

# Towers

A News Publication of The Southern Baptist Theological Seminary



26  
April  
2010

**DON'T WASTE YOUR**



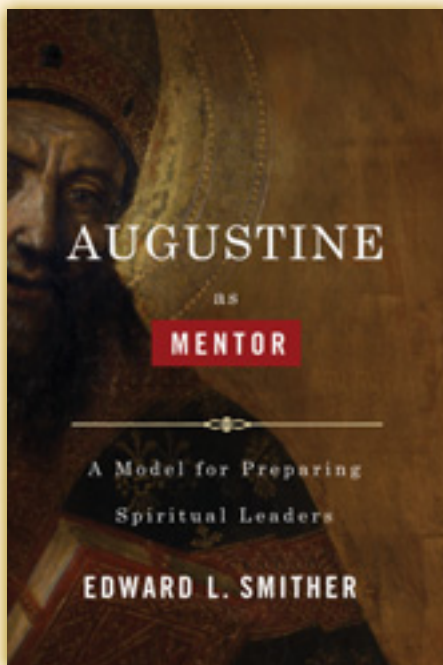
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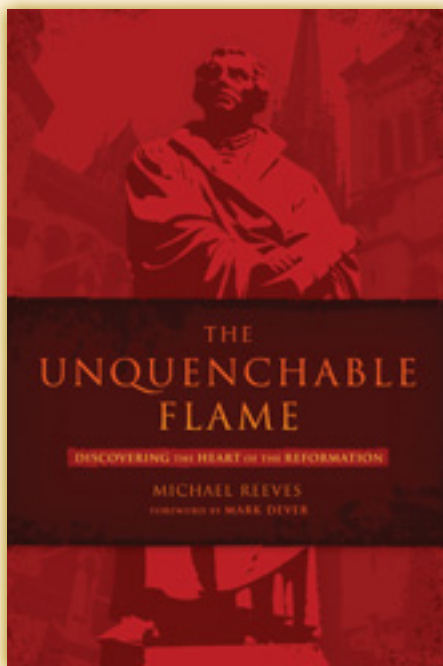
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# Don't waste your summer

## Southern Seminary expands summer course offerings

By EMILY GRIFFIN

Students of The Southern Baptist Theological Seminary will have twice as many classes from which to choose this summer and the seminary has expanded its summer schedule by five weeks.

More than 30 one-week course options are available, many of which are being offered for the first time as a summer course. Southern expanded the summer schedule in an effort to best meet the changing schedule demands of students both on campus and off. The summer class period will begin May 18 and extend until Aug. 11, beginning two weeks earlier than a year ago and extending an extra three weeks than last year.

Southern Seminary professors offered insights into several of the summer course offerings.

### Study abroad, no passport required



Michael A.G. Haykin

Michael A.G. Haykin, professor of church history and biblical spirituality at Southern, will be leading seminary students "overseas" in introduction to church history I, Aug. 6-11. Haykin will be introducing students to ancient cities and governments as well as Christianity-shaping figures like Irenaeus, Perpetua, Macrina and Augustine.

"I have always thought of a course in church history as an inexpensive way of touring a foreign country," Haykin said. "The past is a foreign country, even the Christian past to some degree. So if you can't do that trip to Europe you would love to take this summer, why not spend a week touring the history of the Ancient Church?"

"It was a deeply formative period of church history, when the church realized what discipleship meant as men and women literally gave their lives for the Lord Jesus, when heresy forced the church to hammer out the doctrine of the Trinity on the basis of God's Word, and when the New Testament portion of that Word was recognized as canon alongside the Old."

### The Bible: book by book

Taking pastors-in-training deeper in the knowledge of the Lord Jesus Christ is top priority for Southern professors T.J. Betts and William Cook, who will be leading the summer studies of the Old and New Testaments,



T.J. Betts

respectively.

Betts, associate professor of Old Testament interpretation at Southern, will be teaching introduction to Old Testament I, June 7-11, and introduction to Old Testament II, June 14-18.

"I can think of no better way of spending the summer than studying these important sections of God's Word," Betts said. "Our study will help us grow in our knowledge of the Lord Jesus Christ."

Cook, professor of New Testament interpretation at Southern, will be teaching introduction to New Testament I, June 21-25. Cook said there is no more glorious privilege than to study the words and deeds of Christ.

"This class gives us the amazing opportunity to dig into the Gospels and unpack the life of Christ," Cook said. "I love this class more than any other class I teach because of the intensive focus on Jesus. I find that it continually draws me back to the One who died in my place and is now seated at the Father's right hand making intercession for me. Join me in the most wonderful study mankind will ever know — the life of Jesus Christ."

### Biblical doctrine



Bruce Ware

Opportunities abound for those wanting to delve into a deep study of systematic theology this summer. Bruce Ware, professor of Christian theology at Southern, says teaching systematics is a privilege that comes with great responsibility because of the foundational nature of the subject. Ware, will be teaching systematic theology I, June 7-11.

"Systematic theology I contains some of the most important subject matter covered in all of the seminary curriculum and for all of life — the doctrine of the inspiration, inerrancy and authority of the Bible, and the doctrine of the divine attributes and of the Trinity," Ware said. "The Bible and God, you just don't get more foundational than that."

Systematic theology III will be taught by Gregg Allison, June 21-25. Allison, professor of Christian theology at Southern, said his two favorite aspects of this course are the treatments of the Holy Spirit and the church.

"As for the first, a significant period of time elapsed between when I became a Christian, as a senior in high school, and my understand-

ing of the important ministries of the Holy Spirit. Thus, this section of the course has deep personal meaning for me and is reflected in the stories I tell," Allison said.

"As for the second topic, I am finishing up the writing of a fairly sizeable book on the doctrine of the church (part of the Foundations of Evangelical Theology series with Crossway). Students will have the opportunity to read the final go around of the draft of the manuscript that I will be submitting to the publisher at the end of this summer, so they can be guinea pigs in terms of trying out my ideas about the church before they are finalized in written form."

Stephen Wellum, professor of Christian theology at Southern, will be teaching issues in biblical and systematic theology, July 6-9. Wellum describes the course as an investigation of the foundational role of biblical theology for the doing of systematic theology.

"It will not only discuss various views of biblical and systematic theology and issues related to those disciplines, such as the nature of typology, but it will seek to wrestle with the views of dispensationalism and covenant theology and argue that biblical theology can help us arbitrate these two viewpoints," Wellum said. "We will then look at some test cases in theology which can be resolved if we pay careful attention to biblical theology such as differences within evangelicalism over the nature of the church, baptism, Sabbath and the land."

### Evangelism and the local church



William Henard

William Henard, assistant professor of evangelism and church growth at Southern, will draw on his pastoral experience as he leads students in the course building an evangelistic church. Henard, senior pastor of Porter Memorial

Baptist Church in Lexington, Ky., has first-hand knowledge that the key elements of healthy church growth revolve around balancing integrity with passion. His experience will be reinforced with readings from Nelson Searcy's "Ignite" and Thom Rainer's "Essential Church." The texts will enable students to discern practical approaches for growing the church through evangelism and also for maintaining integrity in their methods.

"We all want our churches to grow, but we must recognize the distinct difference between growing a church and drawing a crowd. If a church's growth does not reflect biblical church growth, then it does not bring glory to Christ," Henard said.

See **Don't waste your summer**, page 9.



# TOWERS

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## ISSUE INSIGHT

# Render unto Caesar? On paying taxes after Obamacare

A significant number of Christians are now wondering about the moral implications of the President Barack Obama health care overhaul. While any number of moral questions will demand attention, the question of abortion stands at the center of concern. And with the question of abortion comes the question of taxes.

Without the legislative remedy of the Hyde Amendment or similar protections, it is almost certain that the new health care legislation will lead to tax-supported abortions. At the very least, the legislation will lead to either direct or indirect taxpayer supported subsidies for some abortions. At the extreme, it could mean outright coverage of abortion services.

So, should Christians defy the government and refuse to pay taxes if some involvement in abortion is almost certain? The answer to that question reaches far beyond the issue of abortion — and far beyond the question of taxation. The answer to that question must be “no.”

## Romans 13: submit to government authorities

The relationship of the Christian to the secular government is fraught with moral questions. Nevertheless, even though the New Testament does not offer a complete primer for Christian citizens on all matters of politics and policy, it does contain clear affirmations to which all faithful believers are obligated.

The New Testament clearly takes a positive view of government as a divinely-ordained institution. “Every person is to be in subjection to the governing authorities,” Paul wrote the church at Rome. He added: “For there is no authority except from God, and those which exist are established by God” (Rom 13:1).

