

Towers

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Have you Totally thought through your Church plant?

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the nature of local
church ministry
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**Q&A with
Michael McKinley
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Have you Totally thought through your Church ... plant?

Steve Timmis talks about the nature of local church ministry

By GARRETT E. WISHALL

Imagine four men, all members of the same church, having dinner at a local restaurant. Dinner has been ordered and the men are waiting for their food. The conversation turns to work. One man, Dave, begins to harp on his boss, grouching about how difficult he is to work with. Two of the others readily join in, eagerly divulging the weaknesses they see in their own superiors.

The fourth man, Matt, takes in the scene for about five minutes. As Dave is about to launch into another salvo, Matt suddenly interjects, “Guys, I thought we all believed in a crucified and resurrected Christ, but from the looks of things here maybe I was wrong.”

Silence reigns.

Then Dave responds, somewhat begrudgingly, “Matt, you’re right: I’m not reflecting Gospel hope. How do you guys think I can best represent Christ to my boss?”

Such a situation represents the crux of Steve Timmis’ passion: teaching people how to live daily life with Gospel intentionality.

Meet Steve Timmis

Timmis is the co-founder, with Tim Chester, of The Crowded House, a church planting initiative in Sheffield, UK, and the co-director, also with Chester, of the Porterbrook Network, which trains and mentors church planters. Timmis and Chester are also the co-authors of “Total Church,” a book on local church ministry that presents their ministry philosophy.

What is The Crowded House? Timmis described it as “A network of churches that are being planted that are committed to communicating the good news about Christ by word and deed, by the shared life together and the way that they impact the communities that they are a part of.”

Gospel word and Gospel community

The Crowded House, and Timmis’ overall ministry philosophy, centers on two foundational pillars: Gospel word and Gospel community.

“We take seriously the Gospel word — we are confessional evangelicals. We have a number of values and a statement of faith that reflects that,” said Timmis, who also serves as Western Europe Director for the Acts 29 church planting network. “We believe the Gospel word is a word to be spoken: we try and

argue that very clearly in church (life). So, you can’t talk about living a life without speaking the Word. If you do, then whatever you are doing, you are not evangelizing; you are selling the Gospel short. So, the Gospel word is very important to us and it is a word that focuses upon what God has done in Christ in redeeming a people for Himself who will enjoy Him for eternity.

“We also take seriously Gospel community in a way that, traditionally, confessional evangelicals haven’t. Gospel community is a group of people who are being rescued by King Jesus and who live as His subjects together to demonstrate to the world what a great King He is. So, Gospel community is a demonstrating community: it demonstrates the nature of the Kingdom of God, the nature of Jesus’s rule.”

Fleshing out Gospel community

When Timmis says he and The Crowded House take Gospel community seriously in a way that confessional evangelicals have not traditionally, he refers to an emphasis on living out one’s theology in the crucible of relationships with others who are seeking to do the same.

In “Total Church” Timmis and Chester make the statement, “The theology that matters is not the theology we profess but the theology we practice.” Later they say what counts is teaching that leads to changed lives.

“As I look at the church and look at my own life, my problem isn’t the theology that I know or the talks that I have listened to, it is the life that I live,” Timmis said. “It is actually living out that life and being obedient as a child of God.

“So, I can talk about the sovereignty of God in lofty theological terms and I can cite Calvin and the ‘Institutes’ until I am blue in the face. But if I don’t submit to His sovereignty in the intimate details of my life then I know nothing of sovereignty. But (rightly understanding and living in light of) His sovereignty is that which, when my five-year-old is dying in the hospital, that His truth sustains me. That I fall back into His sovereign arms with my heart breaking because I know that He is a God who is good. So, that is what we mean by it (the theology that matters is the theology we profess).”

Timmis said that while confessional evangelicals have done a good job of teaching sound theology, their work at seeing people live out such theology has been lacking.

“What we want to do is equip the people not to be theologically smart so that they can pass exams, but people who are intentionally godly, who are radically godly in how they live their lives,” he said. “So, we have got to place as much emphasis upon Bible learning as we have upon Bible teaching. We have been satisfied with preaching a good sermon. We have told

See Steve Timmis, page 5.



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ISSUE INSIGHT

Does God hate Haiti?

Southern Seminary will provide more coverage of the events in Haiti in the coming days at news.sbts.edu and in the next issue of Towers. Here are R. Albert Mohler Jr.'s reflections on the tragic situation in Haiti.

The images streaming in from Haiti look like scenes from Dante's "Inferno." The scale of the calamity is unprecedented. In many ways, Haiti has almost ceased to exist.

The earthquake that will forever change that nation came as subterranean plates shifted about six miles under the surface of the earth, along a fault line that had threatened trouble for centuries. But no one saw a quake of this magnitude coming. The 7.0 quake came like a nightmare, with the city of Port-au-Prince crumbling, entire villages collapsing and bodies flying in the air and crushed under mountains of debris.

Homes, orphanages, churches, markets and government buildings all collapsed. Civil government has virtually ceased to function. Without power, communication has been cut off and rescue efforts are seriously hampered. Bodies are piling up, hope is running out and help, though on the way, will not arrive in time for many victims.

Even as boots are finally hitting the ground and relief efforts are reaching the island, estimates of the death toll range as high as 500,000. Given the mountainous terrain and densely populated villages that had been hanging along the fault line, entire villages may have disappeared. The Western Hemisphere's most impoverished

nation has experienced a catastrophe that appears almost apocalyptic.

In truth, it is hard not to describe the earthquake as a disaster of biblical proportions. It certainly looks as if the wrath of God has fallen upon the Caribbean nation. Add to this the fact that Haiti is well known for its history of religious syncretism — mixing elements of various faiths, including



R. Albert Mohler Jr.
President
Southern Seminary

occult practices. The nation is known for voodoo, sorcery and a Catholic tradition that has been greatly influenced by the occult.

Haiti's history is a catalog of political disasters, one after the other. In one account of the nation's fight for independence from the French in the late 18th century, representatives of the nation are said to have made a pact with the devil to throw off the French. According to this account, the Haitians considered the French as Catholics and wanted to side with whomever would oppose the French. Thus, some would use that tradition to

"Everything about the tragedy in Haiti points to our need for redemption. This tragedy may lead to a new openness to the Gospel among the Haitian people. That will be to the glory of God. In the meantime, Christ's people must do everything we can to alleviate the suffering, bind up the wounded and comfort the grieving. If Christ's people are called to do this, how can we say that God hates Haiti?"

— R. Albert Mohler Jr.

explain all that has marked the tragedy of Haitian history — including now the earthquake of Jan. 12, 2010.

Does God hate Haiti? That is the conclusion reached by many, who point to the earthquake as a sign of God's direct and observable judgment.

God does judge the nations — all of them — and God *will* judge the nations. His judgment is perfect and

His justice is sure. He rules over all the nations and His sovereign will is demonstrated in the rising and falling of nations, empires and peoples. Every molecule of matter obeys His command, and the earthquakes reveal His reign — as do the tides of relief and assistance flowing into Haiti right now.

A faithful Christian cannot accept the claim that God is a bystander in world events. The Bible clearly claims the sovereign rule of God over all His creation, all of the time. We have no right to claim that God was surprised by the earthquake in Haiti, or to allow that God could not have prevented it from happening.

God's rule over creation involves both direct and indirect acts, but His rule is constant. The universe, even after the consequences of the Fall, still demonstrates the character of God in all its dimensions, objects and occurrences. And yet, we have no right to claim that we know why a disaster like the earthquake in Haiti happened at just that place and at just that moment.

The arrogance of human presumption is a real and present danger. We can trace the effects of a drunk driver to a car accident, but we cannot trace the effects of voodoo to an earthquake — at least not so directly. Will God judge Haiti for its spiritual darkness? Of course. Is the judgment of God something we can claim to understand in this sense — in the present? No, we are not given that knowledge. Jesus himself warned his disciples against this kind of presumption.

Why did no earthquake shake Nazi Germany? Why did no tsunami swallow up the killing fields of Cambodia? Why did Hurricane Katrina destroy far more evangelical churches than casinos? Why do so many murderous dictators live to old age while many missionaries die young?

