southeastern, completed the overview of Judson's life after his arrival in India, detailing his persistence in evangelism and his struggles in health and marriage. Candi Finch, assistant professor of theology in women's studies at Southwestern, finishes the section with an examination of the legacy of Judson's three wives.



In "Missiological and Theological Evaluation," contributors Keith E. Eitel and Wills discuss the influence of Judson's missionary practices and his Baptist conversion. Eitel describes Judson's steadfast commitment to the Bible, believer's baptism, church planting and translation. Wills recounts the deliberation of Judson and his first wife Ann in their conviction concerning believer's baptism and conversion from Congregationalists to Baptists.

Akin's contribution in the closing section, "Homiletical Interpretation," uses Romans 8:28-39 as a lens to view Judson's suffering on the mission field as a sign of God's promise and power. Duesing concludes the work with a call for a new generation to further Judson's legacy. —REVIEW BY CRAIG SANDERS

Excerpts from the book:

1

"Missionaries are real people with real problems and victories ... Emotional crises, struggles, loneliness, and ill health all took tolls. Yet, in spite of it all, [Judson] likely maintained emotional equilibrium by the jingle of verse he taught his children to recite in their earliest years: 'Be the living God my friend, then my joys shall never end,'" writes Keith E. Eitel in "The Enduring Legacy of Adoniram Judson's Missiological Precepts and Practices."

2

"Judson wrote a letter to the English Baptist missionaries explaining that he and Ann had come to Baptist convictions and requesting baptism in their church. ... They had obeyed Christ. They were now baptized. And they had never felt so alone," writes Gregory A. Wills in "From Congregationalist to Baptist: Judson and Baptism."

3

"It is the call that still goes out for many no longer to build upon others' foundations (Rom. 15:20) but instead to go to the places where the name of Christ is suppressed, buried, or not known. There are the peoples from every tribe, tongue, and nation ready to hear of the Lord Jesus that Judson proclaimed, but how will they hear unless a new generation of Judsons is sent (Rom. 10:15)?" writes Jason G. Duesing in the conclusion.

A Guide to Expository Ministry

(SBTS Press 2012, \$5.99), Dan Dumas, ed.

There are a lot of books about preaching. There are quite a few books about living a godly life as a pastor and Christian. There are even books about being faithful church members and Bible readers. There aren't many books, however, that address it all. That's exactly what editor Dan Dumas attempts in *A Guide to Expository Ministry* — the third volume from SBTS Press' guide book series.

Dumas puts together a group of respected scholars, preachers and churchmen to address preaching, the life of the preacher and practical tools for church members. Contributors include Dumas, R. Albert Mohler Jr., Russell D. Moore, Donald S. Whitney, Robert L. Plummer and James M. Hamilton Jr. The book divides into two sections, "For the Preacher," and "For the Hearer."

The first section begins with an essay by Mohler, who argues for the centrality of expository preaching in a church's worship. Rather than arranging worship services around music, evangelistic appeal or the sacraments, "the heart of Christian worship is the authentic preaching of the Word of God," Mohler writes.

In his essay, "In Season and Out of Season: Expository Readiness,"

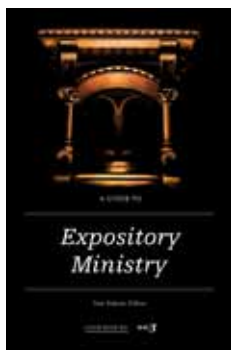
Whitney reminds preachers about the attention they should give to their life and doctrine.

"The first priority of a man of God is to be a godly man," writes Whitney. He goes on to stress the importance of pastors growing in their theological understanding. According to Whitney, "Doctrine is what draws us near to God and keeps fresh our love for and awe of God."

The second section of the book opens with an essay by Dumas about how to listen effectively to sermons, a discipline he calls "expository listening." Using James 1:19-25 as a guide, Dumas gives six steps to get the most out of hearing the preaching of God's Word in corporate worship.

"It's dangerous for your soul and unhelpful to everyone else if you make a habit of careless, sloppy listening," says Dumas.

Only a little more than 100 pages, the book's approachable size and unique range of practical topics make *A Guide to Expository Ministry* a worthy read for both pastors and church members alike. —REVIEW BY MATT DAMICO



Excerpts from the book:

1

"When you preach, you're engaging in spiritual warfare in the heavenly places because you're challenging the ... rulers and the principalities of this present darkness. That's what preaching is. And that's the reason boring preaching isn't just ineffective, boring preaching is satanic," writes Russell D. Moore, "This Is War: Expository Exorcism."

2

"Your life needs to match your role as an elder. You better know where your weaknesses lie because the devil most certainly does. Keep close watch on and attack those weaknesses. If you don't, those little inconsistencies will become chains that bind you and may eventually disqualify you," writes Dan Dumas, "A Life Above Reproach: Expository Living."

3

"The person who reads Scripture and does not obey it is self-deceived. To claim to know God while consistently and consciously disobeying his Word is to demonstrate the falseness of one's claim. Reading God's Word coupled with obedience brings glory to God and will make you a more effective Bible reader," writes Robert L. Plummer, "Did Not Our Hearts Burn? Expository Reading."

Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God's Resources in Scripture

(B&H Academic 2012, \$32.99), Stuart Scott and Heath Lambert, eds.

"The Bible isn't a scientific text book, right?"

Such a statement carries the commonly held notion that because the Bible speaks primarily to theological and spiritual matters — in pre-modern, non-scientific language — it does not provide the church with resources sufficient to handle the problems contemporary American society sees best left to secular professionals.

In the new volume *Counseling the Hard Cases*, editors and Southern Seminary professors Stuart Scott and Heath Lambert seek to disprove this notion both in theory and by example, demonstrating Scripture's competency to speak to the most difficult and complex problems, which they contend are theological at heart.

"Biblical counselors *have* argued that Scripture is comprehensive. Scripture does not contain every last bit of information that can be known. Scripture contains all things that bring the counseling task into focus like a pair of glasses. Scripture is relevant to the counseling task like a compass that reorients every problem," writes Lambert in the book's introduction (emphasis original).

In the introduction, Lambert sets forth the book's purpose and addresses the issues related to the ongoing discussion between biblical counselors

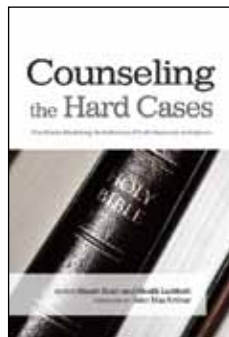
and those who represent the Christian counseling, integrationist and Christian psychology movements. The 10 remaining chapters each present accounts of how biblical counselors were able to help, admonish, correct and encourage those struggling with difficult and complex problems.

"None of us views the sufficiency of Scripture as an abstract doctrine," Lambert and Scott write in the conclusion. "Rather, sufficiency has everything to do with whether we as ministers of Christ possess a firm hope that we can offer to those who are sinking into despair."

Ten chapters document cases of sexual abuse, obsessive-compulsive disorder, anorexia, homosexuality, addiction, adultery and more. Scott and Lambert are among the book's contributors, as well as Martha Peace, John Babler, Laura Hendrickson, Robert Jones,

Steve Viars and others.

For those wanting to read about how the proverbial "rubber meets the road" in biblical counseling, *Counseling the Hard Cases* is book filled with employed theory, a work especially helpful for those who learn by means of sustained example more so than long-form prescription. Counselors from all approaches should pay attention to this release. —REVIEW BY JOSH HAYES



Excerpts from the book:

1

"These arguments have persuaded our contributing authors (and many others) that Scripture is comprehensively sufficient to do ministry with people experiencing profound difficulties in their lives," writes Lambert in the books introduction.

2

"When you take time and listen well, [postpartum depression] becomes understandable. When you push past the scary headlines and read the details of the story, the frightening buzzwords give way to understandable themes: rest, nutrition, practice in acquiring skills, and — most importantly — Jesus' power to slay sin and bring solace in suffering," writes Lambert in his chapter, "Sarah and Postpartum Depression."

3

"The purpose of this book is vigorously to highlight the resources in Scripture. We are also compelled to drive home the high calling and sacrificial commitment to love people," write Scott and Lambert in the book's conclusion.

All about the Bible's sufficiency: Lambert talks about his new book, *Counseling the Hard Cases*

EDITOR'S NOTE: Below, Heath Lambert talks with SSM contributor Josh Hayes about *Counseling the Hard Cases*, a new book Lambert co-edited with Southern Seminary's Stuart Scott. Lambert is assistant professor of pastoral theology at Boyce College, the undergraduate school of Southern.

JH: What trends in the counseling world compelled you to put together *Counseling the Hard Cases*?

Heath Lambert (HL): There were two realities. The first has to do with what biblical counselors have written about the sufficiency of Scripture. So much of it has been wonderful, but it is almost all written theoretically and in the abstract. Biblical counselors have tended to defend sufficiency by making arguments. This is important work, and I am thankful for it, but when you place those arguments next to the lives of troubled people they can seem abstract.

The second reason has to do with my students. When I teach about the sufficiency of Scripture it is a guarantee that several people will raise their hands asking, "What about the hard cases though? What about schizophrenia, bipolar disorder and panic disorder? Is the Bible sufficient for that?" We wanted to address each of these issues by showing how the sufficiency of Scripture comes to life with real persons who have these extreme difficulties.

