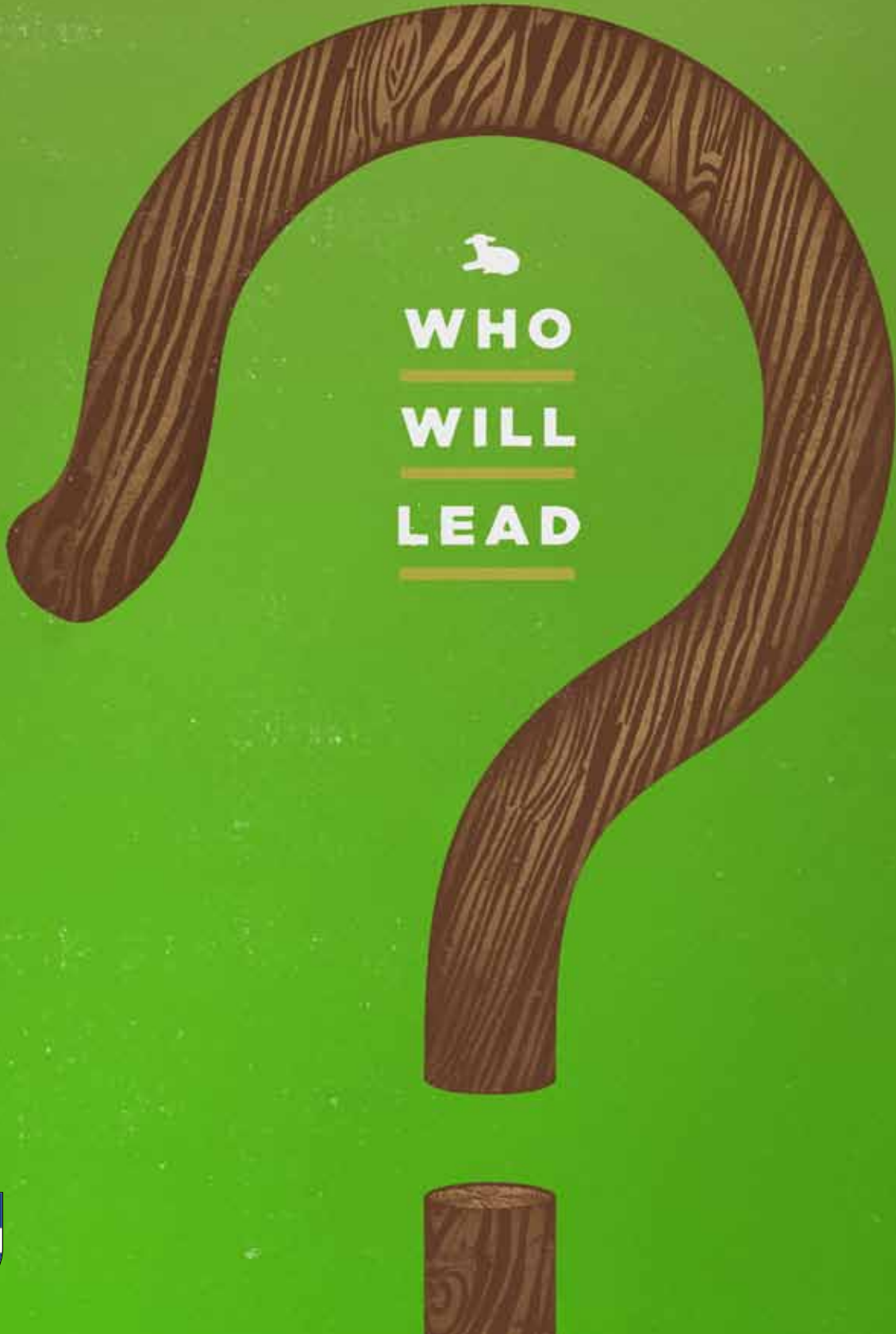


SOUTHERN SEMINARY



Where the **Truth** Is Declared

NEW YORK – I write this column as I sit in a New York City hotel room overlooking this massive metropolis. By every account, this must be the most important place on earth. It certainly looks like it. Barricades and motorcades have tied up most of Manhattan. Flashing lights, police escorts and a massive army of police and security personnel are visible everywhere. The reason is simple – I am here while the United Nations General Assembly holds its most important annual session.



Heads of state, ranging from presidents to chancellors and kings are all over the city, each with his or her entourage. The president of the United States delivered his address earlier today, and the president of Iran has created a controversy by meeting with students from Columbia University just down the street from my hotel. The flags flying over the entrances of the hotels tell the story of who is inside. The massive security apparatus communicates the importance of the guest.

All eyes are on the great

podium in the hall at the United Nations, where the General Assembly gathers and the heads of state speak. It certainly looks important. In fact, it is designed to look important.

And yet, nothing that happens in that hall matters very much. It is a room filled with noise and posturing, but virtually nothing that is discussed or debated there matters for eternity – or even for long. Most of those speeches are forgotten before the head of state has left the building.

I want to be where the

most important truths are declared and known. I want to be where the issues that will shape the world are debated and discussed. I want to be where the future is taking shape before my eyes, and where we deal with matters of eternal significance.

It just so happens that I will soon go home to that place – The Southern Baptist Theological Seminary. Though the world would hardly think so, what happens on that campus is far more important than what happens when the nations gather. And, what happens on that campus will change the world by the power of the gospel – even the world I see before me in the glimmer of a New York night.

The new academic year has begun with great promise. We welcomed hundreds of new students to Southern Seminary and Boyce College, and both received a significant jump in new student enrollment. These new students join the thousands already here, and already a part of the Southern Seminary family.

We are the stewards of an unspeakably urgent task – the task of preparing and educating this new

generation of ministers and missionaries. The Lord has blessed us with new leaders and teachers who have joined us. We welcomed Zane Pratt as the new dean of the Billy Graham School of Missions and Evangelism.

We began this new academic year with full energy and incredible passion. In this edition of Southern Seminary Magazine you will read about many of these events and developments. Our great hope is that you will come soon to see all these for yourselves.

Southern Baptist Convention President Bryant Wright recently told the SBC Executive Committee, "If you want to be excited and encouraged for the future, visit our seminary campuses." We certainly encourage you to come visit Southern Seminary.

You will neither see all the barricades and motorcades I saw tonight, nor will you see the world's leaders jockeying for camera angles and attention. What you will see is a generation of young Christians ready to turn the world upside-down for the cause of the gospel of Jesus Christ.

And, yes . . . any place that happens is the most important place on earth.

SINCERELY,
R. ALBERT MOHLER JR.



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On the Cover



This image points to the urgent need for the church to produce leaders capable of rightly shepherding the people of God.

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SBTS NAMES PRATT NEW DEAN OF BILLY GRAHAM SCHOOL

By Josh Hayes

Southern Seminary announced Zane Pratt's placement as the new dean of the Billy Graham School of Missions and Evangelism, August 2011.

advance at the Southern Baptist Convention's International Mission Board, June 1.

In addition to his role as dean, Pratt will serve as associate professor of missions.

"Zane Pratt is one of the world's premier missiologists and most effective missionaries. His missions leadership has been stellar, and his experience leading a missionary movement in one of the world's most challenging regions is invaluable," said R. Albert Mohler Jr., president of Southern Seminary.

Pratt earned his bachelor's degree from Duke University in Durham, N.C., and his master of divinity from Gordon-Conwell Theological Seminary in South Hamilton, Mass.

At both Duke and Gordon-Conwell, Pratt was a fellow student with Mark Dever, senior pastor of Capitol Hill Baptist Church in Washington, D.C., and a Southern alumnus and former chairman of the school's board of trustees.

"Zane is a great combination of biblical reflection and personal action. He's lived it out. I'm thankful for the opportunity [for him] to continue to work to fulfill the Great Commission, only for this next chapter, as a stateside teacher," Dever said.

Prior to moving overseas, Pratt was a church planter in Massachusetts as well as an officer in the U.S. Army Reserve.

"Pratt is a renowned leader who will fit well with the kind of energy that is present now in the Billy Graham School," said Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary. "He understands that theology is not an academic discipline that ought to

THE NEW YORK TIMES QUOTES MOHLER

By Josh Hayes

In an article in *The New York Times* highlighting the Southern Baptist Convention's appointment of Fred Luter Jr. to the office of first vice president, R. Albert Mohler Jr., president of Southern Seminary, states his thoughts concerning multiethnic leadership.

"It's a historic development for the Southern Baptist Convention and a sign of its future, if it's going to reflect America," Mohler stated.

"Leadership has to emerge naturally, but we bear a moral responsibility to encourage development of multiethnic leaders," he said.

The New York Times Web site carries the full article online at www.nytimes.com

"[Pratt] understands that theology is not an academic discipline that ought to be separated from the Great Commission, but the Great Commission is fueled by theology and theology is informed by the Great Commission."

Pratt comes to the deanship at Southern from serving overseas as a missionary from 1991 to 2011. He oversaw missions work across Central Asia from 2001 to 2011. Pratt will replace former dean Chuck Lawless who became vice president for global theological

be separated from the Great Commission, but the Great Commission is fueled by theology and theology is informed by the Great Commission."

Pratt is married to Catherine with whom he has two teenage children, Charlotte and Greg. ➤



FORMER BGS DEAN LAWLESS TAKES POSITION WITH IMB

By Aaron Cline Hanbury

Chuck Lawless, former dean of Southern Seminary's Billy Graham School of Missions and Evangelism, became vice president for global theological advance at the International Mission Board, June 1. The IMB Board of Trustees unanimously elected Lawless in an effort to emphasize the importance of sound theology as the

“[Lawless] will devote all these great gifts through the International Mission Board into the lives of missionaries around the world.”

foundation for mission work.

“Chuck Lawless is a great man of God, a man of deep gospel passion and a wonderful teacher,” said R. Albert Mohler Jr., president of Southern Seminary. “He will devote all these great gifts through the International Mission Board into the lives of missionaries around the world.”

In his new role, Lawless will provide theological leadership and guidance to the IMB and its personnel, while helping strengthen relationships with Southern Baptist churches, seminaries and other partners. Since 2008, he consulted the IMB about theological education while continuing in his work at Southern Seminary. Now Lawless will dedicate his full attention to that work.

Lawless served SBTS as dean of the Billy Graham School and vice president of academic programming since September 2005. Prior to his deanship, Lawless taught as a professor of church and community in the Graham School, beginning July 1996. >



MOORE APPEARS ON CNN TO DISCUSS ROBERTSON'S COMMENTS

By Josh Hayes

Southern Seminary's Russell D. Moore appeared live on CNN's "Newsroom", Sept. 16. Moore, dean of the School of Theology and senior vice president for academic administration at SBTS, spoke about "700 Club" host Pat Robertson's advice that a man should divorce his Alzheimer-ridden wife, saying that Robertson's counsel does not agree with a Christian perspective of marriage.

“It is a grievous thing to hear a Christian leader speak in this way,” Moore said in the CNN interview. “According to the Christian Scriptures, marriage is a picture of the gospel of Jesus Christ.”

The CNN appearance follows Moore's article, “Christ, the Church, and Pat Robertson,” posted Sept. 15 at his blog, www.russellmoore.com

CNN's Web site carries the video of Moore's appearance, “Christian outlash over Robertson advice,” at www.cnn.com/search



ADAM AND EVOLUTION



“The moment you say ‘We have to abandon this theology in order to have the respect of the world,’ you end up with neither biblical orthodoxy nor the respect of the world.”

R. ALBERT MOHLER JR., PRESIDENT OF SOUTHERN SEMINARY ON NATIONAL PUBLIC RADIO

THE ARTICLE AND AUDIO, “EVANGELICALS QUESTION THE EXISTENCE OF ADAM AND EVE,” ARE AVAILABLE AT WWW.NPR.ORG



FORMER SBTS PROF CHITWOOD ELECTED TO LEAD KENTUCKY BAPTISTS

By Josh Hayes

The Kentucky Baptist Convention (KBC) announced the election of Paul Chitwood as executive director-treasurer of the convention, May 2011.

Chitwood served as associate professor of evangelism and church growth at Southern Seminary from 2007 until 2011. He began his position as KBC executive director, July 1. He replaces former director-treasurer Bill Mackey who retired May 31.