Does God hate Haiti? God hates sin, and will punish both individual sinners and nations. But that means

that every individual and every nation will be found guilty when measured by the standard of God's perfect righteousness. God does hate sin, but if God merely hated Haiti, there would be no missionaries there; there would be no aid streaming to the nation; there would be no rescue efforts — there would be no hope.

The earthquake in Haiti, like every other earthly disaster, reminds us that creation groans under the weight of sin and the judgment of God. This is true for every cell in our bodies, even as it is for the crust of the earth at every point on the globe. The entire cosmos awaits the revelation of the glory of the coming Lord. Creation cries out for the hope of the new creation.

In other words, the earthquake reminds us that the Gospel of Jesus Christ is the only real message of hope. The cross of Christ declares that Jesus loves Haiti — and the Haitian people are the objects of His love. Christ would have us show the Haitian nation His love, and share His Gospel. In the midst of this unspeakable tragedy, Christ would have us rush to aid the suffering people of Haiti, and rush to tell the Haitian people of His love, His cross and salvation in His name alone.

Everything about the tragedy in Haiti points to our need for redemption. This tragedy may lead to a new openness to the Gospel among the Haitian people. That will be to the glory of God. In the meantime, Christ's people must do everything we can to alleviate the suffering, bind up the wounded and comfort the grieving. If Christ's people are called to do this, how can we say that God hates Haiti?

If you have any doubts about this, take your Bible and turn to John 3:16: "For God so loved the world, that He gave his only Son, that whoever believes in Him should not perish but have eternal life." That is God's message to Haiti.

RESOURCE:

Steve Timmis videos

Steve Timmis talks about the nature of the church.

<http://www.sbts.edu/resources/category/towers>

Steve Timmis

Continued from Page 3.

the Bible well and we go home and we have a sense of satisfaction, patting ourselves on the back and that is just very dangerous. We have got to find a way to take that word and massage it deep into people's lives so it changes life."

Total church

What does Timmis think should come to mind when people think "church?"

"I think that what does come to people's mind is a building very often," he said. "If they are a bit more sophisticated theologically it might be a meeting. But what I think should come to people's mind is a people, a people in relationship with one another living under the reign of King Jesus. It is a dynamic community of people in and out of each other's lives and loving God and loving others."

The Crowded House follows a unique church structure. Timmis, who said he could only speak for his section of The Crowded House network (each section is unique), described the structure as "modified Presbyterianism."

"The part (of The Crowded House) that I am part of is made up of seven Gospel com-

munities," he said. "Our Gospel communities are our basic building block of church. That's church, just by another name. I reckon that if I was translating the New Testament I would take the word *ecclesia* and I would translate it Gospel community in terms of how Paul uses it in his letters.

"Those seven Gospel communities meet together on a weekly basis in a (combined) gathering. There the Bible is taught, we sing songs: it is church pretty much like people will recognize it. But the real life of church, life-on-life stuff, goes on in those Gospel communities day-by-day throughout the week."

Each Gospel community, which Timmis said is made up of 15-25 people, also meets weekly. At these meetings, someone leads a dialogical discussion/lesson that seeks to flesh out the sermon from the Sunday combined meeting. Timmis said they teach the men who lead those discussions to prepare for them just as extensively as they would a sermon.

The Lord's Supper, baptism and church discipline take place at the Gospel community level. Church discipline happens in each Gospel community, but then is shared between

Gospel communities, Timmis said.

"We might (sometimes) do baptism in the larger gathering, but that is a decision that the Gospel community that that person is being converted in would make," Timmis said. "So the person being baptized might say, 'Actually I have a lot of family who might think doing church in a house is a bit weird' (which could lead to him being baptized in the gathering)."

The combined gathering has several elders who are then each responsible for one or two Gospel communities. Timmis is an elder who oversees two Gospel communities, though he does not lead either one.

Does Timmis think smaller churches are better positioned to carry out Gospel community than mega churches? Not necessarily.

"One of the things that I am not saying to people who have got large churches is 'You need to dismantle,'" he said. "One, that would just be silly: it wouldn't happen. Two, if they tried it would just be so disruptive it would deflect them from Gospel ministry and three, there is just no need."

Timmis sees significant freedom for how churches choose to organize, but he does believe every church must have a context where people grind out the messiness of daily life with Gospel intentionality on a one-on-one and Gospel community level.

"If people turn up at our gathering on a Sunday morning we will use the term church for that. And people will look at it and think 'This is church,'" he said. "But if they turn up and do stuff that we do as a Gospel community then that is church also. So, what I would say is that people have got to do church at that small level. You have got to do it at the Gospel, missional, community level. Life on life is an essential part of what it means to be a Christian."

Organized programs can play a role in enabling church members to help each other

work out the implications of the Gospel in each other's lives, but such programs should never become ends in themselves, Timmis said.

"I don't mind organizing yourselves as is appropriate, as best serves. I am not anti-structure at all," he said. "But structure has got to serve the mission and it is only valid so long as it serves the mission, so long as it helps you do what God has called you to do.

"The great thing about devolving Gospel communities and doing the life-on-life thing is you don't need to run complicated programs where you need specific staff servicing those. But because the Gospel communities are related to each other you also might decide 'We are going to have somebody who is going help all the guys who are working with other guys do it better.' There is some benefit in it being organic, but there is also some benefit in resourcing the organic. We are sometimes viewed as being anti-structure, but we are not and it is important for people to know that."

Ministry success

For Timmis, success in ministry is seeing the fruit of the Spirit manifest itself in people's lives.

"I think success is being in it for the long haul with people and seeing the Word of God taken by the Spirit of God in the lives of the people of God and just changing them, making them more like Christ," he said. "And (non-believers) being attracted by the kind of corporate lifestyle (I have described) and seeing the Gospel as the only explanation for what is going on and them responding in repentance and faith. That to me is success.

"In some contexts, that will mean tens, twenties, hundreds, thousands. In other contexts, it will mean ones and twos. The Spirit blows where He wills."

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Church planting: Invigorating, satisfying and a load of fun ... right?

Towers goes inside church planting with two Southern Seminary grads

By GARRETT E. WISHALL

With the Acts 29 Network kicking out church plants like Peyton Manning doling out touchdown passes, church planting is all the rage. Would-be pastors hear of churches grinding up formerly-eager men like a wood chipper taking out a 100-year-old dead oak and they cringe and think “Why not just plant? I can openly teach the theology and go with the church structure I believe is biblical right from the start. I’ll get to handpick my key leaders and we can use the music I think is best right off the bat. What’s not to like?”

Sounds great, right?

But what is church planting really like? How much time goes into it? What are the potential pitfalls, the struggles? Are there those moments where you think “I can’t do this anymore and don’t ever want to think about circulating flyers, visiting a coffee shop or having lunch with a prospective core team member again?” Do those moments span into days ... weeks ... months?

In sum: What is it really like to try and build from the ground up an expression of Christ’s heavenly, eternal church here on earth?

Meet Kevin Larson and Nick Nye

Kevin Larson and Nick Nye are two men putting flesh, blood, energy and their families to the theory that is church planting. Both graduates of The Southern Baptist Theological Seminary (M.Div.), Larson and Nye pastor churches they planted in Columbia, Mo., and Columbus, Ohio, respectively. Both churches are affiliated with the Southern Baptist Convention and the Acts 29 Network (for more on these two groups, see the sidebar below).

Larson and his wife moved to Columbia in 2005 and he spent a year working in a coffee shop and getting to know people before launching Karis Community Church in the center of Columbia. Nye launched Veritas Community

Church in Columbus’ Short North arts district October 2008 after 10 months of preparation.

Both men had staff experience in local churches and campus ministries prior to planting. Larson led worship for five years at Glendale Christian Church in Springfield, Mo., and was involved in Christian Campus House, a ministry at Missouri State University in Springfield. Nye and his future wife started a Campus Crusade ministry at Wright State University in Dayton and Nye served as a worship pastor at a Methodist church in Dayton, Ohio.

“I was known in the Methodist church for taking traditional music and making it contemporary,” Nye said. “So, I got passed around all the Methodist churches.”