JH: Why is one's understanding of the doctrine of the sufficiency of Scripture important for how a person approaches counseling?

HL: Denying the sufficiency of Scripture is one of the most unhelpful things you can do in ministry. The extent to which we limit the Scriptures in counseling is directly related to the extent to which we limit the help available to those who come for help. Whenever you do counseling you need to understand what is wrong with people, and you need to be able to chart a path



forward concerning how to fix what is wrong. Scripture is the only book that reveals God's authoritative, powerful and sufficient understanding of each of these things.

JH: How do you hope *Counseling the Hard Cases* benefits people within the local church?

HL: First, I want to encourage pastors on the front lines of gospel ministry with the truth that the Word of God they preach on Sunday is the same Word that is powerful to counsel from

on Monday.

Second, I want to serve the many Christians who are interested in counseling, but unsure of which counseling model is the best. Though many Christians desire to invest in counseling others, they wonder if the Bible is really sufficient for the work. I pray this book shows them that it is.

Finally, I want to serve the many committed Christians who love Jesus and the Bible, but do not believe that Scripture is sufficient for the hardest counseling cases.

Reading the Gospels Wisely: A Narrative and Theological Introduction

(Baker 2012, \$24.99), Jonathan T. Pennington

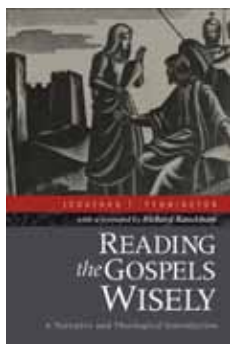
Various things come to mind upon hearing the word “gospel.” Many among the general public might think of folksy-religiously music sung mainly in the American South. Others of the more evangelical variety might have something more precise in mind, understanding “gospel” to refer primarily to the message of Jesus’ death and resurrection that accomplished the forgiveness of sins for every person who trusts in him.

For author and Southern Seminary New Testament professor Jonathan T. Pennington, a biblically and historically informed definition of the word is more beautifully developed, nuanced and sophisticated than either of the aforementioned notions.

“Gospel” is something more gloriously complex than most understand it. Yes, it is the apostolic message that the early church preached calling for repentance and faith from hearers, yet it also entails God’s comprehensively restorative work that comes through his Son, Jesus of Nazareth, who ushers in the kingdom by bringing the people of God out of exile and into the true promised land of the new creation, forgiving their sins and fulfilling the promises of the Old Testament. More specifically in relation to the fourfold canonical Gospels, Pennington offers the following definition:

“Our canonical Gospels are the theological, historical, and aretological (virtue-forming) biographical narratives that *retell* the story and *proclaim* the significance of Jesus Christ, who through the power of the Spirit is the Restorer of God’s reign,” he writes (emphasis original).

Pennington’s 288-page *Reading the Gospels Wisely* consists of three parts. Part one, the book’s largest section, presents the foundations that one should have for reading the Gospels.



In these eight chapters, the author deals with matters related to literary genre, hermeneutics, the Gospels’ necessity, apparent discrepancies among the four accounts and the nature of historical writing. Part two moves from foundation to construction by offering techniques for analyzing narrative.

Finally, part three provides further discussion about applying and teaching the Gospels, along with the book’s concluding chapter in which Pennington argues that the Gospels serve as the centerpiece of biblical revelation, “the keystone of the archway into all of Holy Scripture.”

Students of the Bible interested in a fresh, compelling and appropriately provocative work on the Gospels and beyond would be wise with this one to make like Augustine and “pick up and read.” —REVIEW BY JOSH HAYES

Excerpts from the book:

1

“More than any history or biography, the Gospels have a message to preach; they are kerygmatic, not *merely* exemplary. Both the exemplary nature of Jesus’s death (typical of *bioi*) and its salvific effect (atypical) are wedded together in the apostolic witness, and what God has joined let no man put asunder.”

2

“As much as we love and need the Epistles, they are not enough. In the Gospels, we learn not just about Christ and what he theologically accomplished for us and what we are supposed to do as a result, but we get to see the sweet Lion and the roaring Lamb in action — loving people, showing compassion, teaching and discipling, rebuking and correcting, suffering and ultimately dying for us. We encounter him in a way unique to the Gospels.”

3

“The fourfold witness of the Gospels provides the guiding principle (even *regula fidei*) and lodestar for understanding and standing under all of Holy Scripture. The Gospels providentially and uniquely stand at the interpretive fulcrum for reading all of the Bible, for they focus on the revelation of God in Jesus Christ, the final Word spoken by God.”

The art of wise reading: Pennington discusses new book about the Gospels

EDITOR'S NOTE: Below, Jonathan T. Pennington, associate professor of New Testament interpretation and director of research doctoral studies at Southern Seminary, discusses his new book, *Reading the Gospels Wisely*, with Southern Seminary Magazine contributor Josh Hayes.

JH: How does the understanding of the Gospels' genre as Greek biographies (*bioi*) affect our interpretation?

Jonathan Pennington (JP): The genre of the Gospels is "biography plus," as I like to call them. Because of their narrative form, they have an inherent power. I think that narratives are the most comprehensive discourse of truth. They engage us fully as people, and they also teach us content at the same time. Particularly as biographies, they call us to emulate the characters in the story including the disciples, and especially, Jesus.

JH: Why do you think it is important to broaden our definition of "gospel" beyond the message of Jesus dying for the forgiveness of our sins?

JP: First of all, it is because that's how the Bible talks about "gospel." The Bible defines "gospel," as I try to argue in the first chapter of the book, as the larger story about God's redemption — or as I like to describe it — the message of God's bringing his reign from heaven to earth, from creation to new creation. So, the first reason is that "gospel" is defined much more broadly than merely justification by faith, even though it absolutely includes that as a core idea. I believe Isaiah 40-66 is the primary source for the New Testament's self-understanding of *euangelion* (Greek for "gospel"), both for Paul and the Gospel writers. The message of Isaiah 40-66 is primarily a message about God who is present with us now: he is restoring his ways in the world through us, in us and through the Messiah — and the



message about the Messiah includes a strong message about atonement and forgiveness of sins through sacrificial death on the part of the Suffering Servant (Isa 52-53). When you go to the Gospels, I think it becomes clear that the restoration of God's reign through the sacrificial death of the Messiah is certainly the message, and I would say that Paul agrees.

JH: What are some steps people can take to read the Gospels more wisely?

JP: In the book, I give a very detailed set of steps for analyzing Gospel stories. But the bigger goal that is behind

these steps is to learn to be an active and engaged reader — active and engaged intellectually and spiritually. Being active means being observant and working hard at asking questions about the text. At the same time it means being active spiritually by being receptive to the Lord and reading with a posture of humility. We must be exposed and laid bare before God in order to find his grace to meet us in our brokenness. Whether it be our mothers-in-law or the greatest scholar (not that those are mutually exclusive!), anyone at any level can learn to be an active, careful, humble, receptive reader.

Thoughts



iPhone, iPads and Christian parenting

EDITOR'S NOTE: In the following, Russell D. Moore writes about one of the most pressing implications of parenting in the digital age. Moore is senior vice president for academic administration and dean of the School of Theology at Southern Seminary.

Here's what I just don't understand: the trend among professing Christian families to give unrestricted Internet access to their pre-teen children through iPhones and iPads or their equivalent devices.

It's not that we don't have the data to know what happens when sexually forming minds are exposed to por-

nography. And it's not that we don't know the kind of pull to temptation, especially among young males, that comes with the promise of sexual "fulfillment" with the illusion of anonymity. It's not that we don't know, moreover, the way that unsavory characters use the Internet to troll for naive children to exploit.

Why would you put your child in a situation with that kind of peril?

Given what we know about sexu-

ally developing adolescents and pre-adolescents, and the Internet itself, it is impossible to rank unrestricted access to the World Wide Web in a category with watching television or freely roaming the neighborhood. This is more like sending your adolescent male to spend the night in an adult movie theater because you trust him not to look up from his Bible, or allowing your daughter to grow marijuana in her room because she likes the bud as decoration.

This is astounding not primarily because it militates against the higher standards of Christian parenting but because it militates against the natural ordering of human parenting itself.

Jesus, in describing the Fatherhood of God, told the crowd that no one, even being evil, would give his son a serpent when he asked for a fish (Matt 7:10). Why not? It's because natural affection impels a father to seek to protect his child from something harmful. In this case, we see a culture, even among Christians sometimes, that's quite willing to give a child a serpent, as long as he really wants it, and we think he's trustworthy as a snake-charmer.

Don't get me wrong. I think the digital revolution is largely a good thing, and I think children need to be raised up to use technology as a gift for dominion. But there's too much at stake to turn a child loose, with no boundaries, with a technology that could psychically cripple him or her (and his or her future family), for a lifetime and thereafter. —RUSSELL D. MOORE

“

We see a culture, even among Christians sometimes, that's quite willing to give a child a serpent, as long as he really wants it, and we think he's trustworthy as a snake-charmer.