This command was originally issued to the young church that was fighting for the faith in the capital city of the Roman Empire. The New Testament clearly affirms that the presence of a functioning government is one of God’s gifts to his human creatures, leading to peacefulness, rightful order and human flourishing. The absence of a functioning civil government is a

disaster and a curse to humanity. Paul here affirms that Christians are to be found subject to the government — even to the government of Rome.



R. Albert Mohler Jr., President, Southern Seminary

The background to this is the sovereignty of God over all things. God retains his absolute sovereignty, but he delegates some degree of rightful sovereignty to human rulers, governments and institutions who are, in return, accountable to Him and judged by Him. God has ordained government and invested it with rightful authority. One who defies the authority of the government thus runs the risk of defying God’s own authority.

Thus, Paul warns: “Therefore, whoever resists authority has opposed the ordinance of God; and those who have opposed will receive condemnation upon themselves” (Rom 13:2).

Clearly, this command has limits. Daniel and the faithful Jewish youths were honored for refusing to bend the knee to a king who set himself up as God. They refused a command that involved the performance of an idolatrous act. They did not launch a tax revolt.

To the Romans, Paul was clear — they should pay their taxes. “Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor” (Rom 13:7). In the previous verse, Paul had reminded the Roman Christians that they pay their taxes out of the fear of God’s judgment and the operation of the Christian conscience.

As J. C. Doggett rightly explains, “Paul gives no support to Christian citizens who might be minded to hold back part of their tax liability because they disapprove of the way in which the government might spend the money or because they doubt

its fairness. In happier times than Paul’s, Christians nowadays are free to pursue their objections by political means.”<sup>1</sup>

A similar message comes from Peter, who wrote: “Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right” (1 Pet 2:13-14). By such faithful acts, Christians “may silence the ignorance of foolish men” and be found as good citizens.

Without doubt, the payment of taxes to Rome would involve the subsidy of acts and policies the early Christians would have known to be morally repugnant and wrong. Nevertheless, the believers were commanded to pay their taxes as an act of their own accountability and faithfulness to God. They would give an answer for their rightful obedience to the lawful authority of the government to tax. The rulers will eventually answer to God for their use of those funds.

Jesus Christ also commanded the payment of taxes, setting forth the principle that has become the most familiar expression of the Christian obligation to government. “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Mark 12:17).

Jesus spoke these words even as He had been challenged by a strange coalition of Pharisees and Herodians, who were attempting to lure Jesus into a trap. The payment of taxes was contorted into a question of lawful authority and the rightful determination of that authority. Jesus answered their question in a way that left his opponents speechless and amazed. “Give Caesar what belongs to him,” is the effect of Jesus’ words. Caesar does not own their souls — which bear the image of God — and he has no ultimate claim upon them. But, a quick look at the coin reveals that it is Caesar who has his image on the coin. That is a small thing, Jesus implies. Give Caesar back his coin.

With the power to govern comes the power to tax, and government

is a divinely-ordained institution. Christians are commanded to pay taxes, and were commanded by Christ and the apostles to pay taxes even to a pagan government involved in immoral and ungodly policies — including the oppression of the Jews and the nation of Israel. Thus, the question of paying taxes after Obamacare is put in its proper perspective.

We cannot and must not bend the knee to Caesar, accepting the government as our ultimate sovereign. We cannot submit to accept idolatry and idolatrous practices. But paying taxes is a matter of our Christian obligation.

Abortion is a moral catastrophe. The murder of the unborn is one of the greatest sins any society can tolerate, much less subsidize by taxation. The impact of the new “Obamacare” health care legislation is not yet fully clear, but the legislation lacks any adequate protection for the unborn. Immorality is added to immorality when the power of the government to tax and confiscate the funds of citizens is involved in such a catastrophe.

For this reason, Christian citizens should be involved at every level in the political process, seeking to use legitimate means to establish full protection for the unborn and for all other vulnerable persons.

But to refuse to pay taxes is to deny the legitimacy of the government itself, and to declare it beyond political remedy. Even to Christians suffering under the repressive, murderous and dictatorial yoke of Rome, Jesus instructed the payment of taxes. Caesar, Christ knew, will one day face the judgment of Almighty God. Rome would one day be brought under his own feet and made subject to him.

We do not “render unto Caesar” because of our confidence in Caesar. We render unto Caesar what is Caesar’s, because we are committed with our lives and confidence and consciences to render unto God that which is God’s.

## END NOTES:

<sup>1</sup>J. C. Doggett, “Taxation,” in *New Dictionary of Christian Ethics and Pastoral Theology* (InterVarsity Press, 1995), pp. 830-832.

## MOORE TO THE POINT

# Pray for Russia's orphans

I nervously switched off the television early Sunday morning, April 11, as I heard my children bounding toward the door. I didn't want them to hear the news. I didn't want to hear it myself. Every time I see what is going on in Russia, with the government calling for an immediate halt on American adoptions, I think about the orphanage where I first met my two oldest sons.

And I want to cry.

The news reports are appalling, to be sure. A grandmother in Tennessee reportedly placed a child adopted from a Russian orphanage on a plane bound for the former Soviet Union, sending him back because the family allegedly said they couldn't deal with his disturbed emotional state and alleged potential for violence. The Russian government and the Russian people are outraged, and want to see to it this will never happen again.

There are several things Christians ought to keep in mind and, more importantly, in prayer here.

First of all, we should pray for this child, and for his family. We, of course, don't know much about this situation beyond what we see in the news, but that's enough to know this is a catastrophe. It is horrific any time a child is orphaned. It is even more horrific when a child is twice-orphaned.

There is no defense, and no excuse, for the

actions this family took. If there were emotional or behavioral problems, there are legitimate mechanisms in place to work through those things with the assistance of counselors



Russell D. Moore,  
Senior V.P. for Academic  
Administration and Dean  
of the School of Theology at  
Southern Seminary

or social workers, even through the agency by which the family was formed in the first place.

We should also pray, and pray fervently, that God would change the hearts of the Russian government officials, that they would not allow this tragedy to further harm the already endangered orphans of Russia.

Sadly, this American family's actions may well have catastrophic implications. This case, along with one or two others, has given impetus to a nativist Russian nationalism already uncomfortable with international adoption.

At one level, I can understand this. Imagine if the United States collapsed into a hodgepodge of independent and impoverished states and American children were being adopted by citizens of a Cold War triumphant USSR.

Add to that, a high profile case of this kind of neglect, and this impulse can be whipped into a frenzy.

The stakes are high. Families who were poised to be formed through adoption are now suddenly on hold, in a "diplomatic limbo" of waiting. "An estimated 3,500 Russian children are in some stage of the adoption process with 3,000 American families," reports the New York Times, citing the Joint Council on International Children's Services.

The very fact that this horrible situation is getting such coverage all over the world right now is precisely because it is such an anomaly. There have been more than 50,000 U.S. adoptions from Russia since 1991, with adopting parents carefully screened and the Russian government receiving reports back from the post-adoption home studies. The stories of abuse are rare, much rarer than domestic abuse rates in virtually any country.

It would be quite different if there were a vibrant adoption culture in the former USSR. This is not the case. Adoption is extremely rare in Russian culture. The very few families who adopt, and children who are adopted, are often stigmatized.

The Russian orphanage where my wife and I found our sons, then Maxim and Sergei, was the most heartbreaking place I have ever been. Its sights and smells and sounds come back to

me every day. But, even more so, before my mind's eye every day are the faces of the children we couldn't adopt. The little girl who peered around the door frame every day as we visited our then-future sons in their room. What happened to her? What will happen to those like her, and like my sons, who are waiting now for homes and families, someone to love them and feed them and hug them?

Until now, my hope has been that Christians from America, Canada, Germany, France or somewhere may have adopted them, to raise them in the nurture and admonition of the Lord. If the anti-adoption Russians get their way, I fear that these children will be sentenced to institutions, never to find families.

There are other Maxims and Sergeis, sitting day and night in cribs somewhere in Russia. Let's pray that the Russian people make the right decisions for them. And let's pray for the providence of the One who promises to be a Father to the fatherless. This situation isn't just a human interest tragedy. And it's not just a foreign policy issue.

Russia's orphans aren't foreigners to those of us who've been adopted into the family of Christ. They're Jesus' little brothers and sisters (Matt 25:40). He won't forget them.

And neither can we.

## ISSUE INSIGHT

# Great Commission, Commandments and compassion resurgence

I am very thankful for the refocused attention and renewed efforts of Southern Baptists toward faithfulness in the Great Commission. Certainly, this resurgence is necessary and pleasing to God. I pray that the Great Commission Resurgence will become increasingly evident in our actions, and that we will speak more to others about Christ than we talk about the need to do so.

I also pray, however, that we remember Christ's admonitions regarding all that is essential in the process. Jesus commanded us in the Great Commission to go and make disciples all over the world. He told us to do so partially by baptizing (a teaching ordinance of the church which requires church planting in the places we go). Ultimately, His direct command to us was to teach them everything that He has commanded. That's a lot and will require a vast investment of resources — time, money and people. If we are really going to get serious

about a Great Commission resurgence, we're going to also have to get serious about investing time, money and people.