Preparing at Southern

Nye was converted in a SBC church and said he appreciates the denomination’s sound theology and cooperation for the sake of missions.

When he first arrived at Southern, however, he wasn’t sure if the seminary and the denomination were a fit for him.

“A girl came to me recently ... She is Jewish and she wanted to talk because she had an abortion over the summer and was feeling really guilty about it. Being able to have those kinds of connections, where people are coming to talk to us about those kinds of things because they know that we are serious about life is amazing.”

— Nick Nye

“I struggled with the Southern Baptist thing at the beginning,” Nye said. “I talked to Russell Moore one of my first semesters at Southern and said, ‘I just don’t fit into this culture. I have tattoos. I feel like I am a freak here. I don’t have a Southern accent.’ And he was really reassuring, and others have been really been reassuring, that ministry is not centered on those

things. That really impacted me.”

Larson did not have a background in the SBC prior to his time at Southern. Like Nye,

he said he appreciates the SBC’s commitment to cooperation in missions and that the impact of Southern’s professors has caused him and his church to remain affiliated with the denomination.

“I didn’t know what I was getting into as far as Southern Baptists, but I loved it at Southern,” Larson said.

“There are enough signs of life in the Southern Baptist Convention for me to stick around. The fact that (SBTS professors) Tom Schreiner and Bruce Ware would take a weekend and come over and hang out at the church ... and let us stay at their house (when we visit Louisville): those are significant things.”

Why church planting?

So why did Larson and Nye want to plant a church?

“When I was at Southern, there were a couple of things going on,” Larson said. “One, is I looked at the way I was wired and started to realize that there was a lot of entrepreneurial type of stuff in me that I thought would fit well for planting. Also, related to that, I just pondered the thought of going into an established church with all the chaos and building on another foundation and I just thought ‘I can’t do that. I can’t fathom doing that.’”

Nye said he also saw entrepreneurial desires



Nick Nye (left) and Kevin Larson planted and pastor Veritas Community Church (Columbus, Ohio) and Karis Community Church (Columbia, Mo.), respectively. The churches of the two SBTS graduates are affiliated with both the Southern Baptist Convention and Acts 29. Photo by John Gill

and abilities in himself. The actual thought of church planting arose for him and his wife on their honeymoon in Seattle, as they saw the city’s lostness and need for the Gospel.

“We thought and said to each other, ‘Wouldn’t it be cool to start a church somewhere here?’” he said. “We started chatting about that and really had no idea about church planting at that time (but eventually it led to the plant in Columbus).”

Nye’s degree emphasis at Southern was in church planting and he went to Columbus as a Nehemiah church planter with the North American Mission Board. Nye said Veritas has also received funding from the state and local Southern Baptist associations in Ohio, while the largest portion of the church’s financial support comes from other local churches.

“Most of our funding ... has come from churches,” he said. “We really spent a lot of the first several months getting out and connecting with churches and pastors and getting them to support us.”

Larson also planted within the SBC, though he did not go the Nehemiah church planting route. Like Nye, Larson spent a lot of time meeting with local church pastors and most of Karis’ funding has come from local churches.

Getting the plane off the ground: struggles and joys of church planting

Larson and Nye agreed that many of the challenges church planters face are those that any pastor must navigate, while there are others that are specific to church planting.

Larson described church planting as both the greatest and hardest thing he has ever done.

“I can’t imagine doing anything else; it is really rewarding and I get a lot of joy out of it,” Larson said. “And I know that a lot of the excruciating parts would be the same with any pastor as well.

“But starting from the ground up ... we have three kids and one of the hardest things is going into a culture that is very consumer-istic and basically trying to build a children’s ministry when you just don’t have the bells and whistles that some of the other churches in town offer.”

Larson said not having many other families with children in the church has been hard on his wife, which is something he said planters must keep in mind.

“My wife is really tough — tougher than I am in a lot of ways,” he said. “When we do assessments here (with Acts 29) I think the

“I have tried ... to preach to myself that numbers don’t matter, but to instead look at the lives that we have changed. ... You just have to keep preaching the Gospel to yourself.”

— Kevin Larson

guys have a little bit of an idea of what they are getting into, but I almost want to lovingly warn the wives a little bit. The pressure of being a pastor’s wife and also a planter’s wife is pretty huge.”

Nye said with Veritas being in the middle of Columbus, he has had his life threatened on several occasions. While he doesn’t really take the threats seriously, he said obviously they have a greater affect on his wife.

Nye also recently had three couples who



Nick Nye said the lack of sound theology, even among churches, in Columbus, Ohio, has surprised him.

Photo by John Gill

were actively involved in the church leave because of Veritas’ growth.

“We grew really fast in the last four to five months and the simple, house church-type thing was very appealing to them and so when we grew, they just didn’t want to do it anymore,” he said. “That was really tough for us because there was a lot of bitterness and frustration.”

Through these, and other, difficulties, Nye said Veritas has been presented with amazing opportunities to speak truth and life into people’s lives.

“Some of the joys are ... we have been able to connect well with the community through counseling, creativity and in mercy,” he said. “A girl came to me recently ... She is Jewish and she wanted to talk because she had an abortion over the summer and was feeling really guilty about it. Being able to have those kinds of connections, where people are coming to talk to us about those kinds of things because they know that we are serious about life is amazing.”

Nye said he has been surprised by the lack of people who have a grasp of solid theology. He said ministering in the heart of a city that doesn’t have a great seminary has been eye-opening.

“We have so many new Christians, young Christians, and we don’t have a seminary close by where we can pick from a group of guys and say, ‘Come help: you can get some training here,’” he said.

Instead, Nye said it is a struggle to find people who share similar theological convictions. Because of this situation, Nye said the commitment of Veritas to biblical truth has stood out.

“Some things we have done are preaching solid theology, preaching from the Bible, being Gospel-centered, in a culture where that is crazy,” he said. “We stand out so much more because of that in a good way. People are confused. They think, ‘What is this church that is involved in the arts, they serve faithfully at the shelters and recreation centers and yet they are really hard core about Jesus being the only way?’”

Nye and Larson agreed that it is a fight to not equate success with numerical growth. They both minister in college towns (the University of Missouri claims Columbia as its home base; Ohio State University is in Columbus), which can result in vast swings in attendance, based on the

college calendar.

“One of the hard things is with church planting they talk about critical mass: that you need a group of people to pull off Sundays and everything that you do,” Larson said. “It is hard because not only are you tempted to covet what other guys have, but just practically, you don’t want to preach to 19 people. It is just hard.”

Larson said church planters, and all pastors, must continually remind themselves to stay focused on preaching the Word and not compare the size of their church to others.

“I have tried ... to preach to myself that numbers don’t matter, but to instead look at the lives that we have changed,” he said. “One of the things that is encouraging about Acts 29 is they have been upfront about saying, ‘Preach the Bible, realize what normally happens in church planting and quit trying to measure against somebody else.’ ... You just have to keep preaching the Gospel to yourself.”

Larson and Nye agree: church planting comes with a great cost, but is well worth the effort.


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RESOURCE:

Nick Nye and Kevin Larson videos

Visit Southern Seminary’s Resources tab for videos of Nick Nye and Kevin Larson answering questions about church planting in front of Lynn’s Paradise Cafe in Louisville.

<http://www.sbts.edu/resources/category/towers>



with **Brandon O'Shields**



A cross section of the student body of Southern Seminary

Brandon O'Shields is a student at Southern Seminary's Greenville, S.C., extension center and reflects here on the dynamics of getting theological training through an extension center.

What degree track are you in?

"Master of Divinity in the School of Theology with a pastoral studies emphasis."

What is your current local church ministry?

"I am currently serving as a student minister at Glenwood Baptist Church in Easley, S.C."

How has the extension center program helped you balance different priorities in your life?

"In life, especially beginning in ministry, I find it easy to ride the waves of emotion, the desires of men and pragmatism. The extension center has helped me to put off this mentality by keeping me grounded in the Word. Anyone who has sat under the teaching of Southern Seminary professors knows that they teach, reprove, correct and train us so that we may be competent and equipped for every good work."