R. Albert
MOHLER

John
PIPER

Russell D.
MOORE



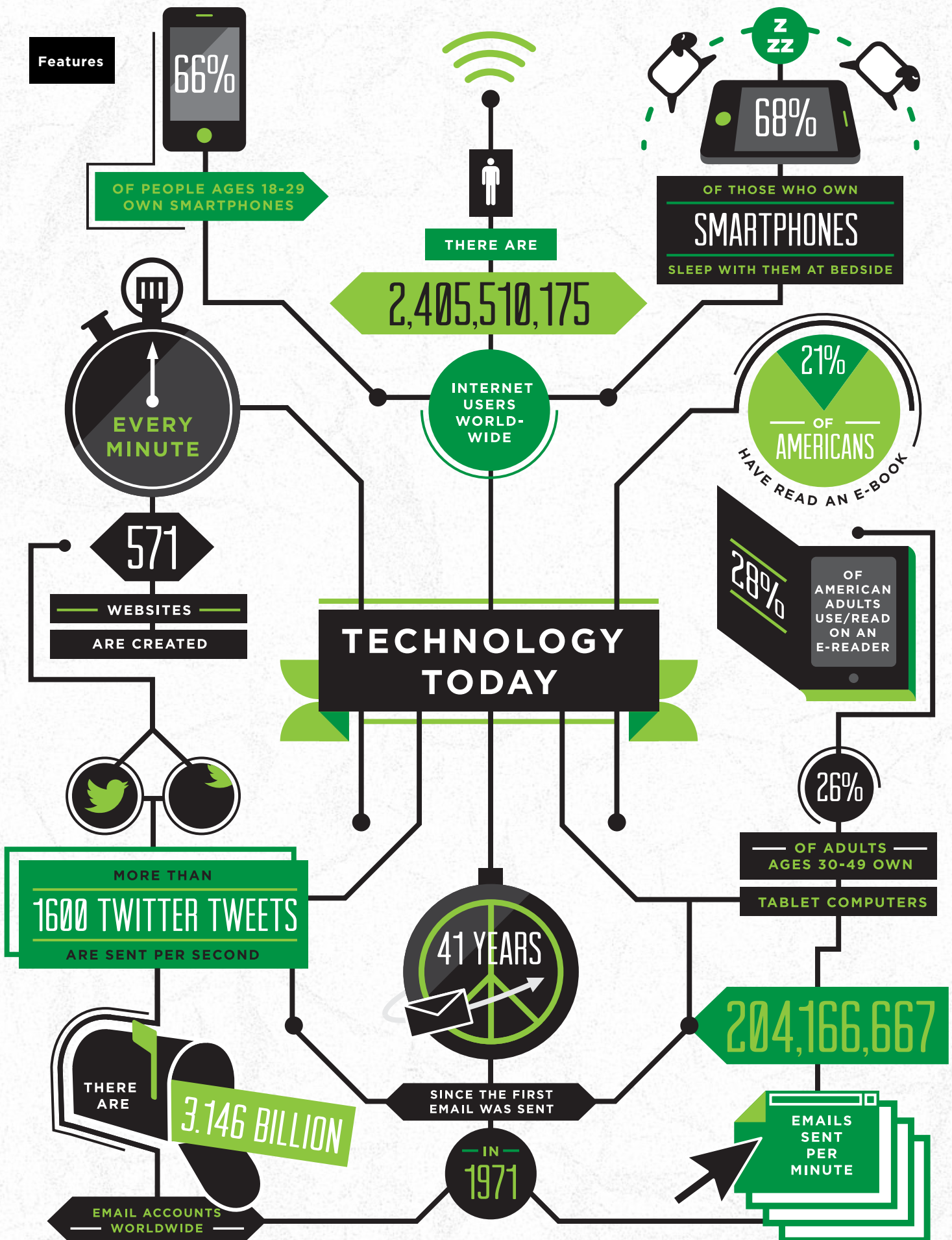
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Features



A GOSPEL IMPERATIVE — CHRISTIAN LEADERSHIP IN A DIGITAL AGE

BY R. ALBERT MOHLER JR.

The digital age is upon us. In the span of less than three decades, we have redefined the way humans communicate, entertain, inform, research, create and connect — and what we know now is only a hint of what is to come. However, the greatest concern of the church is not a technological imperative, but a gospel imperative.

The digital world did not exist a generation ago, and now it is a fundamental fact of life. The world spawned by the personal computer, the Internet, social media and the smart phone now constitutes the greatest arena of public discussion and debate the world has ever known.

Leaders who talk about the “real world” as opposed to the “digital world” are making a mistake, a category error. While we are right to prioritize real face-to-face conversations and to find comfort and grounding in stable authorities like the printed book, the digital world is itself a real world, just real in a different way.

Real communication is happening in the digital world, on the Web and on the smartphone in your pocket or business case. Real information is being shared and globally disseminated, faster than ever before. Real conversations are taking place, through voice and words and images, connecting people and conversations all over the world.

If the leader is not leading in the digital world, his leadership is, by definition, limited to those who also ignore or neglect that world, and that population is shrinking every minute. The clock is ticking.

PERIL AND PROMISE IN THE DIGITAL KINGDOM

The digital world is driven by its entrepreneurial and ideological pioneers and cheerleaders, and they are a multitude. The numbers are staggering. The World Wide Web is, for all practical purposes, less than 20 years old. It now reaches every continent and country, linking over two billion people.

There are now 5.9 billion cellular subscribers, and that means 87 percent of the world’s population. Cell phones, originally the toys of the very rich and powerful, are now more popular than landline phones in the poorest regions of the globe. The telephone pole will soon be an antique.

The blogosphere was unknown to humankind until the last 15 years, but just one blogging platform (WordPress) logs more than 300 million users each month, who log more than 2.5 billion pages. The world now turns to Google before even thinking of reaching for a dictionary or encyclopedia. Most Americans younger than age 30 cannot imagine a time when you had to go to a brick and mortar library for information.

The central fixture of social media (for now), Facebook was launched in February 2004, and now links more than 900 million users worldwide. Twitter, the micro-blogging sensation, was launched in May 2006 and boasts 140 million users who post 340 million tweets each day. Even more amazing is the fact that



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IN MANY
PARTS
OF THE
WORLD,

MORE PEOPLE HAVE
ACCESS TO A

MOBILE DEVICE

THAN TO A TOILET
OR RUNNING WATER

more than 1.6 billion search queries are performed on Twitter each day. For many Americans, Twitter represents the leading edge of news and communication.

The digital kingdom is massive and transformative. Older media are migrating to the Web, even as social media increasingly supplant voice technologies. Smart phones are actually small computers, used occasionally for voice calls.

The digital world is the wild west of information sharing and conversation. Just about everything can be found on the Internet, usually within a couple of mouse clicks. This includes everything from preaching to pornography, with politics and entertainment added to the mix.

The Internet and digital technologies connect people, and disconnect them. So much information and entertainment is available so instantly that it seems that the entire globe is developing an attention deficit problem. At the same time, these technologies have led to the greatest democratization of communications since the advent of spoken language. Christians can take the gospel into China, leaping over the “Great Firewall,” as many Chinese citizens refer to the efforts of their government to keep information out. North Korea struggles to isolate its people from the outside world, but cell phones (from Egypt!) are increasingly common, though illegal.

But the Internet has also disrupted the stable hierarchies of the old information age. A teenager with a computer can put out a blog that looks more authoritative than the blog written by the CEO of a Fortune 500 corporation — and perhaps read by more people as well. Most of what appears on the Internet is unedited, and much of it is unhelpful. Some is even worse.

And yet, if you are not present on the Internet, you simply do not exist, as far as anyone under 30 is concerned. These “digital natives” rarely receive and even more rarely write letters. They know nothing but instant information, and studies indicate that they multitask by instinct, utilizing several digital devices at once, often even when sitting in a classroom.

The digital world is huge and complicated and explosive. It contains wonders and horrors and everything in between. And it is one of the most important arenas of leadership our generation will ever experience. If you are satisfied to lead from the past, stay out of the digital world. If you want to influence the future, brace yourself and get in the fast lane.

DEVELOPING AN INTERNET PRESENCE

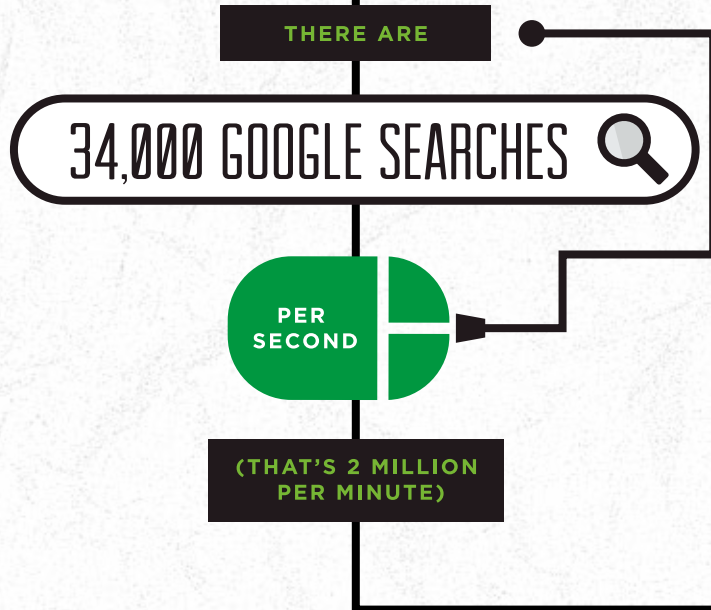
By now, just about every church, corporation, business, school or organization has a presence on the Internet. If not, realize that you just do not exist, so far as untold millions of people are concerned.