“Kentucky Baptists will be celebrating the nomination of Dr. Paul Chitwood as executive director of the Kentucky Baptist Convention. I have known Paul for many years, and he is a man of deep conviction, Great Commission passion, pastoral vision, tremendous personal skills and leadership ability. He will provide outstanding leadership for Kentucky Baptists across the generations - of that, I am certain,” said R. Albert Mohler Jr., president of Southern Seminary.

Chitwood earned his master of divinity and doctor of philosophy degrees from Southern Seminary.

“Paul Chitwood is one of the most respected young leaders in the Southern Baptist Convention and in Kentucky Baptist life,” said Russell D. Moore, dean of the School of Theology and vice president for academic administration at SBTS. “He understands Kentucky Baptists and he understands the urgency of the Great Commission. I could not be more thrilled with his selection as executive director-treasurer of the Kentucky Baptist Convention.”

Chitwood served as senior pastor of First Baptist Church in Mt. Washington, Ky., from 2003 until taking on his new administrative role. Prior to that, he served pastorates in other Kentucky Baptist churches.

Chitwood was KBC president in 2005-06, following his term as first vice president in 2003-04. In 2002, he was president of the KBC Pastors’ Conference. Additionally, from 2008 to 2010, Chitwood was chairman for the International Mission Board of the Southern Baptist Convention.

A native of Tennessee, Chitwood and his wife, Michelle, have three children, Daniel, Anna and Cai. ➤

ANDREW PETERSON PRESENTS

BETHOLD THE LAMB OF GOD

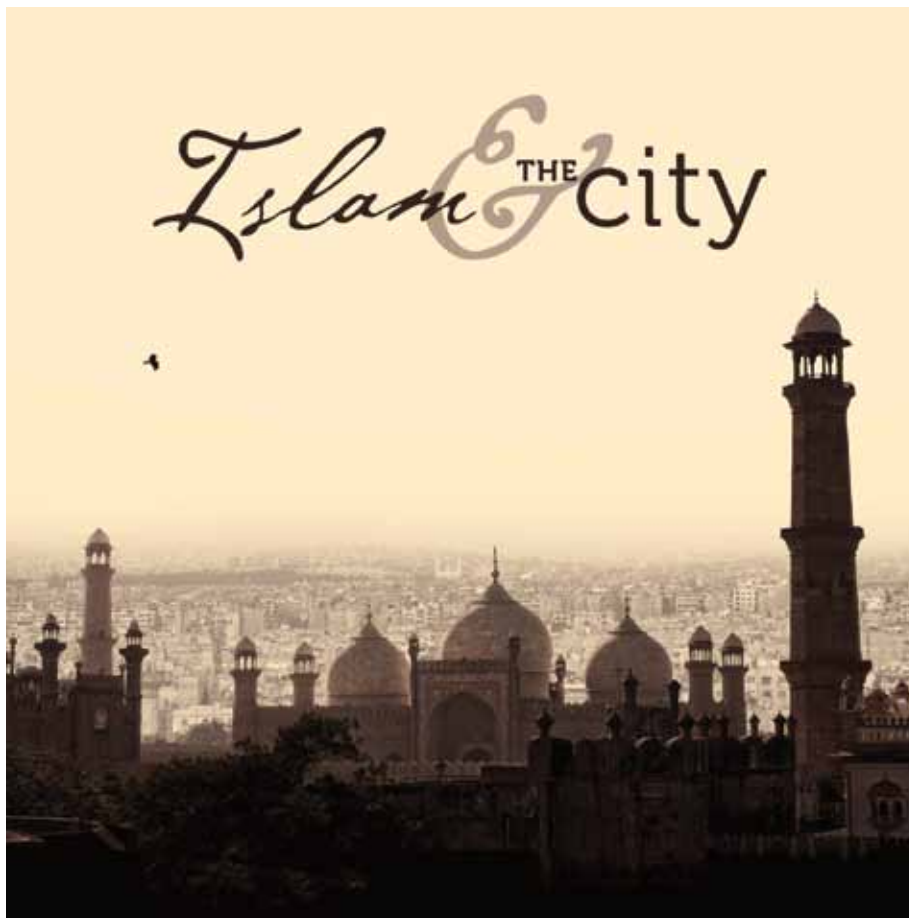
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Visit www.sbts.edu/events for additional information and to purchase tickets online.



JOURNAL SPEAKS TO URBAN ISLAM

By Josh Hayes

Anyone who paid attention to Southern Seminary recently has likely heard the institution's phrase "We are serious about the gospel." In accord with this mindset is the *Journal of Urban Ministry*. The journal exemplifies the seminary's commitment to scholarship and evangelism by giving readers a combination of perspectives about pertinent missions issues with articles from both academic scholars and experienced practitioners.

"Our goal with the journal was to create an online, accessible resource that is both academically credible and practically relevant for urban practitioners," said Chuck Lawless, vice president for global theological advance

at the Southern Baptist Convention's International Mission Board. Lawless served as the original editor-in-chief of the *Journal of Urban Ministry*.

A publication of the Dehoney Center for Urban Ministry Training at Southern Seminary, the *Journal*

Missions and Evangelism at Southern, existing to facilitate research and provide resources, opportunities and training related to Great Commission work in urban settings.

Dehoney was a long-time pastor of Walnut Street Baptist Church in downtown Louisville. While there, Dehoney led the church to develop multiple ministries to reach the city for Christ. The goal of the *Journal of Urban Ministry* is to serve as a resource for academics and practitioners who desire to reach cities in the same fashion as Dehoney.

"This journal makes a significant contribution to the field of urban ministry. While many evangelicals are beginning to talk about the importance of reaching the world's urban contexts, few helpful resources exist. I am delighted that we now have a journal that attempts to wed the academic and the practical aspects of urban ministry," said J.D. Payne, associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary.

The Summer 2011 issue carries the theme, "Islam and the City." It features articles from J.D. Greear, George H. Martin and a host of missionary practitioners on the field in Muslim cities. The next issue, scheduled for late fall, will discuss urban church planting.

“

“While many evangelicals are beginning to talk about the importance of reaching the world’s urban contexts, few helpful resources exist. I am delighted that we now have a journal that attempts to wed the academic and the practical aspects of urban ministry.”

of Urban Ministry offers two issues each year, available both in print and online. Named after the late Louisville pastor, Wayne Dehoney, the Dehoney Center is the newest entity of the Billy Graham School of

Those interested in learning more about the *Journal of Urban Ministry* and the Dehoney Center can visit www.urbanministrytraining.org, where they can also find subscription information for the journal. ➤



SEMINARY CREATES CENTER FOR STUDENT SUCCESS

By Emily Griffin

The road to graduation is not always smooth for seminarians. Realizing this, Southern Seminary created the Center for Student Success during Summer 2011 to help students as they progress toward graduation.

“Academic success is relative to each student – but graduation is every student’s end goal,” said Matt Minier, director of student success.

Minier, who joined Southern from Cedarville University, sees the Center for Student Success as a place to find answers and receive academic support.

“As a student, if you have questions and don’t know where to go, we want to be your first stop,” Minier said. “We are here to be fully responsive to students’ needs.”

The Center for Student Success is housed in Norton Hall, suite 154, along with Financial Aid and the Dean of Students. It provides services for academic advising and academic achievement as well as support for international students and students with disabilities.

Along with Minier, the center’s staff includes: Mike Withers, manager for international students and students with disabilities; Garnetta Smith, academic counselor; Amy Crider, writing coordinator for Boyce College; and Bethany Breland, administrative assistant.

“Our mission is to assist students on their journey,” Minier said. “From orientation to graduation, we’re here to see you through.” ➤

BOYCE CERTIFICATE BUILDS WORLDVIEW FOUNDATIONS

By Emily Griffin

Boyce College, the undergraduate arm of Southern Seminary, announced the development of its Worldview Studies Certificate, Summer 2011.

The aim of the program is to help first-year collegiate students strengthen their biblical foundations. The Worldview Studies Certificate is a 33 credit-hour program designed to be completed in one academic year. Coursework will challenge students spiritually as they participate in Boyce College student life events and in campus programs. The certificate will culminate with the capstone course, “Christianity on the Secular Campus,” taught on the grounds of Harvard University by Southern Seminary graduate and Boston Red Sox baseball team chaplain Bland Mason.

Dan DeWitt, dean of Boyce College and founder of the Worldview Studies Certificate, said: “A house built on a poor foundation cannot stand for long. After reading study after study, I quickly recognized that a growing number of students quit attending church after they graduate from high school. While numerous factors contribute to this problem, at Boyce College we believe it is primarily an issue of foundations.

“Whether our students decide to pursue a degree at Boyce College or any other institution they will leave our program and campus confident, prepared and with a firm grasp of what constitutes a Christian worldview.”

More information about the Worldview Studies Certificate is available at www.boycecollege.com. Boyce College admissions information is available at www.boycecollege.com/admissions ➤



MOHLER DISCUSSES THE MORAL REVOLUTION OF HOMOSEXUALITY, IN WSJ

By Josh Hayes

In the July 1 edition of *The Wall Street Journal*, R. Albert Mohler Jr., president of Southern Seminary, offers commentary related to the moral revolution of homosexuality.

Make no mistake, Mohler says, a moral revolution has taken place. One does not need to take a poll to learn this. Rather, he writes, “All we need to do is to talk to our neighbors or listen to the cultural chatter” in order to realize that acceptance of the homosexual lifestyle has become normative in today’s society.

Because of biblical authority, Mohler contends that the church cannot compromise concerning this issue despite the cultural pressure.

The Wall Street Journal Web site carries the entire article, “Evangelicals and the Gay Moral Revolution,” at www.wsj.com





2011 HERITAGE GOLF CLASSIC DOUBLES PLAYERS, GROSS AND PROFIT FROM PREVIOUS YEARS

By SBTS Communications

The Southern Baptist Theological Seminary hosted the eighth annual Heritage Golf Classic, Aug. 22. The event doubled the number of participants from last year's tournament. And those double-participants helped the contest raise more than \$115,000, nearly triple last year's amount.

"In every way, the golf tournament surpassed our expectations this year," said Jason Allen, vice president of institutional advancement and executive director of the SBTS Foundation Board. "I am deeply grateful to Charles Smith, Josh Thomas and the Southern Seminary ambassadors and the many volunteers who served. Most of all, I am grateful for our players and corporate sponsors. The big winners are Southern Seminary students who benefit from all of the money raised."

The Heritage Golf Classic raises money for the seminary's annual fund, which helps keep seminary tuition costs as low as possible in order to maintain an accessible theological education. In

this way, the purpose of the scramble-style tournament is the furtherance of the gospel of Jesus Christ.

Several factors contributed to the success of the Heritage Golf Classic from prize giveaways to free food. Prizes included name brand golf clubs, golf bags, Sky Caddies and an iPad. Chick-fil-A and Mark's Feed Store provided food and refreshments while professional bluegrass musicians entertained participants. ➤



AXLETREE MEDIA SPONSORS HERITAGE GOLF CLASSIC

By SBTS Communications

Axletree Media served as the Naming Sponsor for Southern Seminary's recent Heritage Golf Classic, a scramble-style golf tournament that raises funds to affect tuition costs for SBTS students.

"The Heritage Classic seemed like a focal point for the development of the activities of the school," said Bill Nix, CEO

and president of Axletree Media. "The event creates leverage for the school to raise money. I've long appreciated the work of Southern Seminary."

Among Axletree's resources is E-zekiel, a Web hosting service geared specifically for ministry, enabling users to publish blogs, Web pages and photo albums in addition to audio, video and other content.

Lying at the intersection of ministry and the Internet, Axletree Media hopes who the future pastors and leaders who pass through Southern Seminary's halls will consider the vast opportunities the Internet offers.

"We are passionate that the church does not utilize the Internet and we want to influence students to know its possibilities for kingdom purposes," Nix said.

With a global focus upon building up Christian ministries, Axletree Media offers its Internet-based tools and services in 25 countries, utilizing software, services, education and customer service to assist clients to communicate their message most clearly and effectively. Further, the company helps churches and ministries manage their Web presence and social media ➤

Axletree Media is based in Birmingham, Ala. More information about the company is available at www.axletreemedia.com.



SOUTHERN
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SBTS HOSTS CONNECTING CHURCH AND HOME

By Alli Hill

Southern Seminary hosted the Connecting Church and Home conference, Aug. 26-27. The event exists to equip pastors, church leaders and parents with practical ministry strategies for shepherding families in the church.

This year's conference drew 330 attendees for a weekend focused on the challenges of parenting within the church. Jimmy Scroggins, Randy Stinson, Bill Farley and Russell D. Moore provided biblical insight and personal testimonies during the general sessions.