"At the extension center, this training goes beyond the classroom. A professor often teaches two successive classes and between those classes we are able to grab lunch or dinner. This fellowship with the professors has been such an encouragement to me: they are no longer just my teacher but also my mentor. This time has allowed me to ask for advice in my life, family, work and ministry."

What led you to enroll at an SBTS extension center?

"As I prayed and studied the Scriptures, God made it clear that I needed a theological foundation, and the seminary I chose needed to equip me in this area. As I talked with people and researched seminary

professors, SBTS stood above the rest with most, if not all, of its professors believing in God's sovereignty and our responsibility to be submissive to the Scriptures.

"As my wife and I worked through the logistics of me attending seminary training, our plans to have children, my work and our current ministry, we decided it would be best for me to attend the extension center in Greenville, S.C. and to travel to Louisville for J-terms."

What SBTS classes have you found particularly beneficial?

"The class that has been especially beneficial for my sanctification and in how I disciple others is introduction to biblical counseling with Stuart Scott. Scott's class on personal spiritual disciplines was also instrumental in understanding how to grow in godliness. Church history with Greg Wills and Adam Greenway's apologetics in the local church (also stand out)."

What are your ministry goals?

"My ultimate goal is to pastor a church and plant other churches among people groups that are not reached. As I finish seminary, I plan to explore unreached areas and people groups to see where God may want my family to serve. I am not sure if we will start in an area that is reached or unreached, but I am sure that we will be involved in the work of seeing every tribe and nation confess Jesus Christ as Lord."

What would you say to prospective SBTS extension center?

"If you are considering moving on-campus in the future, look to see if there is an extension center close by and start taking classes. The extension center is the best way to have quality off-campus theological training. By quality, I mean biblical, personal and interactive."



Tweetable features "tweets" from Southern Seminary faculty and other leaders in Southern Baptist life.

@albertmohler

is praying for the people of Haiti, with the scale of the disaster now almost beyond belief. May the grace and Gospel of God shine forth.

twitter.com/albertmohler

@DanDumas

It's hard to mess around with food and drink when people are starving and thirsty in Haiti.

twitter.com/DanDumas

@drmoore

rejoicing that SBC president @johnnyhunt is cancer free. Praise God.

twitter.com/drmoore

Bird illustration Copyright © 2009 Luc Latulippe

Professor Profiles



J.D. Payne

*Associate Professor of Church Planting and Evangelism;
Director of the Church Planting Center at SBTS*

Information:

Spouse's name/length of marriage:

Sarah, 14 years.

Children's names and ages:

Hannah 7, Rachel 5, Joel 3.

Hometown:

Corbin, Ky.

List one of your favorite:

Preachers:

James Merritt

Courses that you teach:

Introduction to church planting

Restaurants:

Olive Garden

Vacation spots:

Gasparilla Island, Fla.

Tidbits of Intrigue:

Something surprising students might not know about you:

I enjoy listening to fast banjo pickin' music, drinking good espresso and watching Saturday morning PBS cooking shows (only the manly ones), but have been upset lately since they have changed the programming schedule and are always showing "Sewing with Nancy" and "Working with Stained Glass."

Current church/local church ministry:

I am an elder at Crossing Church in Louisville.

Most influential person in your life:

My wife.

What books, beside the Bible, have most influenced you and why:

Augustine, "Anti-Pelagian Writings," because of his emphasis on the role of God in salvation; Martin Luther, "The Bondage of the Will," because of his excellent exposition of Scripture related to God's sovereignty and salvation; Roland Allen, "Missionary Methods: St. Paul's or Ours?," because of the emphasis on contextualized church planting and the need to return to the Scriptures for guidance in missionary work; Donald McGavran, "Understanding Church Growth," because of the emphasis on biblical church growth/planting occurring through making disciples; Findley Edge, "The Doctrine of the Laity," because of his emphasis on equipping, empowering and releasing the people of God for ministry.

What influenced your decision to come to Southern Seminary:

Several years ago the Lord gave me a passion for teaching in general and Southern Seminary in particular. My wife and I prayed for four years if it was the Lord's will that He open an opportunity to serve with the school. When the invitation came to teach evangelism and church planting courses, I was ready to go.

Ministry philosophy:

My philosophy is to walk with one foot in the field and one foot in the classroom. In order for me to be the most effective in training and multiplying leaders for the 21st century, I must minister in both worlds. It is easy for me to isolate myself from the need that exists among the people in the highways and hedges of Louisville and throughout the world. For the sake of my calling and my students, I must remain significantly involved in service through the local church.

What do you like most about teaching:

I delight in seeing my students grow in the faith and to hear and see them accomplish more for the Kingdom than I could ever accomplish on my own.

Payne's book a comprehensive guide to church planting

By JEFF ROBINSON

Who wrote the book on church planting? J.D. Payne can at least make a claim to having authored an excellent and comprehensive volume on the subject with his "Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting" (Paternoster). Over 400-plus pages, Payne explores biblical, historical and missiological principles of global church planting. He also provides significant practical strategies and covers all the major issues involved in the difficult and glorious task of planting local congregations among the nations.

Payne on editorial staff of new journal at Biola

By GARRETT E. WISHALL

Biola University recently launched its fourth academic journal – The Great Commission Research Journal – and Southern Seminary professor J.D. Payne is serving on the journal's editorial staff.

Payne is the book review editor for the new journal, which is published by Biola's Cook School of Intercultural Studies in collaboration with The Great Commission Research Network.

The journal was formerly known as the Journal of The American Society for Church Growth, published by the American Society for Church Growth since 1991, according to Biola's website. The new journal marks a move to a peer-reviewed journal and reflects the expansion into reporting on international research and successful models of evangelism from around the world. The first edition, published this fall, featured an introduction and article from general editor Alan McMahan, associate professor and chair of intercultural studies at Biola.

To subscribe to the journal, visit wisdom.biola.edu/gcr.

Website:

www.jdpayne.org

Books:



"Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting" (Paternoster: 2009)



"The Barnabas Factor: Eight Essential Practices of Church Planting Team Members" (Missional: 2008)



"Missional House Churches" (Paternoster: 2007)

Acts 29 president: church planting network is centered on the Gospel

By GARRETT E. WISHALL

Gospel-centered church planters who live out the character of Christ are what the Acts 29 Network looks for, said Scott Thomas, president of Acts 29, during a question and answer session at the Ambition Acts 29 Boot Camp in Louisville.

Thomas, who became president of the church planting network in 2006, said Acts 29 focuses first on a man's character, not his level of talent or skills, when it assesses potential church planters.

"Mission and ministry will take care of itself if the man is rooted in Christ, living in the Gospel, displaying character and living to the glory of God, to the praise, worship and adoration of Him," he said.

"We exist to exalt Jesus Christ, to worship Him, to live for Him and to proclaim Him in everything that we do and say, to the glory of God. We also want to have men who are living like Jesus, in the power of Jesus through the person and work of Jesus."

Acts 29, which has 10 regional networks across the United States and one in Western Europe, has planted 200 churches in the past three years, Thomas said. The network is just



Scott Thomas, president of Acts 29, said the church planting network looks first for godly character in the men they affiliate accept into the network.

Photo by Chuck Heeke

that: a network, not a denomination, he said. Acts 29 churches are expected to give 10 percent of their budget to church planting, but it

doesn't have to go directly to Acts 29, he said.

"We want those who have planted with resources from denominations — Southern Baptist, Evangelical Free, etc. — to honor those (commitments from denominations)," he said. "They have given you upfront monies, so with integrity you owe that back to them.

"So, we want to say, 'Are you giving 10 percent toward church planting?' If that is to EV-Free, then that's cool, because it doesn't make any difference to us: we aren't dependent as a network on your 10 percent. It doesn't come to us centrally. It goes from your church to the planters. What we care about is that each church is a church planting church."

Juan McLean, a master of divinity graduate from The Southern Baptist Theological Seminary and an Acts 29 church planting candidate, asked Thomas how Acts 29 is building bridges with the Southern Baptist Convention. Thomas responded that the network currently partners with a number of Southern Baptists and desires to continue those relationships.