If you are a leader, you are responsible to see that your organization’s Internet presence is useful, attractive, inviting and well designed. If you need help, get help. The first impression on the Web is often the only impression you will make, so make it count.

Content is king. People come to your website because they are looking for information. Make sure they can find it, and make certain it is worth finding. Your Web presence advertises to the world who you are, what your organization is all about, and the seriousness of your commitment to that mission. The information on your site must be up to date, regularly updated and worthy of attention. If your Internet presence looks stale, visitors will assume that your organization is stale as well.

As leader, consider establishing your own Internet presence as a part of your organization’s Internet site. If this seems self-aggrandizing, just recognize that this comes with the territory when you are a leader. Visitors want to know what you think, how you communicate your organization’s mission, and whether you inspire trust.

You have a message to communicate, and there is absolutely no virtue in fail-



ing to communicate that message. Make it serve the mission of your organization and drive visitors into its Web pages. Offer good content, and visitors will come back again. Let it grow old, and they will go elsewhere. This means a loss for your organization and its mission. Never forget that.

Make certain that visitors can find you and your organization. If search engines do not know you exist, only those who already know your Internet address can find you. That is not a growth strategy.

THE GOSPEL IMPERATIVE IN THE DIGITAL AGE

The church is assigned the task of sharing the gospel, taking the message of Christ to the world, making disciples of all the nations. Christians have been about this task for more than 2,000 years, and we are now witnessing a resurgence in Great Commission vision and vigor in a new generation of gospel Christians.

Just as the Gutenberg Revolution granted the generation of the Reformation unprecedented new opportunities to communicate their message, the Digital Revolution presents today's believers with tools, platforms and opportunities that previous generations of Christians could not have imagined.

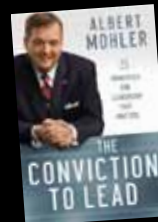
Christians — and Christian leaders in particular — should take advantage of blogs, social media, and every available platform for communicating our message. We should be exercising stewardship in new opportunities to learn, teach and study online, recognizing that no generation before us had such rich opportunities.

At the same time, the Christian leader must be aware of the dangers and seductions of the digital world, knowing that every new technology can be used for both good and evil.

But our imperative to fulfill Christian leadership in the digital world is not technological. We should not use this technology simply because it is there. Our driving motivation must be a gospel imperative — to see the gospel of Jesus Christ, the full wealth of Christian conviction, and the comprehensive reach of the Christian worldview set before a sinful world. In other words, the Christian imperative in the digital domain comes down to this — sharing the light in a world of darkness. ➤

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

THE CONVICTION TO LEAD



The preceding essay is adapted from "The Digital Leader" in Mohler's new book, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Bethany House Publishers).

THE PASTOR IN THE DIGITAL AGE: A FORUM



EDITOR'S NOTE: In what follows, four pastors answer questions about preaching and leading a church in the digital age. Each of the participating pastors are also on faculty at Southern Seminary.

What technology have you found helpful for sermon preparation?

DENNY BURK: The two programs that I use the most are Bible study software. I work from a PC platform, and BibleWorks9 is the best software for PCs. In fact, BibleWorks is arguably better than Accordance, which some consider the best for the Mac platform. It's a software package for those who are working with the text of Scripture. If you want a digital library, BibleWorks is not for you. But if you want to dig into the original languages with the ability to do complex searches on English, Greek and Hebrew texts, then there's nothing better than BibleWorks. I use it all the time.

On my phone, I use Olive Tree's Bible software. I have both Hebrew and Greek texts along with a bevy of English translations. It's an easy, clean interface with searchable texts, and I highly recommend it.

ROBERT L. PLUMMER: I still prefer printed commentaries to digital versions. I usually read five to 10 commentaries about a passage that I am preaching.

From my experience, nothing compares to Luther's advice: *Oratio, Meditatio, Tentatio* (Prayer, Meditation and Trials). As we approach the Scripture, we begin with a humble posture of prayer. Then, we soak meditatively in the Scripture — seeking the Spirit's illumination. Thirdly, we trust the sovereignty of God in teaching us the beauty, truth and comforts of Scripture through the trials we face. These experiential realities then enable us to convey passionately the truth we know to others. Of these three core elements, only *Meditatio* is served through technology — potentially enabling us easier access to texts and tools to think, sing, pray and speak the Scripture in meditative fashion.

HERSHAEL YORK: While I'm usually old school in my exegetical work — a Greek text, a desk pad and a few pens — I use Evernote to collect and collate information, ideas and illustrations that I will use in explaining the text. The ability to link sites, edit text and organize my thoughts saves time and sharpens my focus.

What encouragement and cautions would you give pastors who are

still debating whether or not to be active on Twitter and/or Facebook?

YORK: I find Facebook and Twitter extremely useful as a means of encouraging church members, sharing gospel thinking and disseminating information. It's another way my church members have access to me and, consequently, feel closer to me. While these tools prove useful, they bring the same dangers that any other means of communication brings. We can use them to feed our pride, our lust, our anger or other sinful tendencies. People often feel less inhibition in online communication, and pastors can get in trouble showing sarcasm or disdain in their posts or using them to say things to others that would be better said personally and privately.

BURK: Use social media not to promote yourself but the truths that you care most about.

DAVID E. PRINCE: Social media allows a large number of church members to gain a window into my daily life and feel more connected to the one who preaches to them each week, and it allows me a small window into their lives as well. It also allows me an opportunity to com-



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municate a gospel-centered worldview on a daily basis in the midst of the routine of life. Church visitors frequently communicate with me through Facebook and Twitter before I get to speak personally with them at church. I am convinced I need to be engaged in the conversation because I have a shepherding responsibility to bring proper biblical, gospel reflection about its use in our culture.

With that said, it also can be a tool that helps accelerate the problem of isolation and superficiality in our culture. There is really no such thing as a cyber friend. Genuine community demands face-to-face relationships and accountability. Another danger of social media is the ability it creates to live an unaccountable virtual life, as Brad Paisley humorously sang, “I’m so much cooler online.”

What technology has your church found most helpful for communicating within your church body?

PRINCE: We find text messaging is the best way to make sure that someone gets reminders and brief information. Email is the next most effective. When we are promoting anything within the congregation we almost always employ a layered approach that involves Web,

Facebook, Twitter, Google+ and email.

Technology has also been a vital tool in continually communicating our mission, vision and culture to the Ashland congregation. We presently meet at two locations on Sunday morning and the ability to communicate live with one another and celebrate baptisms together has been vital for our Lexington campus and our church plant in Richmond, Ky. Our mission teams have been able to talk to our congregation during worship services via Skype from the unreached people group we have adopted.

PLUMMER: Perhaps a weekly informative email to members is still the most useful tool, though we have also used blogs, sermon podcasts, Facebook pages, etc.

YORK: We use Facebook and Twitter as well as a church website, but we still have a lot of members, particularly older ones, who will never use either one, so we still have more traditional means of communicating like a church newsletter. We also use One Call (onecallnow.com), a telephone messaging system by which I can communicate with everyone in our church or any subgroup like deacons or Sunday School teachers.

Would you encourage or discourage your church members from tweeting during church services?

PLUMMER: I think we already face too many distractions in our gathered assembly. Barring some emergency, the smartphone should be ignored during the church service.

PRINCE: We live tweet the services from the church’s official Twitter account but we neither encourage nor discourage members from live tweeting the service. We consider it a matter of individual conscience and not dissimilar from traditional note taking for a new generation. Of course, tweeting one another in a distracted, flippant way during the service is simply a techno version of note-passing and is certainly discouraged.

BURK: I would discourage it. I wouldn’t want to be legalistic about it, but I would say that it’s difficult to be engaged fully during worship when you’re trying to tweet about it. I recommend holding off on tweeting until after the service is over. ➤



Charting the new digital engagement: **the gospel and your iPhone**

By Owen Strachan

We have all seen it. The father, surrounded by t-shirted kids clamoring for his attention, lost in the alternate universe of his iPhone. “Daddy! Daddy! Daddy! Daddy!” they shout, little arms straight up in the air, as if they can physically pull his attention back to them. It’s enough to make a casual bystander want to jab the guy in the ribs.

The jabbing of ribs is like the casting of stones, though: it’s easy for us to do it to other people, but hard for us to apply the

same rules to ourselves. We see how people around us are tuning their families out, and we shake our heads. But then — bing! — we get a new email or text message, and suddenly we’re swimming in the vortex, feverishly pounding out an instantaneous response to a minor matter. All the while, our wife, our kids, our friends are waiting. “There he goes again.” “I remember what life used to be like before smartphones.” “Maybe if I jabbed him in the ribs?”