Remember that Jesus also gave us the Great Commandments: to love God with all our



David Sills, A.P. and Faye  
Stone Professor of Christian  
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Seminary

heart, soul, mind and strength, and to love our neighbor as ourselves. When we love God and those around us to this degree, we cannot help but share the Gospel. The resurgence will be a natural outgrowth of our love. I think He knew that.

Jesus also said, "As the Father has sent me, so I am sending you." Jesus should be our ministry model, and He modeled for us both the Great Commandments and the Great Compassion that He loves to see in His disciples.

Mark 6:34 says, "When He went ashore He saw a great crowd, and He had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things" (emphasis mine). The initial need of these straggling sheep that drew forth Jesus's compassion was that they had no shepherd to lead them and so He Himself began to teach them many things. It is encouraging to me that when I see this need as I travel around the world, it draws forth my compassion for them, too, and it burdens me to teach them — many things — in fact, all that He has commanded us. Jesus had compassion because they had no one to teach and pastor them, so He Himself taught them.

Would you meditate on that for a little while today? Ask God to break your heart and burden you with Jesus' compassion. And then ask Him, "What is it that is not being done that ought to be done and that I could do, and if it were done, it would result in greater glory to God and advance of His kingdom?" And then ask for boldness to do it?

As we refocus our attention on the Great Commission, I pray that more and more of us will refocus our attention also on the Great Commandments and on having great compassion. If we will do so, there is no way that we will fail to be faithful to the Great Commission. It's the only hope any of us has.

*Sills also recounted his time in Ecuador on a recent, short-term mission trip, where he fleshed out the idea of having great compassion. To read the article in its entirety, visit [davidills.blogspot.com](http://davidills.blogspot.com) and search for Great Commission.*

# Mohler, Duncan, Dever, Mahaney exhort next generation of

*If you, an experienced pastor, had 10 minutes to exhort 200 of the next generation of ministers what would you say to them? That was the charge for R. Albert Mohler Jr., Mark Dever, Ligon Duncan and C.J. Mahaney at a Together for the Gospel Late Night event, April 14.*

## **Mohler: develop deep friendships centered on the Gospel**

By JEFF ROBINSON

Ministers need intimate friends with whom they can be together for the Gospel, R. Albert Mohler Jr. told attendees of T4G Late Night.

Mohler and fellow T4G hosts Mark Dever, Ligon Duncan and C.J. Mahaney have built the conference around the premise of their personal friendship and brotherhood in the Gospel, and Mohler hopes it will be exemplary.



R. Albert Mohler Jr. Photo by Devin Maddox

Mohler and Dever are both Southern Baptists, Mahaney is a Reformed charismatic and Duncan is a Presbyterian, yet, as Mohler points out, they are deeply invested in each other's lives and ministries because of their kinship in the Gospel.

Mohler said all pastors must develop such intimate relationships with like-minded men as a means of perseverance in the faith and the ministry.

"You are not going to do this so faithfully alone," Mohler said. "I would not be where I am, but for these friends. And these friends have invested so deeply in my life and we know

each other's ministries inside and out. We are committed to giving ourselves to each other's ministries.

"You want to make certain that an early stage in your ministry, no later than right now, you get some friends in the Gospel with whom you are going to spend the rest of your life in ministry and become together unashamed of the Gospel, together absolutely committed to the Gospel and committed to each other because we desperately need that."

One of the most crucial aspects of such Gospel friendships is the accountability they provide, Mohler said. Friends who love you and love the Gospel, he said, will make sure every aspect of your life conforms to the biblical standard, which is an important part of keeping a minister from falling into sin or discouragement.

"You want the kind of friends who are going to care whether you are faithful or not," he said. "They are going to care whether you are faithful in your time in the Word or not. They are going to care about whether you are faithful in your marriage or not. They are going to care whether you are faithful as a father or not. They are going to care whether you are reading and growing."

The Gospel unifies and builds strong fiber into relationships like nothing else can, Mohler said. Evangelicals often stand together against things like abortion and same-sex marriage, rightly so, but nothing brings Christians together like the Gospel of Christ. It should serve as the tie that binds friends who may differ on other, less central, doctrinal issues such as church polity or the ordinances, Mohler said.

"Sometimes we are drawn together because we are against something, but nothing draws us together like it does when we are for something and that is the Gospel," Mohler said, "and not just any gospel, not just some gospel, but the Gospel. And I hope, with all my heart that you have friends such as I have who will share passions such as those that have drawn us together."

Ministers should build relationships with and mentor teens and college-aged men in the Gospel, Mohler said.

"There are some 19, 20 and 21 year-olds who are in that college age, where giant decisions are being made where just a little bit of mentoring would be powerful — like dynamite — in their lives. There are some folks around you right now who need to be with you at Together for the Gospel. Let's seek to be unashamed of the Gospel."

## **Duncan: center your ministry on the Word, prayer and love for people**

By GARRETT E. WISHALL

Ligon Duncan, senior pastor of First Presbyterian Church in Jackson, Miss., emphasized six things, all of which arise from the pastoral epistles, he said: (1) preach the Word, (2) love your people, (3) pray down heaven, (4) promote family religion, (5) equip your elders and (6) live a godly life.

While many pastors think they preach expositionally, in reality they do not, Duncan said. A man must submit his own ideas to Scripture and shape his message according to the message of the text, he said.

"Preach expositionally so that you are explaining and applying the main point of the text from which you are preaching," he said. "Be theological and be applicational, but do not use the text, the Word of God, as an excuse to talk about what you want to talk about.

"J.I. Packer says that for those of us who are conservative, evangelical Protestants, when we are faithfully preaching the Word of God, the Word is delivering God's message through us to His people. It is not that we are delivering the



Ligon Duncan. Photo by Devin Maddox

Word of God to His people, it is that His Word is delivering through us His Word to His people."

Young pastors may be zealous to reform churches, but Duncan said if they do so without love, the churches they lead will not be served and no one will follow them.

"You cannot reform what you do not love," he said. "Your people will receive even your rebuke when they know that you love them. But if they catch a whiff of your distance, detachment or cynicism they will not bear the

wounds of a friend that you must deliver if you are going to be a faithful pastor."

Duncan said pastors must commit themselves to prayer in private, but particularly through public, corporate prayers. He recounted the story of a young woman coming up to him after a church service at First Presbyterian awestruck by the pastoral prayer in the middle of the service.

"A young woman met me at the door of the church at the end of Sunday morning worship services with tears in her eyes and she said, 'Dr. Duncan, what was it that he did (pastor Derek Thomas) in the middle of the service?' I started going back over the order of service and it occurred to me that he prayed a lengthy, biblical pastoral prayer," Duncan said. "I said 'do you mean the prayer?' 'Yes, that thing' she said. 'What was that?' I said 'Are you from a Christian background?' 'O, yes,' she said. 'Have you grown up going to church?' I asked. 'O, yes: my father is a pastor,' she said. She grew up in church. But she had never heard a pastor assail the gates of heaven in prayer for his people."

In a day of unprecedented breakdown of the family in American culture, Duncan highlighted the importance of leading one's people to promote and live out Christianity in their homes.

"Did you know that Calvin and many of the Reformers wanted daily preaching?" Duncan asked. "After 50 or 60 years or so it became apparent that there was not going to be daily preaching regularly attended in Protestant churches, so Matthew Henry and others recognized that they had to make every home a local church. If we do not family religion it will contradict what happens every Lord's Day as you preach the Word."

Pastors must also pour themselves into other leaders in the church, so that these people can in turn help equip the congregation, Duncan said.

"Whoever the shepherds are in your local congregation, you must pour your lives into them," he said. "You must have a group of godly, qualified male elders, or shepherds, nurturing and admonishing that congregation, discipling alongside of the public ministry of the Word on the Lord's Day."

Finally, pastors must live a godly life themselves if they expect to lead their congregation to do the same, Duncan said.

"Robert Murray McCheyne said, 'my people's greatest need is my own holiness,'" he said. "We will contradict what we say from the pulpit if our lives do not bear it out. The Gospel cannot be preached wordlessly, but it can be contradicted wordlessly. Our lives can contradict what we speak."



# ministers at Together for the Gospel Late Night event.

## Dever: Be provocative

By JEFF ROBINSON

Mark Dever gave ministers who attended T4G Late Night advice that may seem shocking on the surface: live provocatively.

But the kind of provocative living Dever advocated is deeply counter-cultural, the type of which Paul speaks in 1 Corinthians 15:19: “If only for this life we have hope in Christ we are to be pitied more than all men.” Gospel ministers, Dever said, must live as if the Gospel is true, and this will lead to a form of provocativeness that is far different from the cheap, tawdry kind that many in the current young generation prizes.