"We love the Southern Baptists," he said. "We have here (at the boot camp) Russell Moore. We have Bruce Ware, who has spoken with us. We have Danny Akin, who is a good friend of ours. We have Gregg Allison, who is

doing a workshop (at the boot camp). Sojourn Community Church is Southern Baptist. Matt Chandler, Ed Stetzer, Darren Patrick: all a part of the Southern Baptists. We are pretty heavy on that end."

Thomas said he has, and continues to, make himself available to denominations or organizations who have concerns with churches affiliated with Acts 29.

"I have placed myself out there, I have given people my phone number, my private email, cell number, everything, to all of those organizations, and said, 'please, if you have any questions, I am available 24/7, because I think it is that important for us to build this relationship,'" he said.

"We are trying to reach across, and say, 'Come on, let's all work together for the glory of God and let's be better as a result of that.' There are some things that we can learn from Southern Baptists, men ... who can speak into us and help us be a better network. We are young (Acts 29 was founded in 2000). Southern Baptists have been around for a long time. We need Southern Baptists to speak into us and our network."

To learn about the Acts 29 Network, visit www.acts29network.org/about/doctrine.



The Adopting for Life Conference at Southern Seminary

February 26-27, 2010 -
Register online at:
www.sbts.edu/events



Russell D. Moore



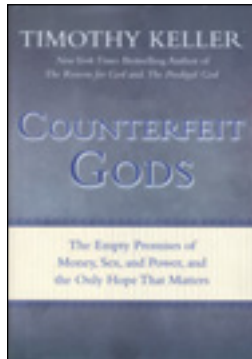
David Platt



Justin Taylor

Books old and new

By JEFF ROBINSON



“Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope that Matters” by Timothy Keller (Dutton, \$19.95)

Tim Keller’s latest book is one of the most penetrating and

convicting books I’ve read in some time. “Counterfeit Gods” is pastoral theology at its dead-level best by one of America’s most compelling shepherds.

The book begins by connecting idolatry to the fallout from the global recession: some of the biggest financial losers committed suicide precisely because they had lost the one thing they could not live without: the almighty dollar. This is the essence of idolatry, Keller correctly assesses. Throughout the book, Keller shows from various stories in Scripture — God’s call of Abraham to sacrifice Isaac, Jonah and Zaccheus, among others — the truthfulness of John Calvin’s famous assertion that the human heart is an idol factory.

In each chapter, even as he exposes the human heart’s bondage to money, sex and power, Keller lays bare the heart of every believer, showing that idolatry is still the besetting sin that drives the lifelong war between the Spirit and the flesh. Will Christ or self be our treasure?

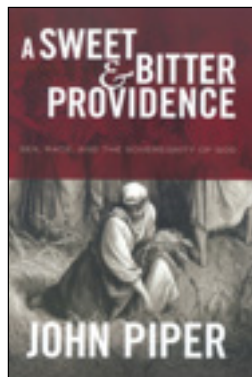
Keller draws a helpful distinction between “deep” idols and “surface” idols; a deep idol may be the love of power, which manifests itself through the employment of a surface idol such as the crass desire to accrue wealth. The surface idol, wealth, is desired so that it might serve the deeper idol, power. This distinction serves as a profound diagnostic tool for believers to use in seeking to raise to the surface the subtle heart

idols which are deadly icebergs that threaten to shipwreck their spiritual well-being in the form of substitute gods.

“Each culture is dominated by its own set of idols,” Keller writes.

“Each has its ‘priesthoods,’ its totems and rituals. Each one has its shrines — whether office towers, spas and gyms, studios or stadiums — where sacrifices must be made in order to procure the blessings of the good life and ward off disaster,”

Keller has done the church a great service with this fine book. Read it meditatively with God’s Word in one hand and be prepared to go to war with the idols in your heart.



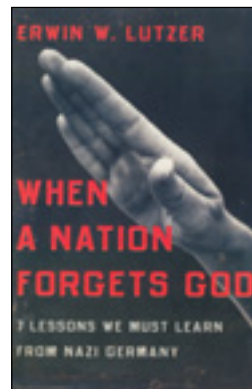
“A Bitter and Sweet Providence: Sex, Race, and the Sovereignty of God” by John Piper (Crossway, \$17.99)

Perhaps the most valuable thing I have learned from reading most of John Piper’s books and listening to

dozens of his sermons is how the Old and New Testaments fit together and either promise or find their fulfillment in Christ. Piper’s latest book falls in line with that penetrating Christ-centered hermeneutic.

In unpacking the brief OT book of Ruth, Piper argues that it is a profound love story, one that shows God’s love for His people as displayed in the redemption of Christ. Writes Piper: “Ruth is one of the four women mentioned in Matthew’s genealogy (Matthew 1:5). God pursued her. He turned the world upside down, you might say, to include Ruth in the lineage of his Son. Surely this is significant for us. Does it not mean that God’s blessings are free and undeserved? Ruth was an idolatrous Moabitess before God pursued her (1:15). She did not merit this pursuit. It was free. That is the way God pursues you and me.”

As always, Piper’s book is filled with Gospel-centered exegesis and application and, like all his other works, is a clearly-written ode to the glory of God as revealed in His Word. This work serves as an excellent companion to the study of Ruth.



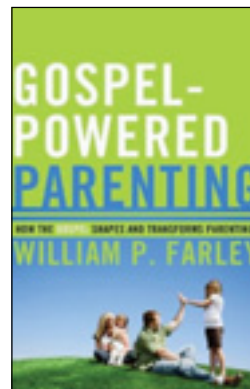
“When A Nation Forgets God: 7 Lessons We Must Learn from Nazi Germany” by Erwin Lutzer (Moody, \$7.99)

What can 21st century America learn from one of the greatest atrocities in human history? The longtime pastor of The Moody Church

traces the relationship between the political policies of Nazi Germany, the capitulation of the Erastian church and the resulting holocaust of death.

Writes Lutzer: “When we think of Nazi Germany, we immediately think of the Holocaust, the brutal murder of millions of Jews and other ‘undesirables.’ But we need to realize that there were circumstances and widely accepted ideas that enabled the population to become a part of an evil that was greater than that of any individual. The gas ovens were the end result of certain political and religious trends that made the horrors possible.”

Lutzer builds a case which argues that the nation that marginalizes ultimate truth is destined for the dustbin of history and encourages Christians to hold the light of the Gospel high in the face of the encroaching darkness.



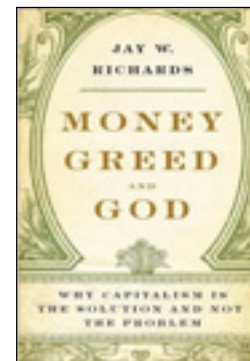
“Gospel-Powered Parenting: How the Gospel Shapes and Transforms Parenting” by William P. Farley (P&R, \$12.99)

As the father of four, I know that the rearing of children is a profoundly difficult task and that the Gospel must be foundational

in our home if we are going to succeed at any measurable level. We have been blessed to have many godly guides over the years in the form of excellent books, and William P. Farley has given us just such a work.

As the title indicates, Farley’s work seeks to show how the Gospel provides the strong foundation upon which the superstructure of parenting is to be built. Farley’s work is a “must read” for dads and moms who want to build Gospel-centered homes.

One major note that Farley sounds throughout the book is grace-centered parenting vs. legalism. Farley promotes a grace-centric approach to parenting that takes an offensive, non-isolationist posture in preparing children for life in a fallen world. A Gospel-centered home is as much a staging ground for battle as it is a fortress, Farley argues, pointing out that the Gospel should be at least as much a part of the DNA of the home as, say, hand-wringing over the propriety of trick-or-treating on Halloween. Families desperately need the Gospel and Farley provides an expert guide in mapping the Gospel’s crucial byways through the home.



“Money, Greed, and God: Why Capitalism Is the Solution and Not the Problem” by Jay W. Richards (HarperOne, \$24.99 — a more economical paperback edition is due out May 5)

Is capitalism the bug-bear that hinders a nation

from becoming the all-tolerating utopia as some liberal pundits seem to think? Richards explodes such nonsense in a compelling and non-sentimental way, showing how capitalism, properly understood and applied, is the antidote to deadly socialism.