But we can't turn back the clock. Though it's worth thinking about, it's not feasible to expect busy people who are now accustomed to a new technological culture — who live and move and have their beings within it — simply to opt out of it. For many of us, including many pastors and Christian leaders, doing so would involve failing to participate in many important matters. We can bemoan this situation, yes, and it does have some negative consequences. But that's not the full story. To an unprecedented degree, we are able today to communicate, decide, bear burdens, encourage and lead in a minute-by-minute way. Our challenge is our opportunity, in other words.

We see that the new digital engagement presents us with an age-old question, accelerated since the Industrial Revolution of the 19th century. In a technologically fluid society, how do we honor God by loving our families even as we do ministry in an increasingly connective world? Our lives have gotten faster; even as we accept this reality, how do we maintain personal presence with those we love?

Here are five principles by which we can chart a new form of digital engagement.

DEFINE PRIORITIES

First, remember what is of the utmost importance. We already may be aware of this truth, but we will need regularly to remind ourselves that our relationship with God, our spouses and our children matter more than anything else in the world. The potentially addictive nature of smartphones and tablets and laptops makes such daily reminders necessary. Let's be honest: it's fun to use this new technology, much of which is like toys for adults. Important as work-based communication may be, though, our marriages come first. Our kids aren't being annoying much of the time when they protest our lack of presence with them. They're getting it exactly right.

SET RULES

Second, set rules for digital engagement. The gospel, we remember, is not opposed to wise living. Loving God through his gospel means fearing God. Fearing God is the beginning of wisdom (Prov 9:10). Knowing Christ, then, means living an ordered, sensible, balanced life. Because we are tempted by our sinful natures to live disordered and foolish lives, we will of necessity discipline ourselves in godliness (1 Tim 4:7). This will mean limiting our use of our smartphones and tablets at home, for example. If you use technology in personal devotions, don't let yourself get distracted and surf the Web. After work, I would suggest taking a hiatus from technology from dinnertime until the kids' bedtime. Even after the kids go to bed, husbands should be careful about digital engagement. Spend time with your wife. If you need to check your email, fine. But give effort to invest in your marriage. So you won't have Justin Bieber's Twitter legions. It's okay. God's kingdom continues to advance, right?

INVITE ACCOUNTABILITY

Third, invite accountability from loved ones and friends. If we're not careful, we can get into habits and not even know it. This will happen with fast-paced technology that is fun to use. Accordingly, we should invite accountability from those close to us. Give your spouse the green light to talk with you about your digital engagement. Ask friends if you're "that guy" or "that girl," who treats the smartphone like "the precious," to quote Middle Earth's famous obsessive, Gollum. Actually, calling Gollum to mind just might be what we need to avoid unhealthy patterns. Picture yourself like him. Then put your phone down.

ACCEPT LIMITATIONS

Fourth, accept limitations when it comes to email and communication. We have all despaired upon opening our inbox. I recently saw a ministry leader exult on Twitter when he deleted all his emails. It's a common dream of many pastors. Yet this will be difficult for many of us to pull off. Where does that leave us? It leaves us needing to give grace to others and to accept limitations for ourselves. I suspect the demands of email won't go away, but I do think that accepting our God-given fragility can relieve us of unnecessary guilt and help free us to love our families. I also think that systems like "Get Things Done" — described helpfully by Matt Perman and others — can help in this area.

PROMOTE THE GOSPEL

Fifth, use technology to promote the gospel and enhance personal ministry. The crucial challenge for us is not to allow technology to master us, which all of creation — trees, wind, phones, images — tries to do in a post-fall world (Gen 3:17-19). We must instead master it. Once healthy patterns are established and accountability is in place, Christians should feel free to use technology and new media to promote actively and enthusiastically the gospel. We can be tempted to be modern Luddites, but gospel concern and church history won't let us. The Reformation that birthed the Protestant and evangelical movements was driven by the printing press, a revolution in itself. Even as Luther and Calvin and the early Baptists spread their ideas like wildfire through printing, so we spread the gospel through Facebook, Twitter and whatever else is coming down the pike.

In summary, we need to be careful in handling technology. But we should not fear the new digital engagement. Prayerfully, wisely and out of love for God and his gospel of grace, we should practice it. We may need a few jabs in the ribs as we go; technology must not master us. Provided we establish godly rhythms, we can, in fact, master it, and turn the digital world upside down for Christ. ►

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Boyce College continues to innovate, expand opportunities

EDITOR'S NOTE: In what follows, Boyce College dean Dan DeWitt talks about growth and development at Southern Seminary's undergraduate school.

We are all deeply thankful and really excited about the class of new students the Lord has led to Boyce College. This year, we welcomed our largest incoming class in the history of the college, which is an affirmation of the leadership of our faculty, staff and admissions team. And more importantly, it is a reminder that Jesus is raising up laborers for the harvest fields of the world.

About Boyce's Teacher Education Program

The majority of students in the Teacher Education Program want to use their degrees for international missions. Really, the success of the entire program is attributed to [Boyce professor] Alvin Hickey, who designed, developed and teaches in the program — and he has taught in the midst of chemo and radiation. Melissa Tucker, who teaches in that program, was a missionary to Russia where she taught in schools and



served in orphanages. She helps to set a missions focus for the education program.

About the first class of the Worldview Certificate program

The Worldview Certificate program is an intense discipleship program that gives students a year of general education studies based on a Christian worldview, and we layer on top of that apologetics and worldview courses. The certificate prepares students to attend a four-year university and have success on a secular campus — to thrive in their Christian faith. The program culminates in a trip to Boston, in which a pastor there, Bland Mason, lectures to the students on the campus of Harvard University.

The students in the worldview certificate program get a lot of hands-on time with leadership. They meet several times a semester in the dean's conference room and discuss worldview issues with a guest faculty member. They also spend time with [Southern Seminary president] Dr. Mohler once a semester in his library, talking through how they should think Christianly about what is going on in America and around the world. It was a highlight this year since our evening with Dr. Mohler was only two days after the presidential election.

My vision is that five years from now we would have 80 to 100 students every year who come through the certificate program. And hopefully, for the rest of their lives, students will look back and say, "I received answers to certain questions that I didn't even know I was asking until I left Boyce."

About the Seminary Track bachelor's degree

I think one of the most innovative new programs we've implemented is the seminary track. Historically, Southern Baptists have placed the primary focus for ministry education at the graduate level, for a number of reasons. Other denominations like the Assemblies of God and independent Baptists, have prioritized the Bible college model. The result, in Southern Baptist life, has been that most seminary-bound college students don't give much consideration to undergraduate ministry studies.

We wanted to address this in a way that rewards students who graduate from Boyce College and better streamlines their overall academic career. In the past, a student might attend a state college for an undergraduate degree in a non-ministry related area. Often such students bring a great deal of student debt to their seminary experience. They would then attend seminary for three, four or more years to receive their master of divinity degree. Now, with the seminary track, a student has the opportunity to receive a bachelor degree and a master of divinity in as little as five years total.

Of course, this means that a student could receive a master of divinity degree when they're only 22 years old. What then? Well, there are a number of doors that would be open for a young person who has already completed seminary. I've



encouraged students to consider following their graduation with the International Mission Board's journeyman program, a church internship or an apprenticeship with a pastor. And for some students who desire further education, I encourage them to buckle in and enter a doctorate program.

About regional apologetics conferences

We looked at the demographic of those who come to our Louisville, Ky., campus apologetics conferences *Renown* and *Resolute* [formerly *Give Me an Answer*], and saw that about four to six hours is as far as someone will drive to attend. So we wanted to go outside of that driving distance and start events in locations where churches can drive to attend, but will be far enough away that we wouldn't compete with our on campus events. We're really just saying that we recognize that we're at capacity with on-campus events, but people want this content. So how do we export it? We do these regional events.

I'm excited about the future of Boyce College. With record setting preview conferences, and enrollment growth, there is a palpable sense that God is richly blessing our school through an amazing student body that is serious about gospel work around the world. It's such an honor to be a part of what God is doing here. ➤

Southern Seminary brings distinct vision, innovation to Web-based education

By Aaron Cline Hanbury

In late April 2012, Stanford University president John Hennessy told a writer from *The New Yorker* that “there’s a tsunami coming” regarding online education. It seems the evolution that occurred in newspapers and magazines is about to happen in higher education: reorientation centered around the Internet.

The Babson Survey Research Group reports that from 2002 to 2010, the number of students enrolled in at least one online course increased by almost 300 percent. Far from slowing down, these numbers seem to indicate a growing demand for non-traditional education. Just recently, large and influential universities Harvard and the Massachusetts Institute of Technology invested millions of dollars in online courses and distance learning.

Hennessy’s words may prove prophetic, not only as momentum grows for innovative educational models, but also as expectations among students shift from a desk-and-chalkboard education to a learning experience without geography.

This shift is no less a reality among seminary-bound students.

“We’re living in a world in which probably the majority of persons called by God to gospel ministry will not be able to relocate,” said Timothy Paul Jones, associate vice president for online learning at Southern Seminary. “Online education provides an oppor-

tunity for those students to receive the training they need for the ministry they’re called to do without having to move their families.”

David Brooks, a columnist for *The New York Times*, suggests that this shift in education, like the digital revolution in print, will ultimately see the highest quality institutions capitalize on the opportunities it affords.