“The world around you has a very cheapened form of provocativeness,” said Dever, pastor of Capitol Hill Baptist Church in Washington, D.C. “It’s about style. It’s about your website not looking like anybody else’s website. It’s about things that are passing.

“The kind of provocativeness you want is not the kind of cheap provocativeness of style. It’s the kind of provocativeness that is living in a kind of way that doesn’t make any sense if you are trying to make it all add up this side of the grave. I’m concerned that all of us by nature live in such a way that we try to make it okay here, where, if Christianity isn’t really true, it’s okay, because I’m really getting a pretty good deal out of it. You really don’t want to live like that.”

Dever said his three T4G friends — Mohler, Duncan and Mahaney — are living illustrations of such provocative living.

Mahaney, Dever said, regularly “involves himself in other people’s lives in a way that brings him no immediate blessing and has quite a bit of cost and he even puts up with mockery for it.” But Mahaney is clearly living in a way that makes no sense if this world is ultimate, Dever said. From the world’s perspective, this is provocative.

Dever was a student at Southern Seminary when it was thoroughly liberal and knows first hand that Mohler walked into a profoundly difficult situation when he was elected as the institution’s presidency in 1993. Mohler could have used his incredible gifts to become better known or to make more money and avoid the trouble, but Dever pointed out that he used them for the sake of the Kingdom and by God’s grace led Southern Seminary back to biblical fidelity.

“If you look at Al’s life closely, you will see a profound provocativeness where you can see he is living this kind of life,” Dever said.



Mark Dever. Photo by Devin Maddox

“He is living as if his hope must be in Christ. Because if his hope were in this world, that man could do a lot of other things rather than what he is doing and get a lot more plaudits from the world and popularity from the community and political power and money — these things that the world values, Al could have them far more than he has them now.”

Dever said Duncan in recent months spent much time confessing sins and weaknesses to his T4G brothers, a reality which Dever said shows a deep desire to live for another world.

“I want to be clear: his sins were nothing scandalous or disqualifying, but Lig has a sensitive conscience, he loves those around him and he can confess his sin fully and openly and he hasn’t just done it with us,” Dever said, “but he has done it with brothers he lives around. Why does he bother confessing sin to us? Because he’s not living for our opinion. He’s living out of this hope in Christ.”

Dever admonished attendees to live all-out for the Gospel of Christ and not to live as if this present world is all that exists.

“Don’t settle for a cheap provocativeness that your generation out there in the world is in love with and is really a poor substitute for a genuine provocativeness,” he said. “You want to be the kind of person that, the more someone gets to know you, the more you are an absolute mystery to them if Jesus Christ did not rise from the dead. But if Jesus Christ rose from the dead, it makes entire sense.”

## Mahaney: Watch your life and affections; give yourself to reading

By GARRETT E. WISHALL

In his typical, heartfelt, full-fledged man-

ner, C.J. Mahaney exhorted young ministers to watch their life and their affections and to enhance both through reading and personal study at the T4G Late Night event.

“If you are called to pastoral ministry, reading is essential, not optional,” said Mahaney, who served as pastor of Covenant Life Church in Gaithersburg, Md., for 27 years and is now president of Sovereign Grace Ministries. “That is my simple point, my simple exhortation. The hard work of reading and study are essential.”

Mahaney noted that John Piper’s sermon on justification at T4G was a “living illustration of the fruit of reading and study.”

“If you desire to feel like John feels as he quotes a particular verse from Scripture and you realize that he has been captured by this verse, he is deeply affected by this verse, ... what you are observing is the fruit of many hours of reading and study in private,” Mahaney said. “If you want to feel deeply like John feels deeply, then you must think carefully and deeply and you must invest hours in private to experience the kinds of feelings that were communicated this evening.”

Mahaney said one of his biggest fears in pastoral ministry is “getting familiar” with what he does and becoming a professional at it.

“Sophisticated and polished: O, I fear that! I want there to be consistent tears as I dwell, Spurgeon says, where the cries of Calvary can be heard,” he said. “I don’t want to become a professional. I want to be — by God’s grace — as I age, more, not less, amazed by the grace of God. And here is what I have discovered: reading is a primary means of the creation and cultivation of affection for God in my soul.”

Mahaney exhorted young ministers to pay close attention to their soul and their affections, warning that to not do so is deadly.

“As you are growing in the skillful execution of pastoral ministry, do not neglect your own soul,” he said. “Watch your life. Watch it carefully. If, even now, you look back in your life and you were more affected by the grace of God at a previous time in your life than you find yourself presently don’t ignore that. If that condition is a prolonged condition it is a serious condition and you must attend to it.”

Mahaney said daily devotion to reading and meditating on Scripture and the study of supplemental materials will lead to “experiences in private

with the Savior, logically-informed experiences, that will make all the difference in your personal life.”

Mahaney said all ministers should be affected by Christ, regardless of how gifted they are.

“Though there are limitations in your gifting, there does not have to be limitation in your personal affection for the Savior,” Mahaney said. “As you serve your congregation, there should be discernible growth not only in your pastoral skills, but there should be discernible, observable growth in your affections. People should notice, appreciate and emulate such affections.”

Mahaney noted that late in Paul’s life, with the apostle’s martyrdom fast approaching, Paul asked Timothy to bring his books, a request we should take to heart.

“Spurgeon writes of this verse, 2 Timothy 4:13, ‘He is inspired, and yet he wants books. He has seen the Lord, and yet he wants books,’ Mahaney said. “He has written the major part of the New Testament, and yet he wants books.

“As the apostle says to Timothy so he says to every Christian. ... A man that never reads will never be read. He who never quotes will never be quoted. He who will not use the vaults of other men’s brains proves he has no brains of his own.’ Love God with all your mind and as you do, your heart will be affected.”



C.J. Mahaney. Photo by Devin Maddox



with **Barry Fields**



**Tweetable features “tweets” from Southern Seminary faculty and other leaders in Southern Baptist life.**

A cross section of the student body of Southern Seminary

*Barry Fields was the 2010 Clyde T. Francisco preaching award recipient at Southern Seminary.*

**Hometown:**

Bowling Green, Ky.

**Degree track:**

School of Theology, Christian ministry track.

**Walk through the process of becoming pastor of Mt. Tabor Baptist Church in Buffalo, Ky.:**

“When I came to Southern in Fall 2007, it wasn’t necessarily my intention to seek a pastorate while in seminary. I had done pulpit supply in the Bowling Green area and was hoping to do the same in the surrounding counties of Louisville as the Lord gave me the opportunity.

“During the first week of January 2008, I received a phone call from the pulpit committee at Mt. Tabor asking if I would be willing to preach for them. I preached there every Sunday for three months. At the end of each Sunday, one of the deacons or someone on the pulpit committee would invite me back. On one particular Sunday night, no one asked me to come the next Sunday, so I asked a member of the committee if they desired for me to come. He said he thought it was assumed, so I went ahead and came back the next week!

“After the initial three months, the church asked if I would be willing to serve as interim pastor and three months after that, they asked if I would be the pastor. During those six months, I had really gotten to know the congregation and was overjoyed when this opportunity became available.”

**What is God teaching you about pastoral ministry right now?**

“I think one of the most important principles for a pastor in a local church to learn is to really love your people. You can be the best sermon-giver in the world, but if your people don’t know you love them, you’re not fulfilling the calling God has given you and they won’t follow you. Lead by loving. Truly loving people means spending time with them, getting to know them outside of the pulpit and speaking the truth in love to them when necessary.”

**What is your goal when you preach?**

“More than anything else, my desire is for the Spirit of God to convict hearts and change lives. Without the moving of the Holy Spirit, our preaching is in vain. Those without Christ must realize their need for Him, and those who claim to believe in Christ must realize they cannot make it without Him. My pastor has had an inscription on his pulpit for most of his ministry that is taken from John 12:21: ‘Sir, we would see Jesus.’ That pretty well covers it.

**Who or what books have influenced your preaching?**

“As far as people, the preaching of Adrian Rogers, Hershael York and the only pastor I have ever had, Richard Oldham, have greatly influenced the way I see and practice preaching. Regarding books, Charles Spurgeon’s “Lectures to my Students” is an invaluable resource not only for preaching, but for pastoral ministry in general. The best resource, however, is a thorough knowledge of the Bible. Know Scripture inside-out.”

## @albertmohler

In meeting with our Board of Trustees. So thankful for these men and women who give so generously of their time, care, and prayer.

<http://twitter.com/albertmohler>

## @drmoore

Quote from my 4 year-old this morning: “There’s no such thing as a man with long hair. That’s ladies. Except for Jesus and Willie Nelson.”