Richards holds a doctorate in theology and also understands economics and how the two intersect. He begins by demolishing the idea of Christ vs. capitalism and provides a framework for alleviating poverty: teach that the universe has a Creator who has made all things for a purpose, the rightness of thrift and the goodness of law. He also includes an excellent discussion on delayed gratification, property rights and the health of the family as a crucial building block for a stable culture.

Trial that could be Roe v. Wade of ‘gay marriage’ begins

By MICHAEL FOUST

A high-profile federal trial that could lead to the overturning of California Prop 8 and traditional marriage laws in every state began in California Jan. 11, but not before Prop 8 supporters won a major victory at the U.S. Supreme Court.

The nation's highest court issued a temporary order preventing the trial before U.S. District Judge Vaughn Walker in San Francisco from being posted on YouTube at the end of each day, as Walker had previously said he would permit. Only Supreme Court Justice Stephen Breyer dissented in the Jan. 11 ruling. After the Supreme Court ruling, Walker withdrew his request, saying he didn't want to distract from the trial itself.

It's the second time in recent weeks that an order by Walker — who critics say has stacked the deck against Prop 8 backers — has been reversed. In December 2009 the U.S. Ninth Circuit Court of Appeals said Prop 8 supporters did not have to release private internal e-mails and memos from their fall 2008 campaign, as Walker had instructed them to do. Passed by a margin of 52-48 percent, Prop 8 was a constitutional amendment that restored the traditional definition of marriage and overturned a California court ruling that had legalized “gay marriage.”

Attorneys with ProtectMarriage.com, the group that sponsored Prop 8, had filed both appeals.

The case, Perry v. Schwarzenegger, was filed on behalf of two homosexual couples in May by Ted Olson and David Boies, the two attorneys who reached national prominence in 2000 when they represented George W. Bush and Al

Gore, respectively, in Bush v. Gore. They are now teammates, hoping to see their case overturn traditional marriage laws in the same way that Roe v. Wade reversed pro-life laws. Most likely, the case eventually will end up before the U.S. Supreme Court.

“This is the first serious case where the federal constitution has been invoked as the basis

“This is a trial that shouldn’t be happening. The kind of questions that they’re going to be going into in this case are public policy matters.

They’re not constitutional or legal matters.”

— Jordan Lorence, senior counsel with the Alliance Defense Fund and one of the attorneys involved in defending Prop 8.

for a right to same-sex marriage,” Jordan Lorence, senior counsel with the Alliance Defense Fund and one of the attorneys involved in defending Prop 8, told Baptist Press. “All of the other cases that we’ve heard about over the years — Massachusetts and Connecticut — those were all suits under their respective state constitutions. ... [This case] potentially could be used to challenge all the state marriage amendments, all the state laws that define marriage as a man and woman, as well as the federal Defense of Marriage Act.”

Olson and Boies argue that Prop 8 violates

the U.S. Constitution's Equal Protection and Due Process Clauses and that it discriminates and makes same-sex couples second-class citizens. In a July 2009 Wall Street Journal article, Boies wrote that passage of Prop 8 “is the residue of centuries of figurative and literal gay-bashing.”

The fact that the case is going to a full-blown trial, with witnesses and cross-examinations, itself is controversial, and some critics say, an example of Walker's possible bias. To date, court cases involving the issue of “gay marriage” have avoided witnesses and instead have examined written documents, such as legislative writings, previous court rulings and scholarly studies. This will be the first time where the defenders of a marriage amendment have been put on the witness stand with their motives in question.

Said Lorence, “This is a trial that shouldn't be happening. The kind of questions that they're going to be going into in this case are public policy matters. They're not constitutional or legal matters. The way in American society that these issues are resolved is for the people or their elected officials to listen to all the arguments and to decide the public policy matter.

“The people of California heard all the arguments pro and con, and 7 million of them — a majority — voted to define marriage as one man and one woman. The court should simply stay out of that and let this process work out.”

Whatever Walker decides on the larger issue in the case, it will be appealed to the Ninth Circuit, generally considered the most liberal federal appeals court in the land. From there it would go to the U.S. Supreme Court. (BP)

Newsbriefs

Foreign adoptions hit 13-year low

The number of foreign children adopted by Americans has plunged to the lowest level since 1996, in large measure because Guatemala's government shut down that country's thriving but corrupt international adoption industry. Adoptions from abroad dropped 27 percent in 2009 to 12,753, the U.S. State Department reported Dec. 17, according to the Associated Press. That number was almost 45 percent off the all-time high registered in 2004: 22,884.

Guatemala's 4,123 adoptions to Americans in 2008 sank to 756 for 2009, before authorities shut down the industry indefinitely while reforms are formulated. International adoptions from China, the leading source in 2009, also dropped substantially as China cuts back on the number of healthy orphans made available for adoptions, the AP reported. Adoptions from Vietnam — where corruption also has been a problem — dropped as well. Chuck Johnson, chief operating officer of the National Council for Adoption, told the AP that he wanted the government to encourage more international adoptions, not just monitor the process, and called for Congress to pass a proposed bill, the Families for Orphans Act. (BP)

Montana ruling threatens the ‘vulnerable,’ pro-lifer says

A Montana Supreme Court ruling that does not accord a constitutional right to assisted suicide but allows doctors to provide patients with lethal prescriptions endangers the terminally ill, disabled and elderly, a pro-life lawyer said. Montana's high court, in a Dec. 31, 2009, ruling, stated that none of its previous decisions nor any state law prohibits “physician aid in dying.”

In a 4-3 opinion, the majority applied a 1985 Montana law on the withdrawal of treatment for terminally ill patients to physician-assisted suicide, thus giving protection to doctors who prescribe drugs that a person may use to take his life. William Saunders, senior counsel for Americans United for Life, said the ruling “will have horrendous implications for the most vulnerable citizens in Montana.”

For the time being at least, Montana joins Oregon and Washington as states with legally protected physician-assisted suicide. Voters in Oregon and Washington approved the practice in statewide initiatives. (BP)

Pastors’ work hours tallied in survey

By MARK KELLY

Protestant pastors in America are working long hours, sometimes at the expense of relationships with church members, prospects and family according to a LifeWay Research study released Jan. 5.

A telephone survey found that 65 percent of the 1,000-plus senior pastors surveyed work 50 or more hours a week — with 8 percent saying they work 70 or more hours. Meetings and electronic correspondence consume large amounts of time for many ministers, while counseling and visitation often suffer, along with family time, prayer and personal devotions.

The results of the LifeWay Research study,

“How Protestant Pastors Spend Their Time,” show that the typical pastor works 50 hours a week. Scott McConnell, associate director of LifeWay Research, pointed out, however, that this average actually understates the number of hours because it takes into account bivocational pastors, part-time senior pastors and volunteer pastors.

When factoring out those who are not full-time, the median number of hours full-time senior pastors work for their churches each week is 55 hours, with 42 percent working 60 or more hours.

Among ministry activities, pastors spend the most time on sermon preparation — five to 14 hours for half of the survey participants. Nine percent say they spend 25 hours or more

in sermon preparation each week, while seven percent report they spend less than five hours.

Many pastors find it difficult to make time for two primary ways of relating to church members and prospects: counseling and visitation. While 24 percent say they spend six hours a week or more in counseling, the same percentage reports spending an hour or less.

Meanwhile, 12 percent of pastors say they spend 11 or more hours a week in hospital, home or witnessing visits, with 12 percent indicating they spend an hour or less. Forty-eight percent say they spend between two and five hours a week in visitation.

For more on this, and other, research, visit LifeWayResearch.com. (BP)

Church Planting is for wimps: a Q&A with Michael McKinley

By GARRETT E. WISHALL

Michael McKinley serves as pastor of Guilford Baptist Church in Sterling, Va., a position he has held since June 2005. Guilford voted to receive McKinley from Capitol Hill Baptist Church (CHBC) in Washington, D.C., along with his family and seven other members of CHBC. This group joined the dozen or so regular attenders of Guilford for what McKinley calls a “revitalization” effort.

McKinley is also the author of “Church Planting Is for Wimps: How God Uses Messed-up People to Plant Ordinary Churches That Do Extraordinary Things,” a forthcoming work from Crossway due out at the end of April.