“The early Web radically democratized culture,” he writes, “but now in the media and elsewhere you’re seeing a flight to quality. The best American colleges should be able to establish a magnetic authoritative presence online. My guess is it will be easier to be a terrible university on the wide-open Web, but it will also be possible for the most committed schools and students to be better than ever.”

Better than ever is exactly what Jones and his team in the Office of Online Learning want to see from their new efforts in Internet-based education. According to Jones, who is also professor of leadership and church ministry, the seminary’s past and current Web presence fails to represent the quality that students expect. Moving forward, any online program at Southern Seminary must bear the excellence that marks the seminary’s on-campus experience.

“We must be aggressive in the pursuit of excellence without losing sight of who we are and the charge that we have from the churches of the South-

ern Baptist Convention,” Jones said. “We can’t lose sight of the unique, distinctive vision of The Southern Baptist Theological Seminary.”

Jones says that excellent online education will provide students “no less than what they receive on campus.” This means online students should be mentored by faculty and build relationships with peers — perhaps through phone calls, online forums or Skype meetings. And each facet of the Web experience must be high quality: creative videos, user-friendly learning management systems, efficient and thorough feedback.

But regardless of the quality and creativity, many educators and on-lookers like Brooks worry what a move away from desks and chalkboards could mean for genuine learning.

“The most important and paradoxical fact shaping the future of online learning is this: A brain is not a computer,” he writes. “We are not blank hard drives waiting to be filled with data. People learn from people they love and remember the things that arouse emotion.”

Earlier in his editorial, Brooks admits his hesitations: “Many of us view the coming change with trepidation. Will online learning diminish the face-to-face community that is the heart of the college experience? Will it elevate functional courses in business and marginalize subjects that are harder to digest in an online for-



From the radio waves to Twitter: the use of popular technology in the history of Southern Seminary

By Adam Winters

Ellis A. Fuller, 1947

Today, one cannot truly follow the happenings of the Southern Seminary community without keeping an eye on the school's various social media outlets. Both professors and students develop their own personal social webs. The community uses social media to make announcements, praise friends, entreat prayers, recommend articles or sermons and provide simple updates about life in general.

An examination of media milestones in the seminary's history illustrates that previous generations of seminarians used the popular media of their day for similar purposes.

Nearly a century ago, Southern Seminary's administration was already using media outlets as tools for greater

effectiveness in its ministry.

In 1922, professor John R. Sampey began a series of radio broadcasts on "Great Men of the Bible" for Louisville, Ky.'s new WHAS Radio Station.¹ The upstart station, which made history in 1925 with the first live broadcast of the Kentucky Derby, recognized the mutual benefit of cooperation with Southern Seminary to fill its programming schedule. R. Inman Johnson, who taught speech and hymnology for decades, invested many years in providing weekly religious music for station programming and for directing the Seminary's Radio Chorus. In 1936, the weekly "Seminary Worship Hour" also began to feature the "Sunday School of the Air" segment, which pro-

moted a systematic study of the Bible in which listeners could actively participate by ordering lesson plans from the seminary in advance.² During the institution's early years in broadcasting, radio studio control rooms were established in the lower floors of both Whitsitt Hall and Mullins Hall.³

The seminary used audio-visual media in order to promote its reputation among churches and to solicit financial support. As a result of an ambitious campus relocation to its present location at "The Beeches" during the 1920s, the seminary struggled under massive debt until 1943, a situation further aggravated by the national financial panic of 1929 and the ensuing Great Depression.⁴ The institution worked to remedy this prob-



lem partially through the production of phonographic recordings and short films promoting the seminary's history and purpose that were distributed to local Baptist churches and exhibited to garner awareness and appreciation for the school.⁵

During the 1940s, the Radio Committee of the Southern Baptist Convention began a series of radio broadcasts called "The Baptist Hour" that aired on stations across the major cities of the South.⁶ Several popular Baptist leaders known for their ties to Southern Seminary contributed to this new radio ministry. These broadcast messages promoted the integration of theology and practical living through the implementation of overarching

annual themes which tied the various messages together, such as "The Living Christ in the Life of Today" or "American Christians Amid World Crises." The SBC Sunday School Board (now Lifeway Christian Resources) collected transcripts of these messages into bound volumes for preservation and further distribution.

Ellis Adams Fuller had become a veteran of radio ministry by the time of his 1942 election as the seminary's sixth president, having been a popular presence on the Atlanta airwaves while he pastored the city's First Baptist Church.⁷ Under his administration, the seminary's radio ministry continued to expand with the addition of an FM broadcasting station in the newly expanded wing of

Norton Hall. At the dedication of the new studio, Fuller celebrated the increased breadth of the seminary's reach.

"This is the hour for which the Seminary has waited since it was founded, nearly ninety years ago. ... Hitherto only students on the campus could sit at the feet of our teachers, but now these professors can come into the homes and the churches by radio to teach and preach."⁸

By 1949, the seminary was on the air six days a week and had added a second daily program on Louisville's WKLO station. This new "Meditations" program featured a weekly speaker (usually a seminary professor) who would provide a series of 15-minute devotional talks.⁹ In November 1950, the seminary began to broadcast all chapel services,



musical programs and some classroom lectures via its own radio station, WSDX. Fuller estimated that these FM broadcasts could reach between 750,000 to 1,000,000 people in the Louisville area, but the seminary planned to make this ministry reach “to the ends of the earth” by means of distributing the recordings to alumni and churches to air on their own local broadcasting stations.¹⁰

The 1950s saw the rise of television as a fixture in American homes, and with hit shows like *I Love Lucy* dominating the national ratings, the seminary recognized the medium’s potential for ministry use. In 1952, the seminary produced a 30-minute informational commercial called, “The Carpenter’s Bench,” which aired weekly in the afternoon. Louisville’s WAVE-TV presented the program as a public-service feature, and praised the production quality and cooperativeness of the seminary’s professors and students — a group that consisted of about 100 choral members. Duke K. McCall, Southern’s seventh president, hailed the television ministry as “an excellent medium for us to use in getting across the messages which God has commanded us to preach.”¹¹

The television ministry expanded during the following decades as the seminary continued to air its chapel services on local stations. Burgeoning multimedia technologies motivated the seminary to look for creative ways to express the gospel message through music, drama and art.¹² In 1987, Southern Seminary installed satellite equipment on campus to begin broadcasting The Faith Channel, a 24-hour Christian programming cable televi-

sion service, across Louisville and Jefferson County.¹³

For nine years, R. Albert Mohler Jr., the ninth president of the seminary, hosted a popular live-radio program through which he commented on daily news, interviewed notable guests and promoted “intelligent Christian conversation.” Originally titled “Truth on the Line” and only broadcast in the Louisville metro area, “Albert Mohler Program,” produced by Salem Communications, became nationally syndicated in 2004 until its final broadcast on July 1, 2010.

On the decision to end the program, Mohler stated that “the thing I will miss more than anything else is the conversation with America over the means of the radio broadcast. There’s an incredible intimacy to radio ... because radio builds a community.”¹⁴ The “conversation with America” was most clearly on display during the listener call-in sessions, when Mohler provided unscripted answers to questions on theology, history, politics and just about every other subject fit for public discussion. Mohler’s public media ministry now continues through daily and monthly podcasts, “The Briefing” and “Thinking in Public,” respectively.

Today, as it has throughout its history, Southern Seminary utilizes a plethora of ever-evolving communication technologies and social media as it continues to lead the way in theological education. No one knows the next giant leap in these kinds of media outlets, but one can be sure that Southern Seminary will use every available resource to advance the kingdom of Jesus Christ throughout every generation. ➤

Adam Winters is the processing archivist for the James P. Boyce Centennial Library. He is pursuing a doctorate in Baptist history at Southern Seminary.

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Southern Seminary alumni ministering around the world

WILLIAM BAKER (1932) lives in Lebanon, Tenn. At the age of 104 years old, he preached a sermon in October.

JAMES C. AUSTIN (1952) received the title of “Chevalier” in the Legion of Honor at the French Consulate in Atlanta by Consul General of France Denis Barbet, Sept. 27, 2012. Austin was recognized for his service in World War II as a pharmacists’ mate treating the wounded soldiers of the Allies. Austin was also named a “Kentucky Colonel” by Gov. Alben Barkley. Austin, who secured funds for the James P. Boyce Centennial Library, retired from ministry in 2011 after 65 years of active involvement. His greatest joy and pride is in the loving relationship with his lovely wife of 62 years, Madeline, and sharing time with his three children, seven grandchildren and 1-year-old great-granddaughter.

RICK MITCHELL (1972) is president and founder of Sports & Rec Plus, a worldwide Christian ministry that equips churches and mission organizations to use sports and all types of leisure-time activities for church planting, evangelism, church growth and discipleship.

RAMON OWENS (1976) has transitioned to minister of senior adults and pastoral care at Great Bridge Baptist Church where he has served since 1993.

DENISE WATTS-WILSON (1978, 1982) has served as minister of music at Clayvillage Baptist Church in Shelbyville, Ky. since June 2007. Watts-Wilson joined the John Maxwell Team

of Coaches and Speakers as a founding member, March 2011. This enabled her to launch Purposeful JOY! Ministry, providing ministry development consultancy for congregations and ministries, and life coaching from a Christian worldview for individuals.