"Every human is hard-wired to have a longing for fatherhood, and when it is disturbed, it changes their lives," said Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary.

Moore pointed to the fatherhood of God, encouraging church leaders to display a type of spiritual fatherhood to members. He said discipleship is often the "dumping of information," referring to the popularity of Christians relying on podcasts rather than real relationships within churches.

Stinson, dean of the School of



incredibly diminish in our society," Stinson said.

Scroggins, pastor of First Baptist Church West Palm Beach, Fla., spoke about "Parenting and the Gospel." Scroggins said God has a design for marriage and

Farley, senior pastor of Grace Christian Fellowship in Spokane, Wash., addressed "How the Gospel Impacts Parenting." He said all effective Christian parenting begins and ends by increasingly seeing all of life through the lens of the gospel.

Because God elected believers before the foundation of the world, Farley said a child's salvation is outside of the parent's control, but God uses effective parenting to point them to the gospel.

Breakout sessions were led by Steve Wright, Brian Haynes, David Prince, Ryan Rush, Candice and Steve Watters, Timothy Paul Jones and Jay Strother.

Next year's Connecting Church and Home conference is scheduled for Aug. 24-25, 2012. ➤

Audio and video from the 2011 conference are available at www.sbts.edu/resources

"You have to recover and pursue God's design from where you are. The only hope for messed up parents and kids is the gospel, and the only context they can get this design is in the church."

Church Ministries at Southern Seminary, addressed the issue of God's assignment of fatherhood to men. He said the assignment is not being accomplished.

"The number of ills in our families that would be eliminated if just dad would keep his assignment, would

parenting, and the two must go together, but sin broke the design.

"You have to recover and pursue God's design from where you are," Scroggins said. "The only hope for messed-up parents and kids is the gospel, and the only context they can get this design is in the church."

SOUTHERN SEMINARY WELCOMES D3 YOUTH CONFERENCE

By Andrew Walker

Things became louder than usual at Southern Seminary during the second annual D3 Youth Conference, June 27 - 30. Converging upon the campus were 250 students from states including Illinois, Alabama, Florida, Georgia, Indiana, Kentucky, Tennessee, South Carolina and Wisconsin.

"D3" stands for three important aspects of discipleship: worldview, leadership and missions. Dan Dumas, senior vice president for institutional administration at SBTS, taught the track on leadership while Boyce College Dean Dan DeWitt instructed students about how to develop a Christian worldview. Shannon Hurley, a missionary with Sufficiency of Scripture Ministries, focused his talks on bringing the gospel to the nations.

Nightly speakers included Southern Seminary President R. Albert Mohler Jr., Castleview Baptist Church Pastor Eric

“From the beginning, we have told youth pastors that this event is targeted at the leaders in their group who want to go deeper.” - Dan DeWitt, dean of Boyce College.

Bancroft and Southern alum and Black Hawk Down veteran Major Jeff Struecker. Nashville, Tenn., music group The Hoffmans led worship along with a special concert given by hip-hop artist FLAME.

A group from the missions track traveled to Uganda with Sufficiency of Scripture Ministries immediately following the conference, from June 30 to July 18. There, they helped take the gospel into schools, hospitals and orphanages. By the end of the trip, they shared the gospel with more than 6,000 people. >

D3 2012 will be June 25-28. More information is available at www.sbts.edu/events

HOUND DOG



“If we are going to be disciples of Christ and known for being his people, we have to chase after Christ followers, not walk behind, not get to know, not follow, not walk in the path of them. Chase [them] as a relentless hound dog. It is an unbelievable, insatiable pursuit. It says, ‘I cannot get enough.’ Why? Because godly imitation will produce godly sanctification.”

ERIC BANCROFT, pastor of Castleview Baptist Church



SBTS CELEBRATES 60TH ANNIVERSARY OF McCALL PRESIDENCY

By Aaron Cline Hanbury

The Southern Baptist Theological Seminary honored former president Duke K. McCall, Sept. 6, on the 60th anniversary of his election as president of the seminary.

In an unprecedented service afforded only few institutions, current Southern Seminary president R. Albert Mohler Jr. led a filled-to-capacity Alumni Memorial Chapel in celebrating McCall's more than 32 years as president of the school. McCall, who served at Southern from 1951 to 1982 as the institution's seventh president, also turned 97 years

old, Sept. 1. These two milestones offered the seminary the opportunity to highlight the life and legacy of McCall, one of the most influential figures in Southern Baptist history.

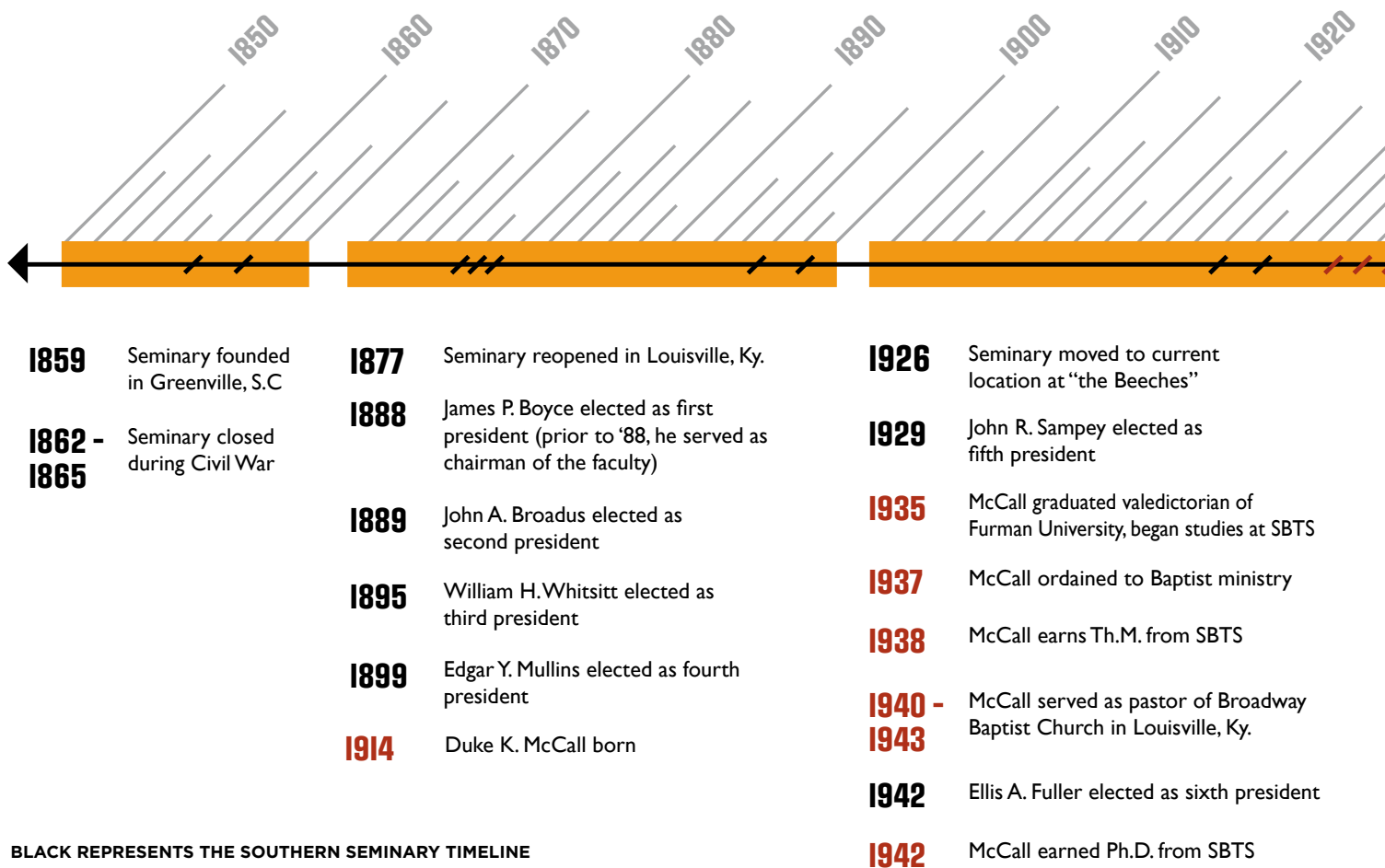
"Moments of grace are often rare. And this was an incredible moment of God's grace and mercy to be able to welcome back a patriarch, Dr. Duke K. McCall, whose involvement with Southern Seminary spans more than half of its 152-year history," Mohler said. "It was a very rare and singularly important occasion for Southern Seminary to honor Dr. McCall for the 60th anniversary of his election as president of this institution.

McCall, whose contributions to the Southern Baptist Convention cover most of the 20th century, massively

shaped both Southern Seminary and the convention in ways that continue to define them today.

"Dr. Duke McCall is representative of a generation of Southern Baptists who served and built this denomination, its churches and institutions," Mohler said. "To have Dr. McCall come back, given his own lifespan and role in the Southern Baptist Convention and see him received with honor by a chapel filled with people, most of whom were not alive when he was elected as president, and many of whom were not alive when he retired as president of Southern Seminary was something that was really, really important."

Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at SBTS, said



BLACK REPRESENTS THE SOUTHERN SEMINARY TIMELINE

RED REPRESENTS DUKE McCALL TIMELINE

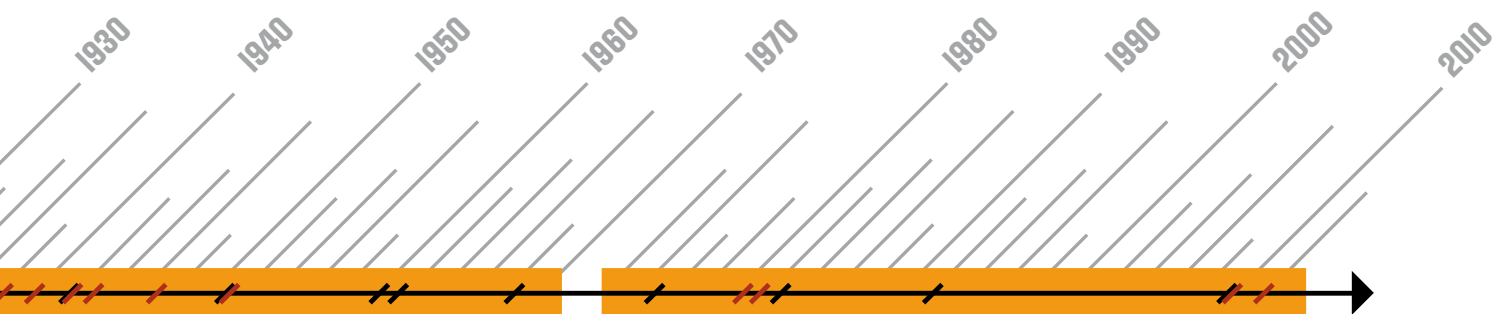


“His identification with us and our identification with him in the context of the year 2011 is priceless.”

of the opportunity to honor McCall:
 “I will remember this day as long as I live. This was a healing, hopeful day for Southern Seminary, a tie between Southern Seminary’s heritage and future.”

Present at the event were not only Dr. and Mrs. McCall, but also their four sons and daughters-in-law and members of their extended family, along with several figures from the McCall era.

“Dr. McCall has made clear his love and support for his *alma mater*, the institution he so tenaciously served,” Mohler said. “His identification with us and our identification with him in the context of the year 2011 is priceless, something Southern Baptists could not have foreseen years ago, but something made possible by God’s mercy and grace to us.” ➤



- 1943 - 1946** - McCall elected as president of New Orleans Baptist Bible Institute, leads transition into New Orleans Baptist Theological Seminary
- 1946 - 1951** - McCall named as executive secretary of the SBC Executive Committee
- 1951** - McCall elected president of SBTS (inaugurated in March 1952 as seventh president)
- 1960** - Seminary dedicated the James P. Boyce Centennial Library
- 1961** - Martin Luther King Jr. visited Southern Seminary
- 1968** - Seminary accredited by Southern Association of Colleges and Schools

- 1974** - Seminary established Boyce Bible School
- 1980** - McCall elected to presidency of the Baptist World Alliance
- 1981** - McCall retired as SBTS president
- 1982** - Roy L. Honeycutt elected as eighth president
- 1993** - R. Albert Mohler Jr. elected as ninth president

- 2009** - Seminary dedicated Duke K. McCall Sesquicentennial Pavilion
- 2011** - SBTS announced McCall chair and lectures endowment at trustee meeting
- 2011** - Inaugural McCall Leadership Lecture series began with Robert Sloan

SLOAN DELIVERS FIRST LECTURE OF MCCALL CHRISTIAN LEADERSHIP SERIES

By Josh Hayes

Leadership is not obtained but given,

Robert B. Sloan Jr. told his audience at the inaugural address of the Duke K. McCall Lectures on Christian Leadership series at The Southern Baptist Theological Seminary, Sept. 6, 2011.