Why is church planting for wimps?
Michael McKinley: Well, it’s meant as a bit of a joke. In the book I argue that revitalizing churches is harder and in some ways more strategic than planting new ones. So in that sense, it’s a good-natured jab at church planters. But also, I worry that a lot of guys are scared away from church planting and church revitalization work because they think that you have to be some spiritual Superman in order to do the work. In reality, God seems to love to take messed up people and use them as he fixes them.

Why did you and Capitol Hill go the revitalization route with Guilford Baptist Church?
McKinley: We thought this was particularly strategic. Guilford was a dying church, with a few faithful sheep and no shepherd. They had land, a building and a lot of money that wasn’t being used to extend the Gospel. Rather than starting from scratch with nothing, we wanted to help those brothers and sisters and employ those resources.

You grew up in Philadelphia and describe yourself as one who loves punk rock and who once had green hair and wore combat boots to Capitol Hill Baptist Church. Does the culture of your church reflect the tastes of the 20-something generation?

McKinley: No, not really. Our services are long, serious and joyful. Some 20-somethings find that attractive, others are turned

off because it’s too slow-paced. In terms of the church culture, our church is a crazy mix of really conservative folks, folks born overseas and more quirky people (like me). But there’s a lot of unity and love between different kinds of people.

In your book, you compare some efforts at contextualization to the homogeneous unit principle — appealing to one homogeneous group of people. Talk about this idea of contextualization and explain what you think the Bible teaches about contextualization.

McKinley: Well, obviously we all should and must contextualize on some level. We make choices about where to meet, in what language we should conduct our meetings, what kind of clothes to wear, etc., based on the cultural context around us. That makes sense.

I’m made uncomfortable, however, by attempts to contextualize that in fact become efforts to cater to a small sub-group of the population. Some types of contextualization are so specific to a sub-culture that they in fact alienate a lot of other groups of people. I don’t think that’s how the church is meant to be. In the second half of Ephesians 2, Paul speaks to the diversity of the church as a display of God’s wisdom.

So if we make choices to “reach” 20-somethings by contextualizing our music, clothing and slang to make them more comfortable, but those choices make our church culturally inaccessible to people born in different cultures or people in their 40s and 70s then I think we’ve misstepped badly.

How have you sought to create a culture where every generation, every race and every social demographic knows they are welcome at your church?

McKinley: We try to keep our gatherings fairly “stripped.” This means we read the Bible, we sing songs with fairly modest accompaniment, we pray and we listen to the Word being preached. Nothing very fancy, nothing we couldn’t do if the power lines were cut and we were left in candlelight. In fact, it’s not too different from what Christians do all around the world every Sunday. So while there are some things that are inevitably foreign to international folks (particularly the songs we sing), most of the service feels like “home” to them.

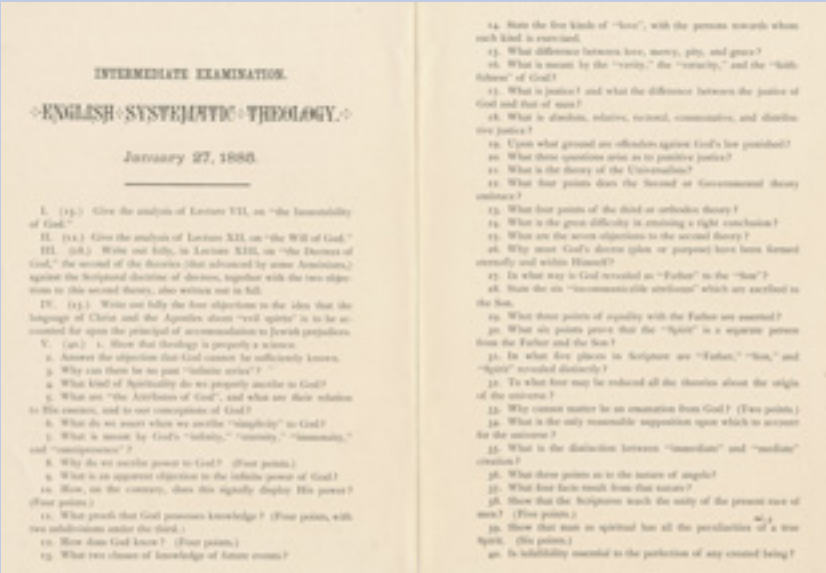
You talk about almost wrecking your marriage in the crucible of church planting. What mistakes did you make in this area that you would warn other men about?

HISTORY HIGHLIGHT Intermediate examinations at the seminary

By STEVE JONES

The month of January marked the trying period of intermediate examinations for seminary students in the nineteenth century. These examinations were notoriously difficult, each lasting a full day, and they were administered over the course of the entire month. These intermediate examinations were followed by three more months of study culminating in final examinations, which were delivered in a similar fashion, in May.

The following intermediate examination for English systematic theology was administered by James P. Boyce on Jan. 27, 1885. Take a moment to see how you would have fared studying under Boyce.



Of the 42 students enrolled in English systematic theology during that year, only 21 went on to graduate from the course. To learn more about historical seminary exams, the history of instruction at the seminary or other archival resources available to you at SBTS, visit archives.sbps.edu.

McKinley: Hmmm.... thanks for the opportunity to confess my sin to a bunch of strangers. Well, the number one thing I would warn other men about is the fear of man. If you want to be well-liked, successful and recognized as a good pastor (and let’s face it, you do!), you’ll have endless opportunities to sin against your wife and family by putting other people’s needs before them. Resist that urge. Love your wife well, even if it makes some people think less of you.

What do you think an extraordinary work by a church planter/pastor consists of?
McKinley: Faithfulness. What’s extraordinary about ministry is not necessarily the size of the church or number of converts, but the progression of the Gospel through “ordinary”

means. When a church preaches the Gospel faithfully to the world around it and people are being built up in their faith and growing in grace that’s extraordinary. It may not be immediately satisfying to our egos, but it is the amazing plan of God to spread his fame.

What are three things you would emphasize to men about to launch a church plant?
McKinley: 1. Make your plans, but realize that God will lead you in directions you may never have imagined.
2. Get other men in your life that will tell you the truth about yourself and ask you hard questions.
3. Have a lot of confidence in the Word of God. God delights in using it to accomplish His purposes.

SBTS Center for Biblical Counseling co-hosting conference in Indiana

Three weekend event offers 30 hours of credit toward NANC certification

By EMILY GRIFFIN

The Center for Biblical Counseling at The Southern Baptist Theological Seminary is joining with the Southeastern Indiana Baptist Association (SEIBA) to host the Counseling and Discipleship Conference, a three-weekend event to provide training for pastors, lay ministers, students, parents and believers who are seeking to grow in Christ.

Conference attendees will gather from 5-9 p.m., Fridays and 9 a.m.-5 p.m., Saturdays on the weekends of Feb. 5-6, 19-20 and March 5-6. The training sessions will be hosted by SEIBA in their New Albany, Ind., facility.

The three-weekend conference will be led by Charles Hodges, instructor of biblical counseling for the National Association of Nouthetic

Counselors (NANC); Heath Lambert, Boyce College faculty member and department coordinator for Biblical Counseling; and Stuart Scott, associate professor of biblical counseling at Southern Seminary and executive director of the National Center for Biblical Counseling.

Hodges, Lambert and Scott developed their conference presentations to equip attendees for real-life ministry and to facilitate the growth of knowledge in how to disciple to others intensively using the Word of God.

"I really think these training times are critically important. I get dozens of emails every week from pastors and church staff members who already have seminary degrees and laypersons who will never pursue seminary degrees wondering how they can receive training to do personal ministry of the Word," Lambert said. "All over the country there are people in local churches who are hungry to be equipped to do counseling with people in their congregations who are struggling with various sins and suffer-

ings. These conferences are one attempt to meet that need in this region. We want to begin to process of helping God's people be more faithful in the arena of intensive discipleship."

Southern Seminary students who participate in the seminar will gain 30 hours of basic counseling and discipleship training towards satisfying their NANC certification requirements.

The conference fees are \$175 (individual) and \$300 (couple) and include lunches during the Saturday events. People may register online at lifeandgodliness.org/register.