ROGER DANIELS (1985, 1997) serves as statewide director of New Life Counseling, a ministry of the Arizona Baptist Children’s Services. He holds an endorsement as a chap-

lain and pastoral counselor from the North American Mission Board and certification as a pastoral counselor by the American Association of Pastoral Counselors. He and his wife Alice make their home in Tucson, Ariz.

DANIEL NEHRBASS (2000) is the new director of Nightlight Christian Adoptions in Anaheim, Calif. After earning his M.Div. from Southern, he earned a Ph.D. from Fuller Seminary and taught at Biola University and

Featured update



Nolan P. Howington, 1917-2012

Former Southern Seminary professor Nolan Patrick Howington, 95, died, Oct. 11 2012 in Louisville, Ky. Howington served on faculty at the seminary as professor of ethics from 1957 until his resignation in 1967.

A Georgia native, Howington graduated with top honors at Wake Forest University and earned his doctorate at Southern in 1948. Before accepting his faculty position, Howington served as a military chaplain in the U.S. Army, a professor at Carson-Newman College and pastor of First Baptist Church of Little Rock, Ark.

During his tenure at Southern as an ethics professor, Howington also filled several interim pastorates in Louisville and held revival services across the country. He is most known in the seminary’s history for delivering the introductory remarks for Martin Luther King Jr. at a chapel service in 1961 and marching alongside the civil rights leader in Frankfort, Ky.

In 1967, Howington sensed a call to return to the pastorate and resigned from his position at Southern. He and his wife, Marietta, moved to Knoxville, Tenn., to pastor South Knoxville Baptist Church and serve as an editor on the Baptist Sunday School Board.

Howington authored three books after his time at Southern: *Growing Disciples through Preaching* (1976), *A Royal Priesthood* (1986) and *The Vigil of Prayer* (1987).

Howington married Marietta in 1942 and raised three sons. The couple remained devoted to each other in marriage for 70 years before Marietta’s death in May of this year.

Howington is survived by his three sons and three grandchildren.

Fuller. His pro-life passion, personal experience with adoption and work in Christian ministry led to this new opportunity. Nightlight is the pioneer in embryo adoptions, helps women in crisis pregnancies and connects families with orphans from a dozen countries.

JON SETTLEMOIR (2002) serves as a Navy chaplain for Carrier Air Wing One aboard USS Enterprise on its final deployment.

CHRISTA BLAIR (2004) serves as worship leader at Morningside Baptist Church, Louisville, Ky.

SCOTT DAVIS (2006) has been called as the pastor of Northside Baptist Church in Rock Hill, S.C. Davis formerly served as director of admissions at Southern Seminary, and his wife Marcie teaches math at Boyce College.

MATTHEW GILPIN (2006) served with the IMB for five years as lay leadership trainer and logistical coordinator before recently accepting a position to serve as pastor to students at Millen Baptist Church in Millen, Ga.

DAVID GRIESEMER (2008) pastors a church in Maryland, while also serving on the Baptist Convention of Maryland and Delaware General Mission Board.

JASON CASHELL (2010) pastors a church in Youngstown, Ohio, where he recently celebrated two years of service. Cashell plans to begin another degree soon at Southern and looks forward to a life-long relationship with Southern. He and his wife are also alumni of Boyce College.

JOHN DUNCAN (2011) is the senior pastor at Pleasant Ridge Baptist Church, Charlestown, Ind.

SUBHRO SIRCAR (2012) teaches New Testament at Serampore College in India.

Featured updates

Thomas G. Smothers, 1934-2012

Retired Southern Seminary professor Thomas G. Smothers, 78, died Nov. 8, 2012, at Jewish Hospital, Louisville, Ky.

Smothers received a doctorate from Old Testament at Southern Seminary before embarking on an academic journey that included teaching positions at Alderson Broaddus College, Palm Beach Atlantic College, Union University and Midwestern Baptist Theological Seminary.

In 1984, Smothers returned to his alma mater to teach Old Testament, a post he held until his retirement in 1999.

Smothers published a work in the Word Biblical Commentary series, *Jeremiah 26-52*, which he co-authored with Gerald L. Keown and Pamela J. Scalise.

He leaves behind his wife, Bettye, and daughter, Cindy Broyles. He also had a granddaughter and two grandchildren.

Marvin E. Tate, 1925-2012

Marvin Embry Tate Jr., an alumnus and longtime professor of The Southern Baptist Theological Seminary, died Nov. 16, 2012, at age 87. He was a professor of Old Testament interpretation from 1960 until 1995, and then a senior professor until 2003.

Born May 2, 1925 in Hope, Ark., Tate grew up in Washington, Ark., where he attended Washington Elementary and High School. In 1944, he enrolled at Ouachita Baptist University and graduated with a bachelor's degree in 1947. Tate then attended Southern Seminary, earning a divinity degree in 1952 and a doctorate in 1958. An Old Testament scholar, Tate's doctoral dissertation is *A Study of the Wise Men of Israel in Relation to the Prophets*.

While finishing his education, Tate served as the pastor of Goshen Baptist Church in Glen Dean, Ky., where he met and married Julia Moorman. Tate and his new wife then spent three years pastoring a church in Tulsa, Okla., while he finished his dissertation. After Tate graduated, the couple moved to Texas, where he taught at Wayland Baptist College. He joined Southern Seminary's faculty in 1960.

In 1965, Tate, who became known by students for his quick wit, signed the seminary's most important founding document, the *Abstract of Principles*, the signing of which is historically significant in the life of Southern Seminary. In 1992, Tate took an endowed position as the John R. Sampey Professor of Old Testament — a chair he held until his retirement from full-time teaching in 1995.

Tate authored numerous books and articles, including two works in the Word Biblical Commentary series: *Psalms 51-100* and *Job*. He and Southern colleague, Clyde T. Francisco, published a translation of Exodus, and he helped with Hebrew translation for the New International Version of the Bible. Tate was also editor of *Review and Expositor*.

Tate leaves behind his wife of 55 years and his five children, Sarah McCommon, Martha Kent, Betsey Tate, Andrew Tate and Virginia Phelps, and five grandchildren.





NOZIZWE MASONDO

Boyce College, (anticipated, '13); B.A., Biblical Counseling

"Every time the doors were open," Nozizwe Masondo was in church. The former Miss Teen Florida (2006) rode a church bus to Community Baptist Church in Stuart, Fla., where she experienced how a vibrant, Christ-centered community can heal wounds and grow affection God and his people.

"People were there to love me, to lead me to grow closer to God and to trust him through my circumstances and to know that he is my shield and strength," she said. "And I want to instill that in other women."

Masondo's heart is for abused and "battered" women, a calling that compelled her to seek an education grounded in the Bible. After a couple years studying at other schools, she enrolled at Boyce College.

At Boyce, Masondo is pursuing a bachelor's degree in biblical counseling, and she enjoys singing with two different music teams. She also makes it a priority to invest in the lives of younger students.

"I want to give the hope to others that so many people invested in me all my life," said Masondo.

Eventually, she wants to work both in a counseling center (e.g., a crisis pregnancy center) and in a local church.

"Ultimately, I want to be able to work inside and outside the church," she said. "Whatever the combination, I plan to do full-time ministry."



JONATHAN AKIN

Boyce College ('04), B.A. Biblical and Theological Studies

I am the senior pastor at Fairview Church in Lebanon, Tenn., just outside of Nashville. I have served this wonderful congregation for almost two years now.

The top-notch faculty at Boyce College had high expectations and prepared me for masters and doctoral degrees. They also trained me for ministry by teaching me how to understand and preach the Bible in a Christ-centered way.

I was taught how to share the gospel with skeptics, and faculty gave me a passion for missions.

I remember the deans at Boyce challenging students to serve actively in a local church. One dean once walked through the dorms on a Sunday morning to rebuke those who were not. Serving at Highview Baptist Church while I was at Boyce gave me the opportunity to utilize what I was learning in the classroom with actual people.

The local church is the body that God has ordained to transform the world for his glory. That is what motivates me to serve the local church in whatever capacity the church asks me to serve. **Having the opportunity to shepherd and disciple brothers and sisters in Christ and deploy them to fulfill the Great Commission is a great joy!**



ZACH THURMAN

Boyce College ('08); B.S. Youth Ministry

How did Boyce College prepare you for youth ministry?

Boyce gave me a biblical theology that drives a grounded philosophy of ministry and allows a practical methodology. Boyce College prepared me to produce disciples and to adhere to God's Word as the only source of truth.

What professor most profoundly influenced you?

Gary Almond. He showed me what it looks like to make disciples. He modeled everything he taught, which has given me a framework to do the same. He is transparent and authentic, two things I strive to be also.

What is your favorite part of youth ministry?

Discipleship — pouring into guys that will be faithful to pour into others. I have been at Buck Run Baptist Church for eight years and it's fun to watch young people begin to make disciples themselves. Watching students grow in their own faith and then pass that along to others, all for the glory of God: that's the greatest part of being a youth pastor.