<http://twitter.com/drmoore>

## @DennyBurk

Congratulations to First Baptist Fisherville who just called Dr. Brian Payne as their pastor today!

<http://twitter.com/DennyBurk>

*Bird illustration Copyright © 2009 Luc Latulippe*



# Don't waste your summer

(Continued from page 3)

## The Reformation



Shawn Wright

Shawn D. Wright, associate professor of church history at Southern, will be leading the Reformation course, Aug. 2-6. This class is significant to all seminary students because “the Gospel is central to Christian living and Christian ministry,” Wright said.

“Paul warned the Galatians that a wrong understanding of the Gospel has awful consequences, so we need to make sure we get the Gospel right,” Wright said. “Recently, at the Together for the Gospel conference, R. C. Sproul reminded his listeners of the many ways the Gospel has come under attack in the last 40 to 50 years, even by evangelicals who should be friendly to it. So often other concerns, even good concerns, can squeeze out a right understanding of the Gospel. It may not be abandoned or debated outright. But it may be neglected, and over time forgotten.”

Wright enjoys teaching the Reformation course because he gets to speak with students about the centrality of the Gospel, and what it is, largely through examining the life and theology of Martin Luther and John Calvin.

## Literature of the Old Testament



Charles Halton

Charles Halton, instructor of Old Testament interpretation at Southern, will be teaching the book of Job and biblical wisdom literature. Halton said this genre is among the most deeply practical portions of the Bible, yet it is often under-

taught and under-preached within churches.

“There are likely many reasons for this,” Halton said. “For instance, many readers mistakenly view Ecclesiastes as a nihilistic book. Others are perplexed at seemingly contradictory proverbs listed back-to-back or they have a hard time explaining to skeptics why God lets Satan cause the suffering of righteous Job. However, the aspect of wisdom literature that may present the most difficulty to church leaders is understanding how to interpret these books in light of Christ — after all, the personal name of God, Yahweh, is not even mentioned once in Ecclesiastes. Lord willing, we will study all of these issues and more in the context of a concentrated class format.”

Halton's curriculum will primarily focus

upon the historical background, content and theology of biblical wisdom literature. Students will also study extra-biblical wisdom texts in order to gain a deeper understanding of the Bible by comparing and contrasting it with cognate texts, see how Old Testament wisdom literature is used within the New Testament, apply a Christological approach to wisdom and explore ways in which wisdom literature can be taught, preached and applied to local church life.

## Counseling and discipleship



Stuart Scott

If you are yearning to know how to react when a church member comes to you and says, “I’m falling apart and am losing hope that I can ever be what God wants me to be,” introduction to biblical counseling, taught by Stuart Scott, will restore

your confidence in the sufficiency of Jesus Christ and His Word applied. Scott, associate professor of biblical counseling at Southern and executive director of the National Center of Biblical Counseling, will be teaching introduction to biblical counseling, July 19-23 and will use the course to train students how to counsel people towards a vital and more fruitful walk with Christ.

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*“I purposely developed my schedule this way to get our missionaries to the field faster. ... I have taught these courses for the past seven years here at Southern and always enjoy teaching them. ... I want our missionaries to be making disciples, planting many churches and training pastors to serve those churches.”*

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— J.D. Payne

“You will be overwhelmed at the plethora of direction and practical help that God’s Word affords for your counseling and discipleship needs as a pastor, missionary, lay leader or concerned brother or sister,” Scott said. “Come see what biblical counseling is and isn’t, how to wade through the many voices and models of counseling in the church today, while you not only learn how to deal with the things in your own life and

heart but also how to help others effectively.”

Scott will also be teaching marriage and family counseling, July 12-16. Through the course Scott will be presenting clear biblical principles and teaching students how to apply them to what people are really dealing with today — tough marriage and family issues.

“Difficulties associated with the premarital interim period, roles and responsibilities, communication and conflict, financial stewardship, intimacy and parenting are some of what this course will cover from a counseling/discipleship perspective,” Scott said.

## A case study in church planting



J.D. Payne

Southern students who are planning on serving as Nehemiah Church Planters with the North American Mission Board take heed: two required courses for the Nehemiah program are being offered back-to-back this summer. J.D. Payne will be teaching

models of church planting and church multiplication strategies — both advanced courses in church planting — with introduction to church planting being a prerequisite for both.

Payne, associate professor of church planting and evangelism and director of the Church Planting Center at Southern, is pleased that the scheduling of these courses will offer many of Southern’s extension center students the opportunity to come to campus for two weeks this summer, complete both courses quickly and hopefully be able to begin serving as a Nehemiah Church Planter in the near future.

“I purposely developed my schedule this way to get our missionaries to the field faster,” Payne said. “I have taught these courses for the past seven years here at Southern and always enjoy teaching them. The models of church planting class examines five case studies of church planting, representing the most common approaches used today.

“The focus of the church multiplication strategies course is to assist students to think beyond the planting of a single church to the multiplication of disciples, leaders and churches across a city, town, population segment or people group. I want our missionaries to be making disciples, planting many churches and training pastors to serve those churches.”

## SBC Convention Orlando

Gregory A. Wills, professor of church history, associate dean of theology and tradition

and director of the Center for the Study of the Southern Baptist Convention at Southern, will be leading students on a unique summer-only opportunity to earn class credit while attending the Southern Baptist Convention annual meeting June 15-16 in Orlando, Fla.



Greg Wills

“The SBC annual meeting will be the most important meeting of the convention in at least 10 years,” Wills said. “Students in this course will attend all sessions of the annual meeting to observe firsthand the messengers and leaders of the conven-

tion in action, and to learn what it all means in light of past and current stresses and trends in the convention.”

Wills will pre-assign readings and require students to attend a one-day lecture in Louisville, Saturday, May 29, to prepare for the event in Florida. Class curriculum will introduce students to the history and structure of the convention. At the convention, Wills will lead students in discussions on the meaning of convention developments and help them become familiar with denominational leadership.

(Editor’s note: students enrolled in the SBC annual meeting course are responsible for making and funding their own travel and lodging arrangements. A ticket to the Southern Seminary luncheon at the annual meeting is also a course requirement to be arranged for by the individual student.)

## Biblical family ministry



Randy Stinson

Randy Stinson, dean of the School of Church Ministries, will teach students how to train families in their church to effectively pass on the Gospel from generation to generation in introduction to family ministry.

“This course will give you biblical foundations for your own home and will provide strategies for helping you align your proclamation and practices so that each household in your church can effectively and faithfully hand down the faith once for all delivered to the saints,” he said.

Online registration for the summer term has already begun. The complete summer class schedule is available on Southern’s website at: [www.sbts.edu/current-students/files/registration-schedule.pdf](http://www.sbts.edu/current-students/files/registration-schedule.pdf).

# DeYoung: biblical discipleship is robust, not reduced

By GARRETT E. WISHALL

While many in America have dummed down what it means to be a disciple of Jesus, Scripture calls us to view a disciple as someone called by Jesus who is willing to obey Him, believe in Him and worship Him no matter the



Kevin DeYoung is the author or co-author of several books, including “Why We’re Not Emergent: By Two Guys Who Should Be.” Photo by Devin Maddox

cost, Kevin DeYoung said April 12 at a Boyce College dorm meeting.

Preaching from Mark 3, the passage where Jesus calls the 12 apostles, DeYoung exhorted students to operate with a biblical view of the nature of discipleship.

“There is a danger, especially in American Christianity, to define discipleship down to such a level that it is barely recognizable as discipleship according to Jesus in the gospels,” said DeYoung, senior pastor of University Reformed Church in East Lansing, Mich. “We have defined it down to the point where it hardly resembles discipleship. The Great Commission does not say ‘go into all the world and make decisions for Christ.’ It says ‘go into all the world and make disciples.’ There is a difference.”

DeYoung developed five points in defining a disciple according to Scripture. First, he said a disciple is more than a fan.

“Jesus had a lot of fans. Jesus was an enormous celebrity,” DeYoung said. “But most of His followers were fans, not disciples. A fan is someone who wants to be entertained. They have a bandwagon mentality. The fans, the crowds, want Jesus, but they don’t want there to be much of a cost.”

Second, DeYoung said a disciple is more than a confession. While being a disciple

includes holding to biblical truths it entails more than that, he said.

“Yes, what we believe matters eternally, but we need more than a confession,” he said. “The unclean spirits confessed that Jesus was the Son of God, but there was no affection for Him. They did not cherish Him, they did not submit to Him, they did not trust in Him and they had no joy in Him. A disciple is more than just a confession.”

Third, a disciple is made a disciple by the call of the Sovereign Lord Jesus, DeYoung said. Every person who believes in Jesus is one whom Jesus has called to Himself, DeYoung said. While we should freely proclaim the Gospel to all men, we should not, and do not have to, manipulate them to believe in Christ.