Taking place on the 60th anniversary of McCall's election as Southern's seventh president, Sloan's lecture is the first in a series endowed by the McCall Family Foundation, an endowment that includes the establishment of the Duke K. McCall Chair of Christian Leadership. Sloan is the president of Houston Baptist University.

The distinguishing aspect of a Christian view of leadership, Sloan explained, is more than adopting the label "servant leadership."

"I think it's the way in which you pursue leadership," he said. "Leadership is not something in the end that you can obtain, but something that can only be given."

Basing his message on 2 Corinthians 6:1-10, Sloan framed the latter part of his lecture around three characteristics of godly leadership: doing the will of God no matter the cost; doing it without compromise; and doing it no matter what others say.

"There are people who say at times that 'I will do whatever it takes to do the will of God,' and Paul has certainly said that in these opening phrases," he said. "But there is a qualifier, and the qualifier is this - that the cause is never so right or so noble and neither have I

interpreted it so perfectly as to justify my pursuing it at the cost of violating the commandments of God. The end never justifies the means."

Sloan noted Jesus' attitude toward possessions, particularly food, drink and clothing - good things that can become idols if focused upon wrongly.

"If you aim at these things - good things but nonetheless second things - you miss the first thing, which is 'seek first the kingdom of God, and these things will be added to you'," Sloan said, expounding upon Jesus' teaching in the Sermon on the Mount.

Other sayings of Jesus, he explained, elucidate this pattern as well: "Whoever will lose his life for my sake will find it" (Matt 10:39); and "whoever would be great among you must be your servant" (Mark 10:43). The things at which someone aims are precisely the things he or she does not obtain, Sloan explained.

Rather than seeking leadership, Sloan explained, a person should seek the will of God, and the opportunity for leadership will find him or her. The peculiar, counter-intuitive pattern of receiving things without aiming for them is seen in Jesus' teaching throughout the Gospels, he explained.

"I think there are some things in life - and I can certainly say things in Scripture - that are best gained not by aiming at them," he said. "There are some things we are told that if you aim at them, you don't really get them. And even if you get them, you end up really distorting them."

The same day as the lecture, the seminary hosted a forum about Christian leadership with Sloan. Led by R. Albert Mohler Jr., SBTS president, the forum consisted of Sloan discussing his leadership experiences throughout his career in academia.

Audio and video of Sloan's lecture, "Servant Leadership: The Cliché Versus the Reality," are available at www.sbts.edu/resources



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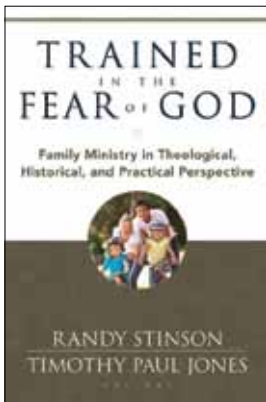
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TRAINED IN THE FEAR OF GOD: FAMILY MINISTRY IN THEOLOGICAL, HISTORICAL, AND PRACTICAL PERSPECTIVE

Randy Stinson and Timothy Paul Jones, eds. (Kregel 2011, \$26.99)

Review by Aaron Cline Hanbury



Trained in the Fear of God seeks to demonstrate that family discipleship is a theologically significant and historically important component in the life of a local congregation. The book is edited by Randy Stinson, dean of the School of Church Ministries at SBTS, and Timothy Paul Jones, associate professor of leadership and church ministry at SBTS.

Trained in the Fear of God offers essays written by established scholars about the biblical-theological, historical and practical foundations of local church family ministry and discipleship. The book argues that family ministry in

a local church is important because the Bible establishes the family as the primary unit of discipleship; church history provides a rich story of people who sought to implement the Bible's teachings about the family in a local church context; and the church today should seek to follow the Bible's teaching, learning from the history of Christianity.

Stinson and Jones structure the book in three sections; biblical-theological, historical and practical perspectives. The book shows how the importance of family ministry organically arises in Christian thought.

Contributors write:

“To be trained in the fear of God was, at least in part, to be disciplined to live with reverence for an order that transcends immediate experience or comprehension.”
- Bryan Nelson and Timothy Paul Jones, in their introduction about how the

earliest Christians perceived home-based discipleship
—
“The gospel is what changes people — not programs or practices; not models or methods; but solely and only the gospel of Jesus Christ. Every local church should be concerned first about how the gospel is portrayed, presented, and

practiced in the congregation. This includes considering how local congregations teach on the subjects of marriage and parenting and how they encourage and minister to families.” - Nelson and Jones (emphasis original)
—
“Men embracing biblical manhood, women

embracing biblical womanhood, and children embracing their biblical roles under their dads and moms — this is what the family-equipping church seeks to foster and to advance. In each of these roles, the model of the Trinity provides invaluable guidance, for we see in the Trinity that the ones who submit are fully

equal to the one who holds ultimate authority in their relationships.”
- Bruce Ware, in his chapter, “The Father, the Son, and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry”



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WHAT IS THE MISSION OF THE CHURCH? MAKING SENSE OF SOCIAL JUSTICE, SHALOM, AND THE GREAT COMMISSION

Kevin DeYoung and Greg Gilbert (Crossway 2011, \$15.99)

Review by Josh Hayes



In their new book, *What Is the Mission of the Church?*, authors Kevin DeYoung and Greg Gilbert call their readers to prioritize rightly the church’s primary responsibility of disciple-making.

DeYoung is senior pastor at University Reformed Church in East Lansing, Mich. Gilbert, a Southern Seminary graduate, is senior pastor of Third Avenue Baptist Church in Louisville, Ky.

In its 288 pages, the book covers the most pertinent issues related to the church’s role in the world: mission, social justice, kingdom, gospel, *shalom* and scriptural exposition and application.

DeYoung and Gilbert contend that

Christians should indeed be about good works and passion for changing society’s problems. Nevertheless, not everything Christians can do as individuals should necessarily fall on the church to do as an institution.

What Is the Mission of the Church? assesses a complicated issue with firm, enlightening conviction and without resorting to reductionistic treatment of alternate viewpoints. DeYoung and Gilbert set a fine scholarly and pastoral example of loving their differing-viewpoint neighbors as themselves.

Those who love the church as they love themselves should read this book.

DeYoung and Gilbert write:

“We are concerned that in all our passion for renewing the city or tackling social problems, we run the risk of marginalizing the one thing that makes Christian mission Christian: namely, making disciples of Jesus Christ.”

“We cannot

re-embody Christ’s incarnational ministry any more than we can repeat his atonement. Our role is to *bear witness* to what Christ has already done.”

“Though we do not believe that the mission of the church is to build the kingdom or to partner with God in remaking the

world, this does not mean we are against cultural engagement. Our point is simply that we must understand these endeavors in the right theological categories and embrace them without sacrificing more explicit priorities. We should not cheapen good deeds by making them

only a means to some other end (evangelism), but neither do we want to exaggerate our responsibility by thinking it is our duty to build the kingdom through our good deeds.”

“Universal *shalom* will come, but personal redemption comes first – first in temporal sequence,

first in theological causality, and first in missions priority. God will make all things new, but our job in the world is to help all peoples find a new relationship with God. We are not called to bring a broken planet back to its created glory. But we are to call broken people back to their Creator.”

IS HELL FOR REAL OR DOES EVERYONE GO TO HEAVEN?

Christopher W. Morgan and Robert A. Peterson, eds. (Zondervan 2011, \$9.99)

Review by Josh Hayes



To contemporary culture, the idea of human beings suffering eternal torment is met with not only intellectual skepticism but moral revulsion. Beyond that, for one to suggest that a deceased individual's fate may be that of never-ceasing fire and brimstone is absolutely taboo.

For this reason, editors Christopher W. Morgan and Robert A. Peterson put together the book, *Is Hell for Real or Does Everyone Go to Heaven?* In answering the question posed in the title, the book's contributors consider the church's historic stance about the nature of God's eternal justice, the biblical teaching about hell and the

implications of discarding the doctrine.

Featured in the book are chapters from Southern Seminary President R. Albert Mohler Jr., editors Morgan and Peterson, emeritus theologian J. I. Packer and New Testament professor Robert W. Yarbrough. Furthermore, Manhattan pastor Tim Keller offers an appendix discussing how Christians should talk about hell in a tolerance-obsessed, pluralism-friendly society.

At less than 90 pages, *Is Hell for Real or Does Everyone Go to Heaven?* offers a robust, accessible perspective about a discussion that will likely not dissolve any time soon.

Contributors write:

"How did such a central doctrine come to suffer widespread abandonment among some Christians? The answer lies in the history of Christianity in the modern world, and it warns of further possible compromises on

the horizon. For as the church has often been reminded, no doctrine stands alone. Take away hell, and the entire shape of Christian theology may be altered." – R. Albert Mohler Jr., in his chapter, "Is Hell for Real?"

"Universalists seem not to understand

sin. Leaving Scripture behind, they second-guess God's plan by contending that he uses hell to get sinners back on track at last. In so doing they fail to take the full measure of the tragic twisting and shattering brought about by sin. Their account of God's love seems shallow

compared to God's love in the Bible."

– J. I. Packer, in his chapter, "Does Everyone Go to Heaven?"

"In the end, the loss of the doctrines of hell, judgment, and the holiness of God does irreparable damage to our deepest comforts – particularly our understanding of

God's grace and love, and of human dignity and our value to him. To preach the good news, we must also preach the bad." – Tim Keller, in his chapter, "Preaching Hell in a Tolerant Age"



AN EXCERPT: SBC MAY BE SMALLER – AND BETTER

By Jimmy Scroggins

We may have to admit it – the Southern Baptist Convention is getting smaller.

We just finished gathering in Phoenix for our smallest annual meeting since World War II. Not only that, but almost all of our denominational statistics are headed downhill, from our cumulative baptisms to the number of regular attenders in our churches. And we have lower amounts being given to the Cooperative Program (CP). Annie and Lottie are struggling.

In spite of our challenges, our mini-meeting in Phoenix actually served to advance my growing optimism about the SBC. Here are some reasons why:

Church planting and unevangelized, unreached people groups are on the front burner in a fresh way. This is why I want my church to give to the CP. Our common commitment to the Great

Commission and our shared strategy for pushing back lostness in cities and among peoples around the world is why the CP is the best place for churches to invest missions dollars.

Outstanding new leadership. New leadership at the Executive Committee, the North American Mission Board and the International Mission Board are breathing new life and vision into our cooperative efforts.

“

“Smaller doesn’t have to equal decline in effectiveness. A leaner, younger, more agile, more focused, more diverse denomination will continue to make a huge impact for Christ. ... We can do more for King Jesus together than any of us could do on our own.”

Our commitment to expand beyond our “whiteness.” The affirmation of the Executive Committee report on ethnic diversity, passage of the resolution “On Immigration and the Gospel,” and the election of our first black vice

president are positive steps.

The new movement among young leaders. Organized networks such as 9Marks and Baptist 21 are intentionally connecting and mobilizing young Southern Baptists. The church planting surge among Southern Baptists is being spearheaded by guys in their 20s and 30s. And don’t forget that the Conservative Resurgence was led by pastors in their 30s and 40s – Vines, Patterson, Hawkins, Stanley, Rogers and Pressler were young when they made their mark.

An explicitly competitive posture. The SBC and its agencies are repositioning themselves to compete in a world where other attractive opportunities for church cooperation abound. We are going to have to continually persuade new generations that the CP is the most effective place to invest missions dollars. The rising cohort of Southern Baptist churches and leaders will not cooperate out of loyalty or guilt. They will respond to compelling vision

Smaller doesn’t have to equal decline in effectiveness. A leaner, younger, more agile, more focused, more diverse denomination will continue to make a huge impact for Christ. And I still believe that the whole is greater than the sum of its parts. We can do more for King Jesus together than any of us could do on our own. That is why I am more

motivated than ever to participate in the Great Commission work of the Southern Baptist Convention.