Conference topics will include discipleship, how people grow and change, biblical counseling, marriage, sex, parenting, trials, guilt, anger, depression, repentance, medical issues, the past, chemical imbalance, communication and conflict resolution.

"I am very eager to discuss the issue of the counseling landscape. This one is a more theoretical topic but is a crucial area," Lambert said. "There is so much out there right now that passes for biblical counseling but is far from based in Scripture. I hope to be able to clear away some confusion bringing clarity to the issue of what constitutes real biblical counsel-

ing versus some popular counterfeits.

"I am also eager to discuss the topic of how to give good counseling instruction. This is where the rubber hits the road in personal ministry of the Word. When someone comes to you with a problem, what do you say? How do you say it? These questions are among the ones that I am asked most frequently. I pray that God will use me to help people answer some of those questions."

Lambert said the conference was designed for anyone who wants to minister the Word more effectively in one-on-one relationships.

"I have talked with pastors, professors, ministry wives, lay-people, teenagers and seminary students who are all interested in the conference," he said. "We pray that the conference is a blessing to anyone who wants to make the truth of God's Word touch down into the lives and circumstances of real people facing real struggles who need real grace from a real God."

SEIBA is located at 615 Park East Blvd in New Albany, Ind., and can be reached at (812) 948-8777. For more information on the conference and Southern's Center for Biblical Counseling, contact Emily Chambers at echambers@sbts.edu or (502) 897-4608.

Mohler appointed to WJI chair


By JEFF ROBINSON

R. Albert Mohler Jr. has been appointed to the Francis Schaeffer Chair of Cultural Apologetics at the World Journalism Institute (WJI) at The King's College in New York City.

As the holder of the Francis Schaeffer chair, Mohler, president of The Southern Baptist Theological Seminary, will give a series of lectures to the WJI students at its multi-week

course on convergence journalism in May in New York.

The World Journalism Institute's mission is to recruit, equip, place and encourage Christian journalists in the mainstream newsrooms of first America and then the rest of the world. WJI offers courses, conferences and internship funding on the intersection of Christianity and journalism. For more information, go to www.worldji.com.



CHAPEL SCHEDULE

Tuesday & Thursday at 10 a.m.

Feb. 2
Convocation
R. Albert Mohler Jr.
President
Southern Seminary

Feb. 4
Russell D. Moore
Senior VP for Academic Administration
Dean, School of Theology
Southern Seminary

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

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Should I opt out of social security??
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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. 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 with questions and comments.

2010 mission trip opportunities

Mission trip opportunities are available in 2010 for Southern Seminary students and their spouses in South and Central Asia, Canada, Brazil, West Africa, Utah and Iowa. Students may earn up to five academic credits (Applied Ministry and a missions elective) while serving on a mission trip with the Great Commission Center. Tuition scholarships are available. The deadline to apply is Feb. 12. Here are the details on the various trips:

- **West Africa** — April 2-11: led by George Martin; cost: \$2,800*; discipleship, evangelism and chronological Bible storying.
- **South Asia** — May 15-30: led by Brian Vick-

ers; cost: \$2,800*; discipleship, evangelism and pastor training.

- **Central Asia** — May 18-31: led by Shawn Wright; cost: \$2,600*; evangelism.
- **Winnipeg, Canada** — May 31-June 6: led by Jeff Walters; Cost: \$1,500*; research and prayerwalking.
- **Brazil** — June 1-16: led by Bruce Carlton (Boyce College sponsored); cost: \$2,000*; evangelism and discipleship.
- **Utah** — June 21-27: led by Travis Kerns (Boyce sponsored); cost: \$1,000*; evangelism.
- **Iowa** — July 24-Aug. 1: led by Mark Cop-penger; Cost: \$850*; evangelistic biking trip.

*Costs are estimates and are subject to change.

Visit the Great Commission Center in Norton Room 108 or on the web at www.sbts.edu/gcc to apply. For more information, email missions@sbts.edu or call 897-4594.

Pendergraph Women's Ministry

The Pendergraph Women's Ministry will be hosting an event from 7-9 p.m., Tuesday, Jan. 26 in Heritage Hall focused on smart shopping and working from home. There will be a home business fair and tips on how to most efficiently use coupons as well as door prizes, music and snacks.

Music lessons available at Southern Seminary School of the Arts

Registration is open for spring music lessons at Southern Seminary. For registration forms and information, contact Aarica Myers at ext. 4115 or amyers@sbts.edu or Esther Crookshank at ext. 4507 or ecrookshank@sbts.edu.

Ministry Resources

Ministry position postings

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

Résumé service

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

Health and Rec

The Health and Recreation Center (HRC) will be open regular hours during the spring

semester: M-F — 6:30 a.m.-10 p.m.
Sat. — 9 a.m.-9 p.m.

Aerobics schedule

- Fitness Boot Camp 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., T, & R 6-6:45 p.m.
- Aqua Alive T & R 5-5:45 p.m.
- Step It Up Cardio Blast T 8-9 p.m, R 9-10 p.m.

Intramural Basketball

Registration for Intramural basketball ends Feb. 9. Register at the HRC front desk in HCC 246.

Kids Fit

4:30 p.m., Monday and Thursday, Feb. 1-April 22 in the Main Gym.

Motor Skills

4:30 p.m., Tuesday, Feb. 2-April 20 in the Main Gym.

HRC locker clean-out

• 10 p.m., Monday, Jan. 25
Please clean out your locker before 10 p.m.

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



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TUESDAY, FEBRUARY 16TH

1:00 p.m. • **Lecture 1**, Heritage Hall
"Freedom, Democracy, and Secularism?"

2:30 p.m. • **Lecture 2**, Heritage Hall
"Decline, Fall, and the Options"

WEDNESDAY, FEBRUARY 17TH

10:00 a.m. • **Lecture 3**, Heritage Hall
"Secularism, Church, and Society"



3 Questions WITH

Nathan Finn

*Assistant professor of church history
and Baptist studies at Southeastern
Baptist Theological Seminary*

1 *Are you encouraged by what you have seen among Southern Baptists, particularly young Southern Baptists, since the annual meeting last summer in Louisville?*

GENERALLY SPEAKING, I have seen a lot of excitement about the Great Commission Resurgence. I think there is still a lot of questions and there are a lot of folks who are still confused about it; they're not 100 percent sure what the purpose of the task force is and you can tell that by reading some of the blogs and the discussions going on in state papers. But the vast majority of young people I have talked to are at least hopeful that something good is going to come from it and that we've established at least part of a road map to a productive future for the Southern Baptist Convention.

2 *How do young pastors and leaders best serve in a local church where they are shepherding a congregation that is part of an older generation of Southern Baptists?*

I THINK IT is important for younger ministers to become bilingual. We don't have trouble talking about missionaries and church planters becoming bilingual and thinking contextually in places where they are serving, but every pastor or minister does contextualization and the primary thing for them is learning the language of the area. So, when a young man goes into a church with older folks who have gone through the Southern Baptist system and are part of that system, then that young man needs to learn how to exegete where those older adults are. That young man also needs to help them

see the difference between some of the good and bad tendencies of that older programmatic identity and also to help them figure out how to connect with a community that is never going to be in a world of Training Union or Royal Ambassadors.

3 *How important is it for the younger generation of Southern Baptists to learn about the lives and ministries of great men of God from the last generation of Southern Baptist life, men like Adrian Rogers, Paul Pressler and W.A. Criswell?*

I THINK THERE are two things we've got to do as we pass on the faith to the next generation. On the one hand, we've got to do catechesis and we've got to pass on our beliefs and I think everybody gets that and we're talking about that and that's fine.

The second thing we've got to do is pass on our stories. We've got an entire generation that is coming up that, not only have they not heard W.A. Criswell preach, they don't know who Adrian Rogers is. The world is changing and this next generation is coming from a totally different context. We've got to convince them that all of our stories, including — and maybe even especially — the story of the last 30 years, are something they want to become a part of and they want to be in continuity with. If we don't do that, then I think some are going to be Southern Baptists by convenience, others will be Southern Baptists by conditioning, but fewer and fewer are going to be Southern Baptists by conviction. So it's not only passing on our beliefs, but passing on our stories as well.

Towers

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