Fourth, true disciples have a three-fold purpose, DeYoung said. Jesus appointed the 12 to be His disciples so that they might be with Him, He might send them out and they might have authority to cast out demons, DeYoung said. These three aspects correspond to three spheres of discipleship: relational, verbal and behavioral, he said.

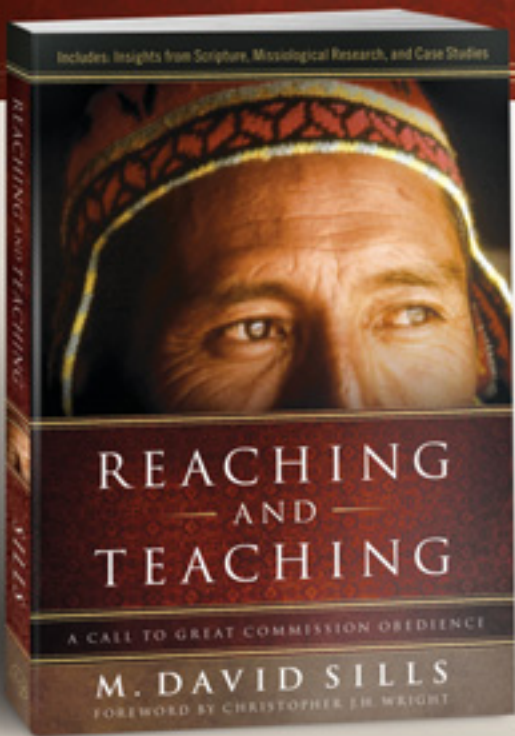
“Relational: You are with Jesus in Word, prayer and worship and in having a sense of closeness and dependence,” DeYoung said. “Verbal: you announce the King.

“Behavioral: you demonstrate that the King has come. Now, for the disciples here in Mark 3 it meant they had authority to cast out demons. Later, they would also heal the sick. The point is not so much that we have to copy those actions as it is that these actions demonstrate the in-breaking of God’s Kingdom. A new authority, a new power, had come. So, the behavioral element of being a disciple is that you demonstrate the lordship, the kingship, of Christ in your life and over this world.”

Finally, DeYoung said a disciple is anyone from any background willing to obey Jesus, believe in Jesus and worship Jesus no matter the cost. DeYoung noted that the 12 apostles came from completely different social groups and had wildly different personalities.

“What holds this motley crew together? It is that they were all chosen and they all follow Jesus,” he said.

“The right kind of diversity is where all sorts of people, from all sorts of background, looking all sorts of different ways, are all together because they love Jesus,” DeYoung said. “Wildly diverse people who have virtually nothing in common except they have all responded to the summons of Lord Jesus. Jesus wants all sorts of different people who have responded in true faith and repentance.”



Includes: Insights from Scripture, Missiological Research, and Case Studies

REACHING AND TEACHING

— AND —

TEACHING

A CALL TO GREAT COMMISSION OBEDIENCE


M. DAVID SILLS

FOREWORD BY CHRISTOPHER J.H. WRIGHT


## DO YOU HAVE THE RIGHT BALANCE?

There is a tension between reaching the unreached and teaching them all that Jesus has commanded—between search and harvest theology. Choosing one over the other is a false dichotomy.

COMPLETE OBEDIENCE DEMANDS A BALANCED APPROACH

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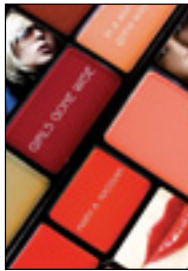
[reachingandteaching.org](http://reachingandteaching.org)





# Books old and new

By KIM DAVIDSON



**“Girls Gone Wise in a World Gone Wild”** by Mary Kassian (Moody 2010, \$14.99)

One of the pleasures of working at The Southern Baptist Theological Seminary has been to meet and interact with professors and authors.

Mary Kassian is one of those. She has been a joy to get to know. She has provided such wisdom in my life both in conversation and through her writings.

Kassian’s brand-new book, “Girls Gone Wise in a World Gone Wild” is definitely no exception. I marked my copy profusely with

notes to myself and underlined key quotes that I’ve been sharing with women.

Kassian has no trouble hitting her target audience: women — of all ages. She wrote this book so that any woman: single, married, in college, mother of three children, high-schooler or grandmother, would be able to pick it up and apply it to her life. One of the reasons this is accomplished is because Scripture applies to all of us: no matter what stage of life we are in.

Kassian takes the sage advice from the writer of Proverbs and compares the two women he identifies in the book: the “Girls Gone Wild” and the “Girls Gone Wise.” Kassian creatively illustrates the devastating contrasts between the women in Proverbs, mostly in chapters 7 and 31.

When looking at the two women side-by-

side one notices the stark difference between them.

One follows the ways of the world is foolish and is headed to a life of destruction. The other follows the Spirit’s leading is wise and walks daily in the fear of God; her life is gripped with the power of the Gospel.

The author brilliantly weaves cultural anecdotes, biblical characters and life lessons to make this a book you do not want to put down. Kassian knows the culture to which she is writing. Her years of ministry, teaching and being a mother/wife have prepared her more than adequately to write this book.

Kassian speaks to gender roles in one of the chapters (taken from Prov 7:13, 22 and 1 Pet 3:4-6). This is a great chapter for a well-done and quick overview of issues concerning submission, male and female roles in relation-

ships, being created equal and other key points. She speaks of the unique relationship that God started in the Garden of Eden by the order of creation and the commands that God gave to each person. This is very helpful, especially if this is your first time encountering biblical foundations for gender roles.

In each of the book’s 20 points of contrast (chapters) Kassian uses three parts to divide the material: dangers of following the ways of the world; dangers of ignoring the counsel of God, His Word and the Spirit; and the promise of a life well-lived for the glory of God. In this compare and contrast style of writing, Kassian’s points are more clearly seen than if she had chosen to write it a different way.

This book would be amazing to go through in an accountability group of trusted women.

By JEFF ROBINSON



**“What Did You Expect? Redeeming the Realities of Marriage”** by Paul David Tripp (Crossway 2010, \$21.99)

I have several mental rules of thumb when it comes to books and in recent months, I have added another to the short list: If Paul David

Tripp writes it, I buy it and read it. Among contemporary evangelicals, few rival Tripp in his ability to push the application of Scripture and biblical doctrine more deeply into the grooves of everyday life.

And with his brand-new book, “What Did You Expect? Redeeming the Realities of Marriage,” Tripp has done the church an invaluable service again. In his inimitably engaging style, Tripp takes on the major bug-bear that leads to the death of countless marriages: unrealistic expectations. With theological rigor and penetrating illustration, Tripp shows that marriage is the covenant union between two people who are deeply broken. The solution to this problem? A daily application of the Gospel that leads both husband and wife to daily repentance before God and daily reconciliation with each other.

Tripp provides six practical applications from God’s Word that will drive and motivate such a lifestyle of repentance and Gospel-centeredness within a marriage. “Since we are always sinners married to sinners, reconciliation isn’t just the right response in moments of failure,” he writes. “It must be the lifestyle of any healthy marriage.”



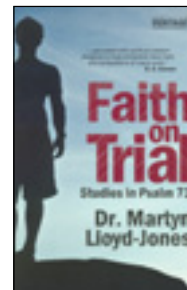
**“The Essential Edwards Collection”** by Owen Strachan and Doug Sweeney (Moody Press 2010, five volumes, \$9.99 each)

Want to read books by Jonathan Edwards, but find his writings to be tough sledding? If so, then Strachan (who is

the son-in-law of Southern’s own Bruce Ware) and Sweeney have provided redress and a perfect introduction to the life and thought of America’s greatest theologian.

The five volumes intersperse commentary and Edwards’ own writing on key theological topics. In “Lover of God,” the first volume, the authors give a 150-page biography of Edwards’ life. In “Jonathan Edwards on Beauty,” the authors focus on Edwards’ view of God, the beauty of God and God’s desire that His people recognize beauty in his “two books” of the Scripture and in creation. On True Christianity.” Other volumes include “Edwards on Heaven and Hell,” “Edwards on True Christianity” and “Edwards on the Good Life.”

Over the past decade, there has been a resurgence of interest in Edwards and his theology among evangelicals, partly through the ministry of John Piper, who writes an introduction for each book, and Strachan and Sweeney have made Edwards more accessible to every interested layperson.



**“Faith on Trial: Studies in Psalm 73”** by Martyn Lloyd-Jones (Christian Focus 2008, \$9.99)

In Psalm 73, Asaph ponders a question that has haunted Christians for centuries: why do the wicked prosper? In his brilliant sermons on this Psalm, the great Martyn

Lloyd-Jones breaks apart the text and shows how the psalmist’s words, which are God’s words, offer comfort for Christians who are suffering while the ungodly seemingly go free.