The previous article originally appeared in full in the *Florida Baptist Witness*.



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THINKING IN PUBLIC

An interview forum for intelligent conversation about frontline theological and cultural issues.



MOHLER SUGGESTS

11 FOR '11

By Aaron Cline Hanbury

Southern Seminary President R. Albert Mohler Jr. offered 11 books he thinks every pastor should read in 2011. Mohler's suggestions include collected essays, books about biblical studies and theology, biographies and more. Mohler published his list in *Preaching Magazine* and then on SermonCentral.com, June 27.

1. *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church*, Kenda Creasy Dean

2. *American Grace: How Religion Divides and Unites Us*, Robert D. Putnam and David E. Campbell

3. *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, Eric Metaxas

4. *Collected Writings on Scripture*, D.A. Carson

5. *God's Glory in Salvation Through Judgment: A Biblical Theology*, James M. Hamilton Jr.

6. *Heresy: A History of Defending the Truth*, Alister McGrath

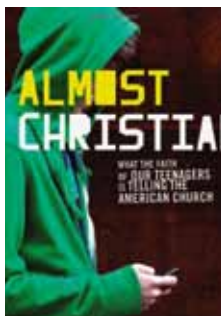
7. *Is God a Moral Monster? Making Sense of the Old Testament God*, Paul Copan

8. *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, Christian Smith with Patricia Snell

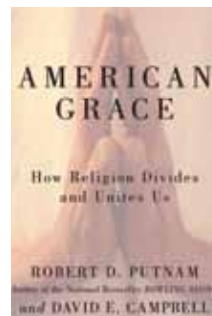
9. *The Doctrine of the Word of God*, John M. Frame

10. *To Change the World: The Irony, Tragedy and Possibility of Christianity in the Late Modern World*, James Davison Hunter

11. *The Letter to the Hebrews* (Pillar New Testament Commentary), Peter T. O'Brien



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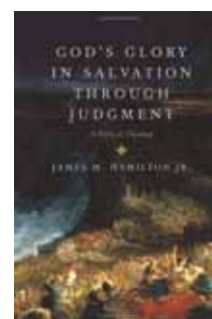
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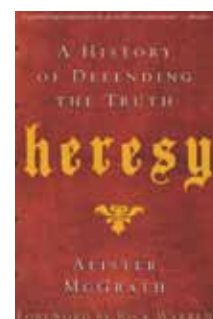
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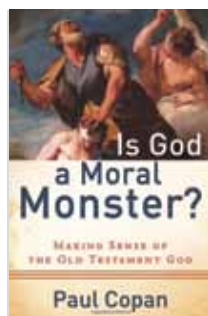
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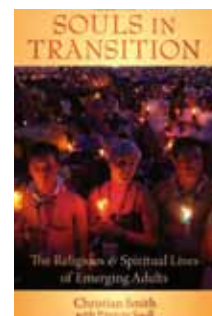
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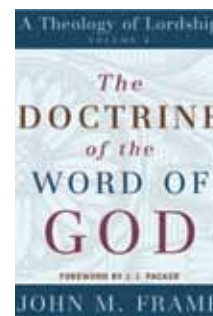
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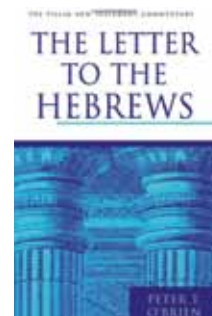
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AN EXCERPT: IMMIGRATION AND THE GOSPEL

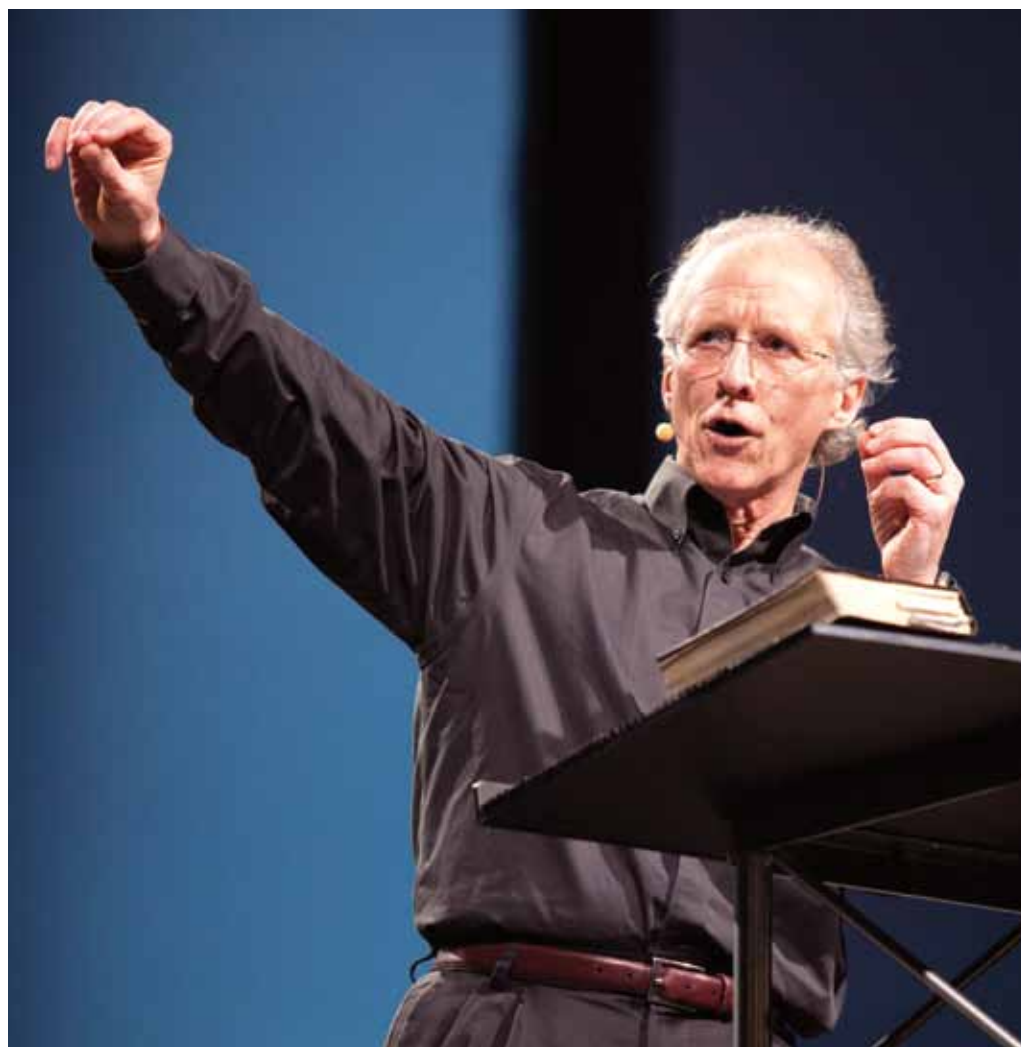
By Russell D. Moore

The Christian response to immigrant communities in the United States cannot be “You kids get off of my lawn” in Spanish. While evangelicals, like other Americans, might disagree on the political specifics of achieving a just and compassionate immigration policy, our rhetoric must be informed by more than politics, but instead by gospel and mission.

I’m amazed when I hear evangelical Christians speak of undocumented immigrants in this country with disdain as “those people” who are “draining our health care and welfare resources.” It’s horrifying to hear those identified with the gospel speak, whatever their position on the issues, with mean-spirited disdain for the immigrants themselves.

This is a gospel issue.

The entire article is available at www.russellmoore.com



PIPER TO SOUTHERN BAPTIST PASTORS: BE RADICALLY GOD-CENTERED

By Aaron Cline Hanbury

He’s not Southern Baptist. But he claims a great respect for what Southern Baptist care about most: seeing the lost come to Christ. John Piper, pastor of preaching and vision at Bethlehem Baptist Church in Minneapolis, Minn., asked however, “Why?”

Anyone familiar with Piper’s ministry should not be surprised to hear this. Edwardsiophile Piper, after all, wrote a book calling the church to consider *The End for Which God Created the World*. And his sermon at the Southern Baptist Convention (SBC) Pastors’ Conference was no exception. Piper called SBC pastors to consider the end for

which they pursue missions and evangelism.

Now, he didn’t come out say it, but he might as well have. Southern Baptists rightly prioritize evangelism and missions, but often do not understand or at least articulate the reason the church should pursue these tasks in the first place. In the Lord’s Prayer, Piper claimed, Jesus provides the impetus for missions, evangelism and everything else the church does.

According to the Lord’s Prayer, pastors should ground their missions and evangelism efforts in hallowing God’s name, Piper said. To pursue planting churches across the world so that all people hear the gospel of Christ is to honor God’s name as the One whose love extends to the nations. These all-important tasks only function when they’re intensely God-centered. ➤



A YEAR OF “THINKING IN PUBLIC”

After ending “The Albert Mohler Program,” a daily national radio program last summer, R. Albert Mohler Jr. returned to public conversation in September 2010. His podcast, “Thinking in Public,” features conversations about frontline theological and cultural issues with leading thinkers from across the socio-political spectrum.

“The very best conversations happen with people with whom you differ. The greatest opportunity for learning is having a conversation with a person who comes from a very different place. We got to talk to people who were very serious men and women of ideas. We were able to have honest, engaging conversations which were cordial but clear,” said Mohler about the first year of the podcast. “I thought the first season really demonstrated that this kind of conversation can happen. I enjoyed thinking through the interviews as they happened, I enjoyed thinking about them subsequently and, interestingly, there are ongoing conversations that came from those initial talks, which is also fun. I was very excited by the first season of “Thinking in Public.”

Below are those personalities with whom Mohler dialogued during his first year of “Thinking in Public”:

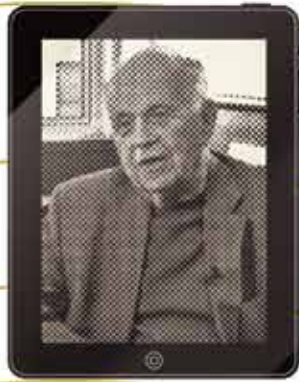
- The spiritual state of the emerging generation: a conversation with **Christian Smith**
- Evangelical identity revisited: a conversation with historians **David Bebbington** and **Gregory Wills**
- The meaning of yoga: a conversation with **Stephanie Syman** and **Doug Groothuis**
- A missing front in the culture war? a conversation about divorce
- Christian responsibility in the city of man: a conversation with **Peter Wehner**
- Rethinking secularization: a conversation with **1. Peter Berger**
- American grace: a conversation on religion in America with **Robert Putnam**
- The anguish of Abraham Lincoln: a conversation with historian **Eric Foner**
- The morality of bankruptcy: a conversation with legal scholar

David Skeel

- Soft patriarchy, firm realities: a conversation with **2. Bradford Wilcox**
- A religious test for public office? a conversation with **Damon Linker**
- Seeking wisdom for a modern world: a conversation with **Leon Kass**
- The meaning of Handel’s Messiah: a conversation with **Calvin Stapert**
- The fate of ideas in the modern age: a conversation with **3. Stanley Fish**
- The age wave and its consequences: a conversation with **Ted Fishman**
- Moral argument in modern times: a conversation with **Robert P. George**
- Four centuries of the King James Bible: a conversation with **Leland Ryken**
- What does philosophy say to our times? a conversation with **Roger Scruton**
- The persistence of place: a conversation with **John Shelton Reed**
- Are we really just a blank slate? a conversation with **Steven Pinker**
- Looking forward,

looking back: a conversation with historian **Martin E. Marty**

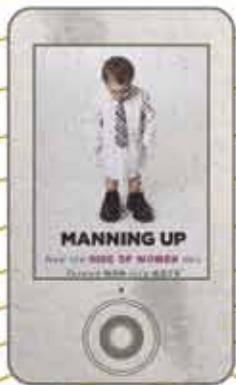
- Media ecology and the modern mind: a conversation with **T. David Gordon**
- Where have the men gone? a conversation with **4. Kay Hymowitz**
- What must we learn from the bloodlands? a conversation with historian **Timothy Snyder**
- Original sin in the twentieth century: a conversation with **Andrew S. Finstuen**
- Evangelical fervor and the crisis of the Civil War: a conversation with historian **David Goldfield**
- The moral crisis of secular culture: a conversation with **Mary Eberstadt**
- Moral reasoning in a secular age: a conversation with **5. Professor Alan Dershowitz**
- The fate of reading in a digital age: a conversation with **Sven Birkerts**
- Is demography really destiny? a conversation with **Joel Kotkin**



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Nick Nye

On non-profits, Doritos and church planting: Nick Nye reaches the nations from Columbus, Ohio

Having no known relation to the Bill Nye “The Science Guy,” Nick Nye positively impacts the world with the gospel on several fronts. A father of three and predictably a husband of one, Nye is the visionary and founding pastor of Veritas Community Church in Columbus, Ohio. Earning his master of divinity from Southern Seminary’s Billy Graham School of Missions and Evangelism, he participated in three successful church plants, one of which is international. He also serves the body of Christ by coaching and assessing church planters around the world. Beyond church planting, Nye began three non-profit organizations including the group, “She Has a Name” (www.shehasaname.com), which stands against the practice of sex-trafficking.