If you weren't in ministry, what would you like to do?

It would be a toss up between a Yoga instructor and a blogger who sits in his mom's basement in his pajamas all day. Actually, I graduated with a tool and die degree one month before the Lord called me into the ministry and I would like to use it.

Kazakh in Kentucky: A student's journey from orphanage to Boyce

While many Boyce College students stress over the hardships of student life during an exam week, 27-year old Timur Nesbitt discusses life in Kazakhstan as an orphan forced to practice Islam.

Nesbitt spent the first 16 years of his life in government-run orphanages, the majority of those years in one for delinquents and criminals.

He first encountered a Christian when he was 11 years old. Another orphan, transferred to his orphanage for insisting to preach the gospel, faced persecution from Nesbitt and his friends for betraying their Kazakh heritage and preaching the offensive message of Christianity.

When Nesbitt heard from his fellow orphan about the death and resurrection of Jesus, that it accomplished salvation from sin, he rejected it as foolish. But the persistent preaching of missionaries visiting his orphanage opened his heart to Christ.

"It changed my life radically," Nesbitt said. "I had a hunger for God's Word, but I couldn't read the Bible publicly."

Once he received a Russian translation of the Bible, Nesbitt would sneak into the bathroom in the middle of the night to read privately.

"I believe the bathroom is the best place to read the Bible," Nesbitt said, laughing. His knowledge of Scripture through this act of devotion is evident in the way he rattles off and intertwines biblical truth in conversation. "It's not just information, it's transformation."

After Nesbitt reconciled with the orphan who first shared the gospel with him, they began witnessing to their fellow orphans.

When Nesbitt was 16, an American family working in Kazakhstan adopted him. He embraced his new family, unlike many of his friends who rebelled against their adoptive parents, and moved with them to Iowa.

After earning an associate degree in marketing, Nesbitt began setting lofty goals for accomplishing the



American Dream until a friend recommended John Piper's *Don't Waste Your Life*.

"That book punched me in the face," Nesbitt said. "I want to be used by God in a mighty way, and I feel that God is leading me to go back to my country."

Nesbitt compares his experience to that of the prophet Isaiah, accepting God's call to proclaim the gospel to his people.

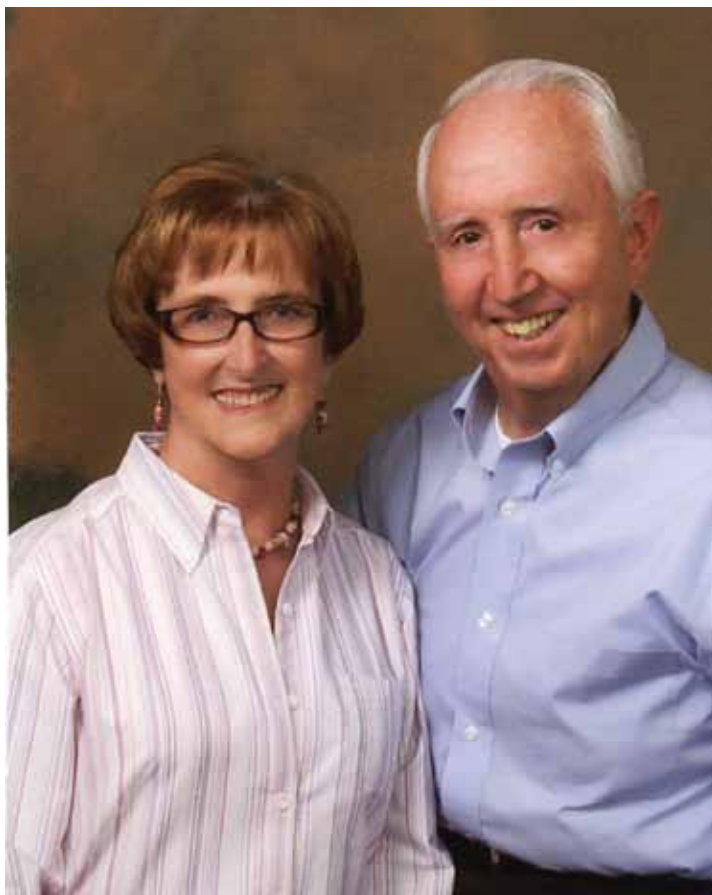
Before making the return to his home country, Nesbitt learned about Boyce College and decided to pursue theological education for preparation as a church planter.

Despite heavy course work, Nesbitt is eager to proclaim his appreciation for Boyce faculty and his coursework.

"This is one of the best schools I've ever been to."—CRAIG SANDERS

B.K. and Mac Bineham

Hearts for the Great Commission



B.K. and Mac Bineham spent 24 years in Washington, D.C., before receiving a phone call from a missionary friend in the Philippines. The voice on the line asked the Binehams to operate Haven of Hope, a missionary home outside Dallas, Texas.

During their four-year stay at Haven of Hope, the Binehams hosted more than 200 missionaries from around the world. The friendships formed in those years even enabled the Binehams to spend all of 2010 teaching at a Christian school in Bolivia. In 2013, they will spend several months working at a school in Cambodia with the first mis-

sionary they met at the Haven of Hope.

Mac Bineham is eager to discuss his heart for international missions, a kindred passion with Southern Seminary.

“Mac and B. K. have long been part of the support team here at Southern Seminary and frequently bring pastors and international leaders with them when they come to campus,” said Dale Anderson, director of development at Southern Seminary. “Their lives radiate a love for missions and gospel ministry, particularly among orphans. It is a joy for us to see them investing in the lives of the next generation of pastors and missionaries who may one

day continue their vision of sharing God’s love with ‘the little children of the world.’”

The Binehams first came into contact with Southern Seminary when their daughter, Marcie, moved to Louisville, Ky., with her husband Scott Davis in 1996. Marcie Davis continues to teach math at Boyce College, and Scott previously served as director of admissions before accepting a pastorate (see page 43).

R. Albert Mohler Jr., president of Southern Seminary, requested to meet with Mac Bineham in 2003 while the Binehams visited their daughter and son-in-law. Mohler asked the Binehams to serve on the Foundation Board and assist as a liaison with Southern Baptists in Texas, where the Binehams still live.

At a time when many were still skeptical about Southern Seminary’s conservative stance, Mac Bineham set out to clear up any misunderstandings. When a friend of the Binehams’ and alumnus of another seminary visited Southern shortly thereafter, he observed surprisingly that conservatism had in fact returned to Southern.

While Mac Bineham enjoys bringing pastors and missionaries from around the world to see Southern’s campus and spend time with Mohler, he treasures his relationships with faculty, staff and students.

“It’s always the relationships that count the most when you get older,” he said.

As he approaches a decade of service on the foundation board, Mac Bineham is keenly aware of what aspect of the seminary he is most proud.

“We have a heart for missions, and we see that in the young people at a school known foremost for developing pastors,” he said. “That’s got to excite everyone.” —CRAIG SANDERS

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SBTS named a new vice president for institutional advancement and senior director of the Southern Seminary Foundation.



Craig Parker new VP for institutional advancement

For those who know and work with him, Craig Parker's new appointment makes perfect sense. In mid-October 2012, he became vice president for institutional advancement at The Southern Baptist Theological Seminary and executive director of the Southern Seminary Foundation.

"Craig Parker is a man of remarkable gifts, long standing Southern Baptist experience, valuable experience in the local church and a demonstrated expertise in building a ministry," said R. Albert Mohler Jr., president of the seminary. "To know him and his wife, Selwyn, is to know a dedicated Christian couple whose commitment to Christ, to the church and to Southern Seminary is tangible and powerful."

Southern's Office of Institutional Advancement and the Southern Seminary Foundation lead fundraising efforts for the seminary, from major building projects to raising money for the school's annual fund, which defrays tuition costs for master's degree students.

Parker grew to know and love

Southern Baptists through his service in church administrative roles in Tennessee, including 15 years as the administrator at Bellevue Baptist Church in Cordova — the church once pastored by Adrian Rogers and a significant church in the history of the Southern Baptist Convention.

Parker, also a former trustee for Guidestone Financial Resources, claims that Rogers influenced his life like no one else. He thinks that work-

Both Murray, Ky., natives and life-long Kentucky Wildcats fans, Parker and his wife of 35 years, Selwyn — with whom he has two adult children, Leah and Matt — are thrilled to be back in the bluegrass state. But Parker thinks the best part of this new position is supporting the students of the seminary, helping equip them for faithful and fruitful ministries.

"I want to help build churches where my grandkids can be taught truth, and receive a foundation for their lives, and no one is better able to prepare future church leaders than Southern Seminary," he said.

According to Parker, the passion for the church and zeal for evangelism

"Craig Parker is a man of remarkable gifts, long standing Southern Baptist experience, valuable experience in the local church, and a demonstrated expertise in building a ministry." — R. Albert Mohler Jr.

ing for Rogers makes his new role all the more significant.

"I got to serve the greatest Southern Baptist leader of the 20th century. And now I get to serve the greatest Southern Baptist leader of the 21st century," he said, referring to Mohler.

that characterize the seminary students are what drive him to ensure that their ministry training is as attainable as possible.

"We need to get the student out on the field as fast as we can, as well equipped as we can."

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