Lloyd-Jones begins by stating the problem, but ends by exhibiting God’s grace as seen in His causing true saints to persevere in the faith. The great preacher offers clear-headed, soul-warming and spiritual bone-building application of the text: “We all tend to think that we need certain things. We think that our happiness depends upon conditions and events. Now it was because he had been thinking that way that the Psalmist had got into such a wretched condition. The very sight of the ungodly and their apparent prosperity had upset him, and had made him envious, and he had begun to grumble and complain ... he now sees that it was due entirely to the fact that he had not kept near to God. This is the beginning and end of wisdom in the Christian life. The moment we move away from God everything goes wrong. The one secret is to keep near to God. When we fail, we are like a ship at sea that loses sight of the North star, or whose compass fails.”



**“The Reformed Pastor”** by Richard Baxter (Banner of Truth 1999, \$9)

When Richard Baxter published his great work “The Reformed Pastor” in 1656, fellow British pastor Thomas Wadsworth wrote the author a letter: “O man greatly beloved! The Lord hath revealed

his secret things to you, for which many a thousand souls in England, shall rise up and bless God for you!” Indeed, scores of pastors in the centuries since its publication have thanked God for Baxter’s little book.

Baxter, who served as pastor at Kidderminster from 1647-1661, is famed for visiting members of his congregation and regularly catechizing entire families. “The Reformed Pastor” (By “reformed,” Baxter means a renewal in practice) is a robust, theologically-informed call to the oversight of souls which Baxter so tirelessly practiced. The great Puritan divine fleshes out in great detail the manner in which such soul care should be executed.

Baxter argues that personal care of souls is a crying need of the hour at all times in the history of the church.

“When I look before me, and consider what, through the blessing of God, this work, if well managed, is likely to effect, it makes my heart leap for joy. Truly, brethren, you have begun a most blessed work, and such as your own consciences may rejoice in, and your parishes rejoice in, and the nation rejoice in, and the child that is yet unborn rejoice in.”





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# *Baptists & the Cross* contemporary and historical perspectives

Southern Seminary, Louisville, KY

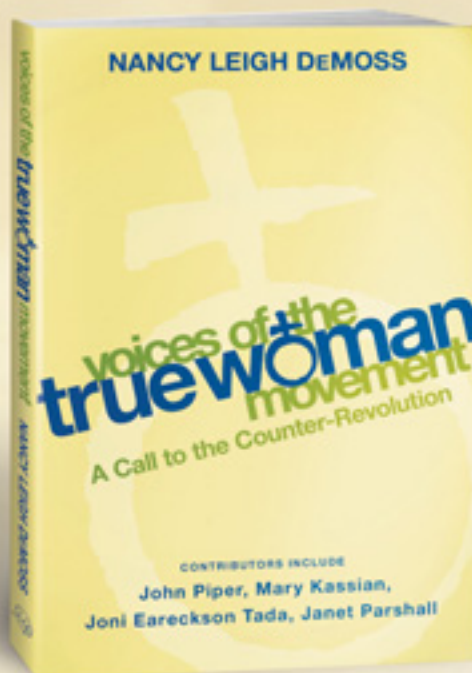
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## HISTORY HIGHLIGHT:

# John A. Broadus sermon collection opened in SBTS archives

By STEVE JONES

John A. Broadus, one of the founding faculty members of The Southern Baptist Theological Seminary and the institution's second president, was a notable preacher, instructor, scholar and Southern Baptist leader. Broadus was particularly well known for his preaching and instruction in homiletics. Southern Seminary archives is pleased to announce that a recently acquired collection of Broadus' sermons, lecture notes and personal papers has been processed and is open for research.

This collection, "The John A. Broadus Sermon and Lecture Notes," contains more than 200 pages of Broadus' handwritten sermon notes covering biblical passages from Genesis to Revelation. The first sermon is titled, "Garden" and was preached from Genesis 2:8. In this sermon, Broadus wove together the Gospel message conveyed by the fall in the Garden of Eden, the agony Christ experienced in the Garden of Gethsemane, the victory that was solidified in Christ's resurrection from His gar-

den tomb and the hope we have in the paradise of God depicted in Revelation 22.

This Broadus collection contains notes prepared by Broadus on a wide range of topics.

*"Southern Seminary archives is pleased to announce that a recently acquired collection of Broadus' sermons, lecture notes and personal papers has been processed and is open for research."*

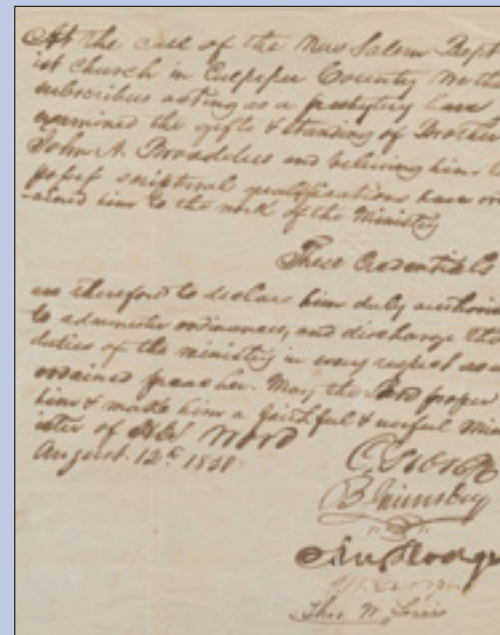
— Steve Jones

Broadus' notes concerning exercises for his junior and senior New Testament Greek classes at the seminary are of particular interest. Other lectures and notes in this collection address baptism, missions, Sunday schools, the observance of the Sabbath and public libraries.

In addition to the papers associated with Broadus' work as a pastor and instructor, the collection also contains personal records concerning his life and ministry. These records include his license to preach, letter of ordination and a petition by the women of Charlottesville Baptist Church urging Broadus to continue on as their pastor rather than leave to serve as a founding faculty member at Southern.

This collection was donated to the seminary archives by Ann Roberts of Lakeland, Fla. To see the complete electronic finding aid for the "John A. Broadus Sermon and Lecture Notes," visit [archives.sbts.edu](http://archives.sbts.edu) and search for the collection title. This collection is open for research in the seminary archives located in the Billy Graham Room on the second floor of the James P. Boyce Centennial Library.

For more information about archival collections available to you at the seminary archives visit [archives.sbts.edu](http://archives.sbts.edu).



John A. Broadus' Letter of Ordination from New Salem Baptist Church, Culpeper County (Va.), Aug. 12, 1850. Photo from SBTS archives.

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# New School of Church Ministries at Southern Seminary thriving after one year, Mohler and Stinson tell trustees

By JEFF ROBINSON

It has been one year since The Southern Baptist Theological Seminary founded the School of Church Ministries and dean Randy Stinson told trustees on April 20 that the new school has gained significant strength during that year.

*“What we decided to do was not quit training musicians, but train theologically-grounded, pastorally-qualified worship leaders for the local church. That is a very different vision, but it doesn’t mean we’ve quit doing something, it means we’ve improved it.”*

— Randy Stinson

In the spring of 2009, Southern merged the School of Church Music and the School of Leadership and Church Ministry to form the new school. At the spring meeting of Southern’s board of trustees, President R. Albert Mohler Jr., interviewed Stinson on the school’s first year of existence.

While some had criticized the seminary for combining the two schools as a de-emphasis on church music, Stinson pointed out that

the merger actually helps Southern to serve local churches better because the school is now turning out music ministers who also have pastoral and theological training.

Southern began to rethink the mission of its music and leadership schools when it learned that more than 80 percent of music ministers in Southern Baptist churches serve in dual roles, roles such as youth or children ministry, that demand pastoral and theological expertise, Stinson said.

“What we decided to change was how we were training,” Stinson said. “In the past, the focus had been on music performance. We have had very competent musicians who have graduated from this institution, but they weren’t necessarily as pastorally qualified as they should have been.

“So, what we decided to do was not quit training musicians, but train theologically-grounded, pastorally-qualified worship leaders for the local church. That is a very different



Southern Seminary trustees heard a report from R. Albert Mohler Jr. and Randy Stinson on the seminary’s year-old School of Church Ministries at their spring meeting. Trustees also presented gifts to outgoing trustees Mark Dever and Steve Collier and granted tenure to two professors, Timothy Paul Jones and Shawn Wright. Photo by Devin Maddox

vision, but it doesn’t mean we’ve quit doing something, it means we’ve improved it.”

The school has added degree programs, including doctoral degrees, in areas of worship leadership and family ministry to serve the needs of churches more effectively, Stinson said. One of the major emphases that makes Southern’s new school unique is its Family Equipping Model, Stinson said, which seeks to train local churches how to equip families to disciple their children in the home.