Twitter: @nicknye

Web site: www.veritascolumbus.com

Hometown: Newark, Ohio

Current Residence: Columbus, Ohio

Family: Married to Brittany, with three daughters: Viola, Charlotte and Simone

Degrees: B.A., Wright State University (world religion); M.Div., Southern Seminary (church planting)

Experience: I have had many experiences from touring musician to someone who picks up trash. I have also served on several church staffs throughout my Christian life ranging from rural churches to churches for homeless people. I have been a worship leader, youth director, prayer coordinator, Connect director and more.

Favorite music: Elbow

Favorite food: Doritos

Most influential authors: Jonathan Edwards, Charles Spurgeon, Richard Lovelace, C.S. Lewis, Bruce Ware, Francis Schaeffer and many more.

What I want my tombstone to read: “With Jesus”

Interesting factoid: I earned Eagle Scout at age 15.

Hardest aspect of pastoring: The hardest aspect of pastoring is not giving in to everyone’s demand for your attention. It is also hard to take criticism from those you love.

The gospel in 140 characters or less: Jesus came, died & rose to life to save a sinful humanity & give us new life.

Noted Scripture: 1 Corinthians 2:2, “For I decided to know nothing among you except Jesus Christ and him crucified.”

Kenny Tomlin

The why and the what: Entrepreneur and seminary grad leads fast-growing digital company

Southern Seminary grad Kenny Tomlin launched the company, Rockfish, in 2006 and since then it has become an award-winning success. No, it's not a cheesy name for a Christian metal band. Rockfish is one of the most recognized and fastest growing digital innovation companies in the industry. So, what's the connection between theology and business entrepreneurship? In a Jan. 2, 2011, *Arkansas Democrat-Gazette* article, Tomlin stated, "People ask, 'Why theology?' But I think what you do and why you do it are equally important questions." Far from embracing a form of pragmatism, Tomlin takes seriously the foundation and implications the gospel brings to his work as CEO of Rockfish. Additionally, Tomlin is a mentor and investor for numerous start-up companies and a frequent speaker about marketing, technology and entrepreneurialism.

Twitter: @kennytomlin
Web site: www.rockfishinteractive.com
Hometown: Pineville, Mo.
Current Residence: Rogers, Ark.
Family: Married to Dana with two daughters, Hannah and Emma
Degrees: B.S., Southwest Baptist University (communications and political science); M.Div., Southern Seminary (concentration in church planting)
Profession: Serial entrepreneur
Company: Rockfish, one of the fastest growing digital agencies in the world
Professional awards: *Advertising Age's* Agency A-List, *OMMA's* Agency of the Year and one of the *Inc. 500* Fastest Growing Companies
Favorite music: Every month it's some-one different. From Coldplay to Rascal Flatts, it just depends on my mood and what's new.
Favorite food: Mexican
Experience at Southern Seminary: I never ended up moving to Louisville, but at one point, I thought I would. The seminary recommended a realtor (a previ-

ous student) who showed us around town. The guy was full-blown crazy and my wife and I still laugh about that experience. I had many good teachers and learning experiences with Southern. I look back on the entire education as one great memory.
Most influential authors: Steve Blank and Tim Keller
What I want my tombstone to read: 1972 - TBD
Interesting factoid: I earned part of my degree online, part of it at extension centers and part of it at the main campus.
Favorite place in the world: I still have a lot of places to visit before I can fairly answer that question. I am a big fan of northern California and southern France to date.
Favorite place for a date: NYC
The gospel in 140 characters or less: Jesus Christ is Lord
Noted Scripture: 2 Corinthians 8:9, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich."



Leadership and Conviction:

Recovering the Vision

By R. Albert Mohler Jr.

The secular world thinks of leadership as a sociological necessity. Given human nature and the complexity of human society, we need leaders in order to organize human effort into productive channels. History reveals the role of leadership for great good, and for great evil – but there is no way to remove leaders from the center of the action.

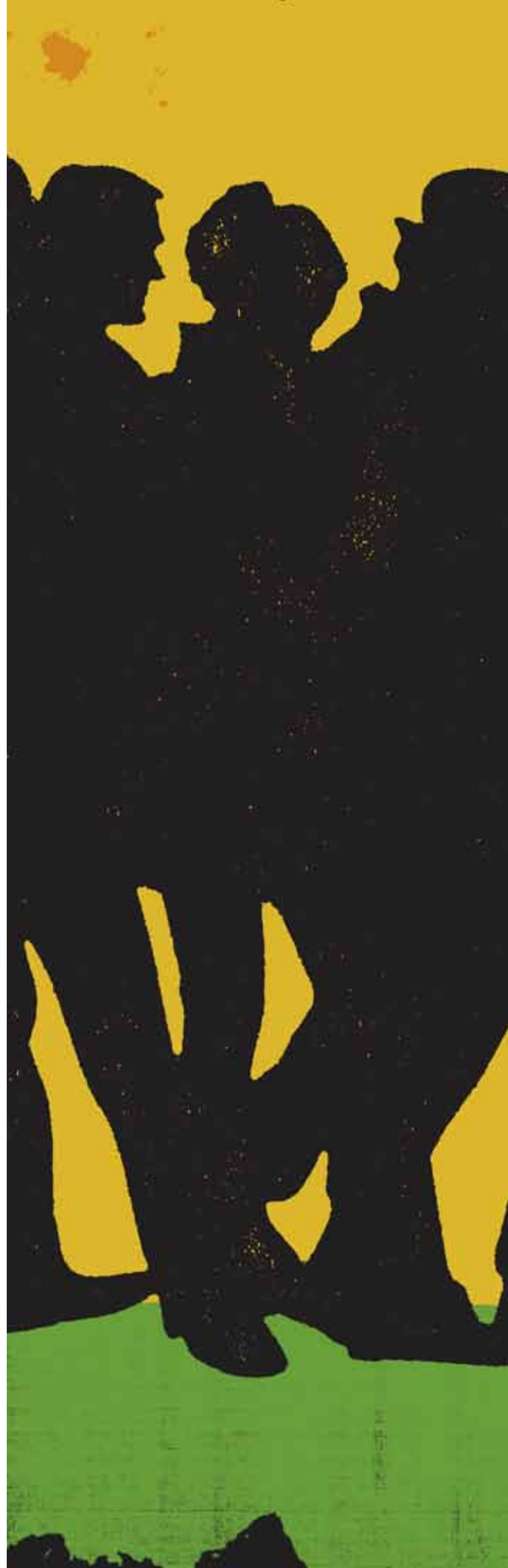
In more recent years, leadership has become a secular preoccupation. An entire industry has grown up around leadership, with literally thousands of book titles, countless seminars and personal leadership coaches for hire. Colleges and universities offer leadership degrees and just about every major corporation offers leadership training.

As is often the case, the church has been deeply influenced by this secular conversation. Leadership has become a major focus of evangelical concern, even as it seems that many evangelicals are uncertain about how Christians should think about leadership as a calling and as an art.

Throughout the last century and more, American Christianity has been deeply influenced by the business culture. Early in the 20th century, this was reflected in the emergence of a concern for “efficiency” in ministry, adopting the term that was then at the center of business concern. Later, churches adopted models of organization and management that seemed, oddly enough, to make many churches look like American corporations in terms of structure, culture and even vocabulary. More recently, the concern about leadership has been linked to the large business culture, along with its pragmatism.

In too many cases, Christians have just imported models and concepts of leadership from the secular world. Much of the supposedly “Christian” literature about leadership is just secular thought with a few Bible verses printed alongside. This can lead to the importing of unbiblical models of leadership into the church, and it has produced an evangelical culture of pragmatism that is subversive of both the gospel and of the church itself.

Thankfully, the coming generation of young pastors has generally rejected that model of ministry and leadership. They want nothing to do with the doctrinal minimalism and pragmatism of the secular models and their evangelical counterparts. They





have rejected the absence of theology and the marginalization of biblical ecclesiology that has marked so much of the mainstream church culture in the United States.

And yet, as much as I am encouraged by this rising generation's diagnosis of the problem they see, they still have to lead. If the secular world knows that leadership is necessary because of sociological realities, the Christian knows that leadership is necessary because of biblical categories. We are taught in Scripture that God's people require leadership – and urgently so.

In the Old Testament, we read honest accounts of the patriarchs, judges, kings and prophets who led Israel. In the New Testament, we find the church led by apostles and teachers, who both served and led as the church followed Christ.

The tasks of ministry today require leadership skills that would humble a *Fortune* 500 chief executive officer. But, even as some of the skills and competencies of leadership are common to all contexts of leadership, the minister of the gospel is called to a very specific form of visible leadership – leadership by conviction.

Conviction – the knowledge of truth that transforms – is the bedrock of Christian leadership. The Christian leader is driven by gospel convictions and a passionate love for the church of the Lord Jesus Christ. The art and science of biblical leadership flow out of the minister's first and foremost arena of leading – and that is the role of teaching.

The minister leads, most importantly, by the faithful teaching and preaching of the Word of God. The New Testament reveals a model of ministerial

Thus, authentic Christian leadership is deeply doctrinal, inescapably theological, unrelentingly biblical and, by virtue of the Bible's authority, unavoidably practical.

leadership that is based on biblical convictions and driven by a passion to see Christ's people follow in faithful obedience.

Thus, authentic Christian leadership is deeply doctrinal, inescapably theological, unrelentingly biblical and, by virtue of the Bible's authority, unavoidably practical.

The Christian pastor does not lead by title, or by his own inherent authority. He leads by the preaching and teaching of God's Word. His leadership credibility is established by his exposition of the Bible and by his presentation of biblical truth. He is able to move believers to action, not because he holds an office, but because he fulfills that teaching office with both skill and deep conviction.

Authentic Christian leadership becomes evident when God's people are led to know and to obey deep truths from God's Word when their intuitions and patterns of thought are brought into conformity with the truth, and when believers then go out into the world in faithful obedience to Christ.

And, we must never forget that true Christian discipleship is always practical, but never merely pragmatic. Thus, the Christian pastor must learn the skills and competencies of effective leadership as an extension of his pulpit ministry, not as a substitute.

The biblical formula is simple to understand, and impossible to refute. We live and operate out of our genuine convictions. We do live as we believe. Christians are faithful only when our convictions lead to the right actions, and leadership that rises up from authentic biblical convictions will produce a church that will be taught to live out those convictions in every dimension of life.

In other words, if the church is underled, it is because the church is underfed. Leadership by conviction is the only model of leadership that is worthy of the Christian ministry, and what the church desperately needs in this age is a generation of preachers who are driven by the conviction to lead. ➤

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

Leadership Reading

The Fall 2011 Ministry of Leadership course, taught by R. Albert Mohler, Jr., president of Southern Seminary, features a broad range of leadership texts chosen to challenge future ministry leaders. The following are selected titles from the required reading list:

••

Good to Great

Jim Collins

••

The Leadership Challenge

Kouzes and Posner

••

Leadership

James MacGregor Burns

••

Classic Drucker: From the Pages of Harvard Business Review

Peter Drucker

••

The Effective Executive

Peter Drucker

••

On Becoming a Leader

Warren Bennis

••

Why Should Anyone Be Led by You?