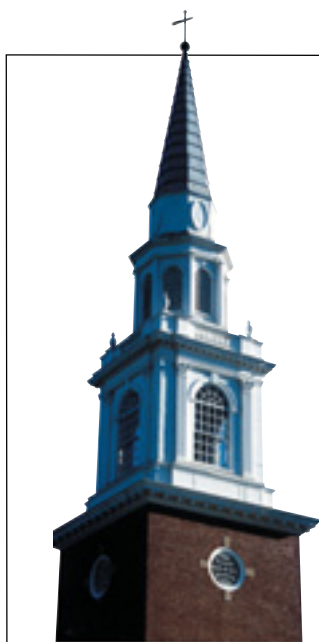
“We think that discipleship is best carried out in the local church through families and that parents are the primary disciple-makers of their children and that is infused in all of our degree programs,” Stinson said.

One of the great strengths of the new school is its faculty, Stinson said. Professors in the School of Church Ministries have become leaders in the evangelical discussion about family ministry through teaching, speaking and writing books, he said.

“We have the right faculty and we can deliver what we are promising,” he said. “They have the right vision. They have the right training. They are writing books. That is a great strength for the school now.”

In other business, trustees:

- Presented gifts to outgoing trustee chairman Mark Dever and Steve Collier, who has served on the board for 10 years. Dever, pastor of Capitol Hill Baptist Church, has served on the board since the mid-90s and been chairman since 2008.
- Presented a resolution honoring Mohler for his service on and leadership of the Great Commission Resurgence Task Force over the past year. The GCR task force has been charged with helping the Southern Baptist Convention to carry out the task of missions with greater effectiveness.
- Granted tenure to two professors: Timothy Paul Jones as associate professor of leadership and church ministry and Shawn Wright as associate professor of church history.
- Elected Greg Brewton the Carolyn King Ragan Associate Professor of Church Music Care.
- Promoted several faculty members from assistant to associate professor: Jonathan Pennington, Carl Stam, Stinson and Troy Temple.
- Extended the contracts of three faculty members: David DeKlavon, Charles Draper and Temple.



## CHAPEL SCHEDULE

*Chapel will resume in the Fall Semester.*



# Announcements

## 'The Albert Mohler Program'

"The Albert Mohler Program," a daily radio show hosted by R. Albert Mohler Jr., can be heard from 5-6 p.m. on WFIA-FM 94.7 or as a live webcast at [www.AlbertMohler.com](http://www.AlbertMohler.com). Previous broadcasts of the nationwide program may be accessed at the web site and are also available as a podcast. Anyone is invited to call the show toll free, 877-893-8255, or to e-mail [mail@albertmohler.com](mailto:mail@albertmohler.com) with questions and comments.

## Free sewing class

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

## Rural church planting seminar and lunch

Tuesday, May 25, guest speaker George Gar-

ner, from the North American Mission Board, will conduct a free seminar on rural church planting, titled, "Reaching Rural America with the Good News: The Rural Church in Missional Expression." The seminar will be held from 9 a.m.-3 p.m. in Legacy Room 310. Lunch will be provided. If you would like to attend, RSVP by May 17 by contacting the Church Planting Center at [churchplanting@sbts.edu](http://churchplanting@sbts.edu).

## Financial aid for masters level and Boyce College students

The 2010-2011 application for financial aid is now available online. To qualify, students must be a full-time, on-campus student completing an undergraduate or masters-level degree. Applications are due by June 1 for continuing students and can be found at: <http://finaid.sbts.edu>. Additional information regarding financial aid can be found at: <http://www.sbts.edu/current-students/financial-aid/>. Contact Financial Aid at [financialaid@sbts.edu](mailto:financialaid@sbts.edu) or (502) 897-4206 with any questions.

## Graduating students: library accounts

All graduating students must receive clearance from the library before graduation. Fines must be paid and no more than 10 items may remain on your account. You may not have any

overdue items. If you are a doctoral student with an office, locker or carrel, these must be cleared out and any keys returned. Please verify that your account is cleared no later than one week prior to graduation. Direct all questions to [mbarrett@sbts.edu](mailto:mbarrett@sbts.edu) or 502-897-4713, ext. 4807.

## Music lessons available at Southern Seminary School of the Arts

Registration is open for spring music lessons at Southern Seminary. The Seminary School of the Arts (formerly the Seminary Academy of Music) offers private instruction at all levels in voice, guitar, violin, bass, piano, organ, banjo, trumpet, clarinet, saxophone and more. The school also offers a Suzuki violin program and the seminary youth orchestra and youth choir programs. For registration forms and information, contact Aarica Myers at ext. 4115 or [amyers@sbts.edu](mailto:amyers@sbts.edu) or Esther Crookshank at ext. 4507 or [ecrookshank@sbts.edu](mailto:ecrookshank@sbts.edu).

# Ministry Resources

## IMB information conference and candidate consultant interviews

Jim Riddell, candidate consultant for the International Mission Board (IMB) will conduct an information session, "Everything You Need to Know About Missions But Didn't Know Where to Ask," from 7-8:30 p.m., Monday, April 26 in HCC 246.

Riddell will be on campus April 27-29 to meet with students interested in IMB service. For an appointment, call 800-765-0011.

## Ministry position postings

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

## Résumé service

Start or update your résumé file with Min-

istry Resources by submitting our on-line candidate form. Visit the Church Resources quick link on [www.sbts.edu](http://www.sbts.edu) for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton Room 150 or call ext. 4208.

# Health and Rec

The Health and Recreation Center (HRC) will be open new hours during the spring semester: M-F — 6 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m.

## Aerobics schedule

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

## Intramural volleyball

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

## Fitness childcare

4:30-6:15 p.m., Tuesdays and Thursdays. \$3 per child

## Holiday Hours

9 a.m.-9 p.m., Monday, May 31.

- Call the HRC at 897-4720 with questions about scheduling and events.

- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS website to see what is happening at the HRC.

- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth\_Rec).

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# 3

## Questions

WITH

Bob Kauflin

*Director of Worship Development  
for Sovereign Grace Ministries*

**1** *As a student prepares for future ministry in worship leadership, how should he balance time spent on honing musical excellence and on biblical/theological study?*

YOU STRIVE FOR, and can achieve, musical excellence to some degree in a certain amount of time. Biblical/theological study will continue for the rest of your life so that is the priority. Now, I went to school and played music for significant parts of the day in college and never regretted it. I think it is important while you are here in school to really hone your musical skills.

For someone who is trying to decide, “Which courses do I take?” I would stick to ones that will most directly impact your ability to serve in the future. So, if your musical skills have gotten to a place where they are sufficient to serve then I would pull back on the musical side and really dive into the theological side. If, on the other hand, your conducting or arranging is not where it needs to be, then get the practice now. Do that now and then focus more on biblical/theological studies later. Whatever you do, always make sure that you are maintaining communion with the Lord so that you are doing the music for the right reasons.

**2** *How should a senior pastor going into a church with a worship leader already in place work with that worship leader if he sees things he thinks should change?*

I WROTE A chapter in my book, “Worship Matters,” — the last chapter — that is addressed to pastors. The first thing I would do is make sure he knows you are for him. I would not go in and start changing things right away. Express encouragement for whatever you could that the worship leader is already doing. And then I would say, “I know you care about our times of singing like I do. Let’s study a book together.” You could take a book like “True Worship” by Vaughn Roberts, my book, or “Engaging

with God” by David Peterson — that one is a little more substantive — or you could even do chapters from a book. You could each read the chapter and then talk about it. So, the first thing I would try to do is win the heart of the music minister. If that fails, and he isn’t going to change, then he probably won’t last. On the other hand, if, as you read with him, he starts to see things, then I would start to talk about how what he is doing might be altered to fit more in line with the things you are talking about. This should be loaded with encouragement, “Thank you for doing this.” Don’t try to hit everything at once, take it one step at a time.

**3** *Why are you writing another book?  
What is the goal of the book?*

“WORSHIP MATTERS” is directed toward worship leaders and teams: those who are responsible for leading. This new book will be for the congregation and it will be less than half the size of “Worship Matters.” The benefit of a smaller book to give to congregations is that Sunday morning doesn’t become the only time when you are training them and teaching them about worship.

A worship pastor could give this to someone in the congregation, a number of people perhaps, and say “This is what we want you to be thinking about what we are doing on Sunday morning, especially as it relates to the music.” In doing this, you can address a number of issues that Christians usually have to battle as they are sitting in a Sunday service: “Why do we sing so much?” What if I don’t like the songs?” What if I don’t like the worship leader?” “What does this have to do with my life?” Questions like that that you just can’t take the time to answer every Sunday. My aim in even thinking about writing a book like this is to magnify the greatness of Jesus in people’s hearts. It is due out in April 2011.

**Towers**

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