Rob Goffee, Gareth Jones

••

The Leaders We Need: And What Makes Us Follow

Michael Maccoby

••

Transforming Leadership

Leighton Ford

••

Getting Things Done

David Allen

••

Executive Presence

Harrison Monarth

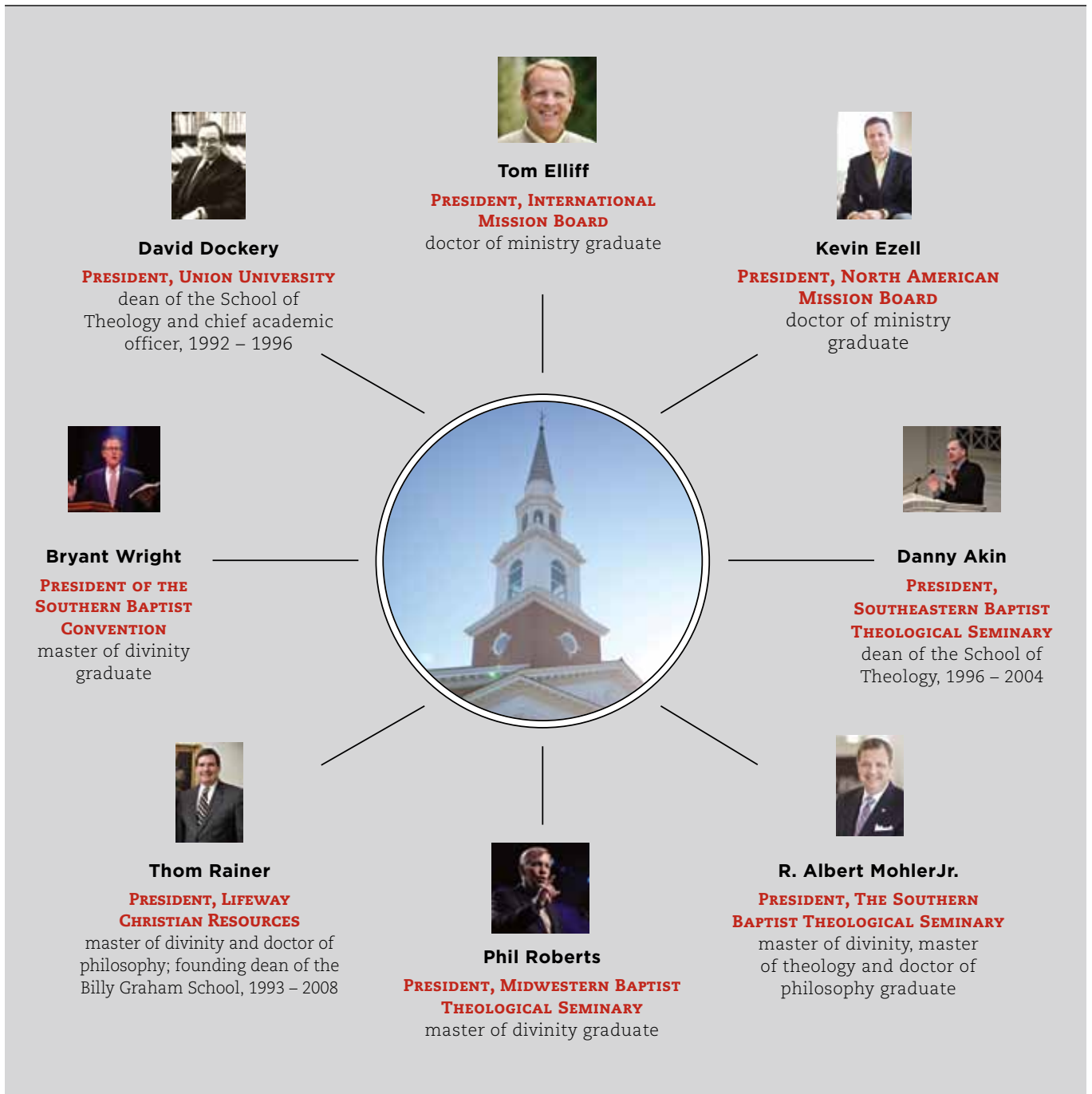
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Leadership: Essential Selections on Power, Authority, and Influence

Barbara Kellerman

FROM **Southern Seminary** TO DENOMINATIONAL LEADERSHIP

THE LORD BRINGS AND SENDS LEADERS. THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY HAS HAD THE PRIVILEGE OF HOSTING STUDENTS, PROFESSORS AND DEANS WHO WERE THEN CALLED ON TO FURTHER DENOMINATIONAL SERVICE.





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NASHVILLE

LEADERSHIP ESSENTIALS

CHRISTIAN VOICES FROM PAST AND PRESENT

The first aspect is that I am a Christian; the second, that I am a leader. I am a Christian for my own sake, whereas I am a **LEADER** for your sake; the fact that I am a Christian is to my own advantage, but I am a leader for your advantage.

St. Aurelius Augustine

“If a rhinoceros were to enter this restaurant now, there is no denying he would have great power here. But I should be the first to rise and assure him that he had no **AUTHORITY**.”

G.K Chesterton

“If you read history you will find that the Christians who did most for the present world were precisely those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this.”

C.S. Lewis

“As sinfully and culturally defined, pursuing greatness looks like this: Individuals motivated by self-interest, self-indulgence, and a false sense of self-sufficiency pursue selfish ambition for the purpose of self-glorification. Contrast that with the pursuit of true greatness and biblically defined: Serving others for the glory of God. This is the genuine expression of **HUMILITY**; this is true greatness as the Savior defined it.”

C.J. Mahaney

“Without ambition, nothing happens. Churches don’t get planted, the lost aren’t reached, the church has no impact. And beyond the church, businesses don’t start, social problems go unaddressed and exploration doesn’t happen. Without ambition people become lazy. If you undermine **AMBITION**, you rob people of their desire and will to do something great with their lives”

Dave Harvey

“Jesus everywhere notes that he is freely offering his life in **OBEDIENCE** to the Father’s mission. Moreover, Jesus in his love for the church refuses to submit to the foundation stones of his church, when they demand that he will never be delivered over to the Romans. Instead, he sets his face like flint toward Jerusalem. That is servant leadership, and that is headship.”

Russell D. Moore

Life as a Shepherd Leader

By Michael S. Wilder
and Timothy Paul Jones



A couple of years ago, an individual who thought he might be called to pastoral ministry informed me (Jones), “I love to teach, and I want to preach – but I can’t stand people.” He went on to describe his dream position: to provide a polished exposition of Scripture every Sunday morning, to decide the church’s vision and direction, but never to deal directly with the people in the congregation. It was a pleasant-sounding dream with one fatal flaw: no such position exists in the very Scriptures that he claimed he wanted to proclaim.

What this young man needed wasn’t merely an improvement in his people

skills – though, frankly, he could have used that too. What he needed was to understand the difference between cattle and sheep.

Throughout Scripture, sheep provide a primary metaphor for God’s people (1 Kgs 22:17; Ps 77:20) and God himself is the great shepherd (Gen 49:24; Ps 23:1). Yet the imagery doesn’t end there. Divinely designated leaders are seen as shepherds too (Num 27:15-18; 2 Sam 5:2). In the New Testament, “shepherds” (or “pastors”) becomes a term to describe the church’s God-ordained overseers (Eph 4:11).

So what does all this have to do with differentiating cattle and sheep?

Cattle might meander among the oaks of Bashan or find themselves

being fattened in pens (Amos 4:1; 6:4); either way, their tending did not require their keepers to live among them. Sheep, on the other hand, need a shepherd, and shepherds live among their sheep. When the shepherd fails to guide his sheep, the flock becomes fragmented and vulnerable (1 Kgs 22:17; 2 Chr 18:16; Zech 10:2).

The young man who declared he wanted to be a pastor but didn’t want to deal with people was contradicting himself. You can’t be a shepherd without living among the sheep.

The struggle to live as a shepherd is not new, of course. Leaders who failed to care for their flocks were, in fact, part of the problem that the prophet Ezekiel saw in the sixth century B.C.



when he looked at the rulers of Israel. Ezekiel's inspired pronouncement did not point his people toward some new leadership technique; instead, the prophet pointed them toward the sacrificial life of a leader yet to come.

Shepherds or sovereigns?

EVEN IN THE NATIONS THAT surrounded Israel, "shepherd" functioned as a metaphor for rulers and gods – but Israel's kings were called to shepherd God's people in a very different way. The kings of Israel were never to present themselves as royal owners of the flock. God alone was the Lord of Israel, and the people were his property. The kings were under-shepherds. Like shepherds in the field



CATTLE HERDERS

are not required to live among their herd.



SHEPHERDS

need to live among their sheep or else the sheep become fragmented, in constant need of guidance.

tending the flock of a higher lord, the kings were responsible to live among their subjects, to guide them and to guard them for God's glory.

But the kings of Israel and Judah failed. In the decades after David, they began to treat God's people as their own property. According to Ezekiel, they failed to feed God's flock (Ezek 34:2). Instead of serving among the people of God's flock, these kings "ruled them" with "force and harshness" like Pharaoh in the days of Moses (Ezek 34:4; cf. Exod 1:13-14). The protectors became predators. The people became like sheep without a shepherd, scattered and slaughtered for the sake of their rulers (34:3, 6).

Fixing this failure would require something far more radical than a tweak in the shepherding habits of human kings. The sole solution would be the arrival of God himself. The Lord of the flock would live among his people as their shepherd (Ezek 34:12). God himself would show up to seek out his scattered sheep, to separate the sleek from the weak and to fill the feed-troughs of the oppressors with judgment (34:11, 16-22). Once again, it would be clear that these people were the property of God alone.

God did not, however, give up on working through the offspring of Eve. He predicted through Ezekiel that he would raise up a human ruler as well: one like David, who would live not as a sovereign but as a servant, a prince, and an under-shepherd (34:23-24). This ruler would also live "among" his flock, and God himself would remain "with them" forever (34:24, 28-30).

All of this was partly fulfilled in the post-exile period – but only partly. On this side of the cross and empty tomb, it's clear that Jesus provided the ultimate fulfillment of both predictions. As God enfleshed, he was the rightful Lord and King of his people. Yet he willingly became not only the servant and the shepherd but also the sacrificial lamb. The shepherd was stricken by

God for sins that were not his own and then rose to life to gather his own from every nation (Zech 13:9; Matt 26:31-32; 28:19; John 10:14-18; Rev 7:9-17).

As he gathers his own, Jesus the exalted Shepherd King has chosen once again to work through human shepherds. In the Gospels, the apostles began as sheep (Matt 10:16) but wound up as shepherds (John 21:15-18) who then recognized other God-appointed men as shepherds of this flock (Eph 4:11; 1 Pet 5:1-2). Yet, now as in the days of Ezekiel, God himself remains the Chief Shepherd, the true owner of the sheep (Heb 13:20; 1 Pet 2:25; 5:4). Pastors are not lords of the sheep but servants of the King, called to imitate the chief Shepherd.

Imitating the Chief Shepherd

SO WHAT DOES ALL OF THIS MEAN for pastoral leaders in the church of Jesus Christ?

1. Shepherd leadership calls for feeding the flock. The primary responsibility of the shepherd is to provide nourishment for the flock (Ezek 34:2). So it is in church life, the pastor must consider that his leadership is most strikingly demonstrated through his teaching and preaching ministry. The Chief Shepherd was known as one who taught with great authority (John 1:29; Matt 7:28-29). Remember when Jesus invited his disciples to retreat to a deserted place? When they arrived, the spot was no longer deserted because the people had anticipated where Jesus might be headed. Compassion welled up within Jesus when he saw the people because “they were like sheep without a shepherd.” His immediate response is telling: “he began to teach them many things” (Mark 6:34).

Later, along the shores of Galilee, Jesus prepared breakfast for the disciples. This post-resurrection appearance concluded with Jesus asking Simon Peter three times, “Do you love me?” The response to Peter’s affirmations of love were “Feed my lambs. ... Tend my sheep. ... Feed my sheep.” Peter was reminded that he had been called to



“Pastoral leadership is rooted in the responsibility of living as an under-shepherd with eyes fixed on the Chief Shepherd.”

serve Christ by being a servant who feeds the flock. It was through feeding God’s people he was to demonstrate authentic love for the Chief Shepherd.

Pastoral leadership is rooted in the responsibility of living as an under-shepherd with eyes fixed on the Chief Shepherd. True compassion for people and love for God compels the pastoral leader to make Christ known through the teaching of God’s Word.

2. Shepherd leadership calls for guarding the flock. In God’s rebuke against Israel’s leaders, he indicted them as predators rather than protectors. The rulers of Israel were devouring the flock for their own gain so that God’s sheep were scattered and became “food for all the wild beasts” (Ezek 34:3, 5, 8). God, who would reverse the evils of the leaders, declared that he would rescue his sheep and give them rest so that they would no longer be prey (Ezek 34:12, 14, 15, 22). A mark of divine leadership is protection. So it is with shepherd leaders in Christ’s church.

3. Shepherd leadership leads to sacrificial service among the people. Jesus, the model shepherd, makes this clear in his words to the Pharisees: “the good shepherd lays down his life for the sheep” (John 10:11). This is exactly what Christ did on our behalf through his finished work on the cross. It is no wonder then that, immediately after calling Peter to

feed his sheep, the resurrected Jesus also called Peter to follow him to the point of death (John 21:18-19).

The difficulty is that there are pastors who choose to live as self-centered shepherds, much like the rulers described in Ezekiel. But there is another category of shepherds in the church – those who are *flock-centered*. This descriptor sounds positive, but it too falls short of authentic imitation of the Chief Shepherd. These leaders encourage their sheep and may even know their sheep, but they are marked by a desire to keep the flock happy and satisfied. They keep peace in the fold at any price. This well intended desire can lead to unwillingness to deal with sin or false teachings. The result is contentment to gather with the 99 – and to gather more “99s” – without seeking or correcting the one who wanders (Ezek 34:4-5, 8; Matt 18:12-14). This approach to shepherding ultimately produces weakened churches and a diminished display of God’s holiness and glory.

Leaders who understand their role as shepherds do not peer down at their people from a holy hayloft and drop an occasional bale of sustenance in the form of a finely crafted homily. Neither do they allow their flocks to live in false peace. Shepherd leaders live among their people and pay “careful attention ... to all the flock” (Acts 20:28). They see themselves neither as sovereigns over their churches nor as hirelings of their churches but as under-shepherds of the living God. ➤

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Adapted and abridged from the forthcoming The God Who Goes Before You: A Biblical Theology of Leadership, by Michael S. Wilder and Timothy Paul Jones (Nashville: B&H Academic, 2012).

Wilder and Jones serve as associate professors of leadership and church ministry at Southern Seminary.

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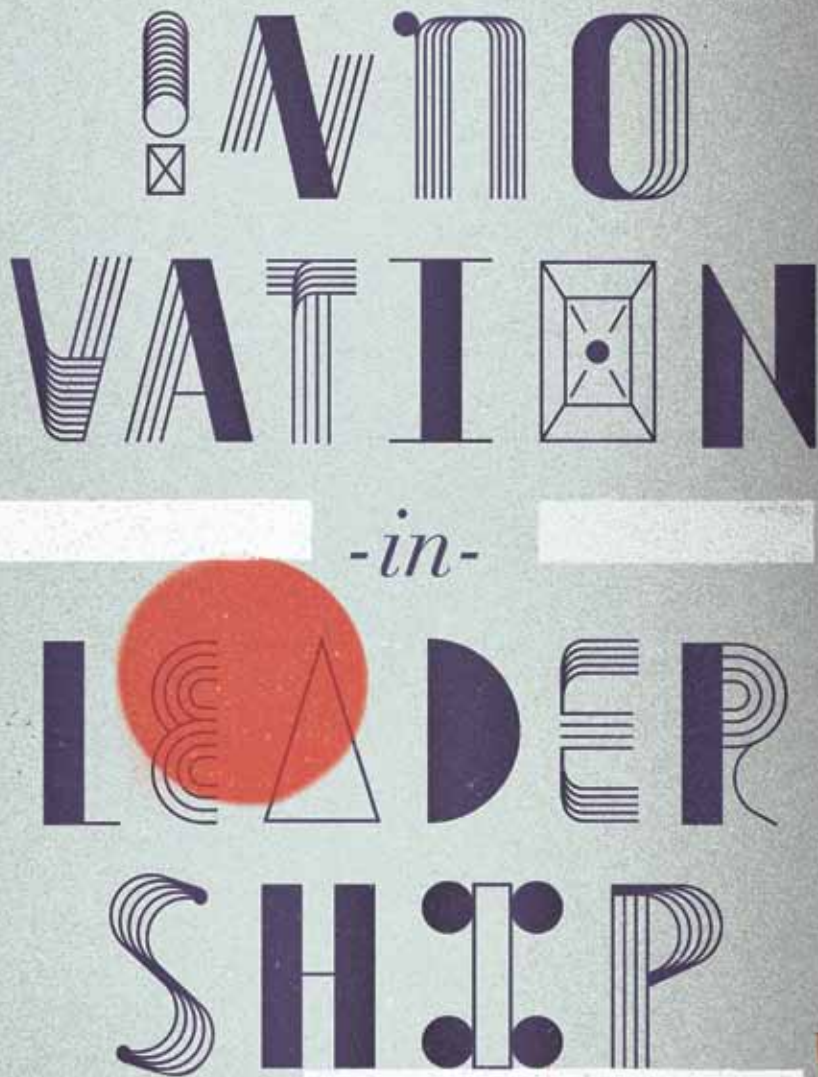


January 4-6 New Testament Theology

Southern Seminary provides opportunities for alumni and friends to continue their theological learning and remain aware of current ministry issues. Join us January 4-6 for our inaugural Alumni Academy class, New Testament theology, taught by Dr. Thomas R. Schreiner. Free for SBTS graduates.



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Leadership: Innovate or Stagnate

by Dan Dumas

Recently I was asked how I was doing as a “creator.” I’ve been asked similar questions before, but this time it startled me because it was tethered to Genesis 1:26 and what it means to be made in the image of God. As spiritual beings, our creativity comes from being fashioned in the image of God

and one implication of the *imago Dei* is an expectation to be intentionally engaged in creating. That means taking the raw materials from the world around us as well as the ideas in our head and creating stuff. It also means taking the broken and unformed things of our fallen world and animating them for the glory of God.

Creation, however, is not a one-time thing. Things created by humans often have to be improved or re-created as new needs, challenges and opportunities emerge. And that’s where innovation is needed. The term innovation comes from the Latin word *innovare* that means “to renew or change.” Innovation is about creating or substantially improving objects, ideas or processes.

Peter Drucker, renowned expert on leadership, observed that innovation grows out of changes in markets, technologies and demographics among other contexts. As changes occur, leaders have both the opportunity and the responsibility to innovate in order to serve well the cause they are guiding.

From this perspective, you can see how Christian leaders such as the apostle Paul, Martin Luther, Jonathan Edwards, William Tyndale, Charles Spurgeon, C.S. Lewis and more were not only faithful in their leadership, but also innovative as they faced changes in culture, markets, technologies and demographics in their day.

So, how are you doing as a creator and as an innovator? How are you responding to the changes confronting your leadership calling?

In whatever capacity God calls you to lead (however large or small), you will have a responsibility to innovate. Leaders who fail to innovate don’t just miss opportunities to move forward, they are vulnerable to losing ground, to growing stagnant and ineffective.

In light of this stewardship responsibility you bear, the next question is critical. How can you become an effective innovator as you strive to be a fully engaged, kingdom-focused leader? In the churches and Christian institutions where I’ve served, I’ve observed seven commitments common to innovative leaders that I would commend to you:

Seven ways to excel as an innovative leader:

- 1. Carve out intentional time to exploit your creativity.** Haste is the silent killer of creativity. Being a strategic and innovative leader requires solitude coupled with a serious work ethic. You need to find a place to be intensely creative while the noise of life is muted. I recommend carving out a minimum of one hour each day, one day each month and one weekend each year. Get out of your normal setting and off to a place that gets your creative juices flowing. A familiar routine of dedicated creative time, passionate devotion, and a clear mind are all prerequisites for innovative leaders. Remember that if you don't control your schedule, someone else will.
- 2. Be half-crazy 100 percent of the time.** Most leaders have to make a conscious choice either to blaze the trail or resign themselves to simply chasing the innovations of others. The personal reward for being creative far outweighs constant adoption and editing of other people's ideas. Leaders by nature are not followers – they lead. The best innovators are incessantly thinking about being game changers in their genre. They ask a thousand crazy questions and find answers that surprise people.
- 3. Think big thoughts.** Small thoughts are rarely found in the mind of an innovative leader. As a discipline you should think big. "Ideas, both when they are right and when they are wrong, are more powerful than is commonly understood," says John Maynard Keynes. "Indeed, the world is ruled by little else."
- 4. Disrupt benevolently.** With the recent resignation of Steve Jobs from Apple came an onslaught of reminders about his brilliant ability to disrupt markets. "Jobs gave people products they didn't know they wanted," wrote Nick Schulz of the American Enterprise Institute, "and then made those products indispensable to their lives." Nobody embodied disruptive technology better than the imitable Steve Jobs, but Christian leaders are called to be even more disruptive than Jobs. We follow Jesus – a man who disrupted history, traditions, institutions and human nature in a benevolent way as he came from heaven to redeem the world. Consider where your leadership might require "benevolent disruption" – intentional upsetting of the status quo in order to proclaim faithfully the good news of Christ's disruptive kingdom inauguration in our world.
- 5. Consider the Scriptures.** As a Christian leader, your creativity and ability to innovate has to be Scripture-soaked. The word of God provides the necessary guardrails to avoid a brilliant idea that is outside of orthodoxy or just plain foolish. I'm confident the Tower of Babel seemed like a brilliant idea at the time! You can't let big ideas drive you beyond Scripture. Don't fall in love with your ideas; fall in love with Christ.
- 6. Surround yourself with capable leadership.** Innovative leaders need brutally honest people in their lives who are not afraid to challenge their ideas for the sake of validity and not because of competition. Since we all have blind spots and often miss the whole for the parts, it is crucial to have a team of candid and competent, transformational architects shaping your leadership.
- 7. Possess unrelenting tenacity.** Innovation has to be matched with tenacity to overcome small and unwilling thinking. "We've never done that before." "We tried that in the past." "What will people think?" "It can't be done," and the list goes on and on. Pushing beyond the nay-sayers is often a daunting challenge. Innovative leaders make things happen and push through the first "no." If you're going to overcome your critics, you have to undergird your innovation with unrelenting tenacity.

Raising an innovator

Early innovators make for the strongest leaders. If you're a parent, you can create a culture of innovation in your home prior to your children's ever getting to the marketplace or ministry. Take the raw material around you and foster creative disciplines.

HERE ARE THREE WAYS YOU CAN START EARLY:

Allow your children to be adventurous and take risks.

Over-protective parents stifle children's creativity without realizing it. Small wins build confidence. (I've found *The Dangerous Book for Boys* to be a good primer for cultivating adventure and risk taking with my boys.)

Encourage ceaseless curiosity. Teach them to figure out stuff. Give them a challenge that is beyond their age and beyond what's printed on a box.

Appreciate the tenacity of a "wild child," knowing that this is the necessary material to be a future game-changer.

An unrelenting child is not a nuisance; he or she, if trained, will be a future leader. Take the raw material and point them toward productivity and creativity. ➤

—
Dan Dumas is senior vice president for institutional administration at Southern Seminary. He is a church planter and pastor-teacher at Eastside Community Church in Louisville, Ky.

Life and Legacy:

A Biography of Duke K. McCall

By Gregory A. Wills

When Duke K. McCall, the seventh president of The Southern Baptist Theological Seminary, became president in 1951 at the age of 36, he already had a remarkable record of denominational leadership. By the time he retired in 1982, he had become the longest serving president in the history of Southern Seminary. Throughout his extraordinary career his purpose was to serve faithfully the people of God as they followed Christ in advancing his kingdom.

Compelled and called

SHORTLY AFTER MCCALL GRADUATED from Furman University in 1935, he entered the office of Southern Seminary President John R. Sampey to apply for admission. But he had no intention of becoming a minister of the gospel. His soul was uneasy. Two days before, he recommitted his life to Christ. But he had some questions about the Christian faith itself. The faculty of Southern Seminary would help him find answers.

McCall's fellow students felt that he was running from a divine call to the ministry of the gospel. They began praying for him. When McCall preached his first sermon, a search committee wanted him as their pastor. McCall was horrified, but began to pray earnestly and was soon convinced that God was indeed calling him.

He received his master of theology in

McCall and the seminary have a long history



1951 Duke K. McCall beginning his presidency of Southern Seminary



1947 Duke K. McCall at SBC annual meeting. (photo from Southern Baptist Historical Library and Archives)



1981 Duke K. McCall at SBC annual meeting, immediately following the announcement of his retirement

1938 and his doctor of philosophy in Old Testament in 1942. Through most of his student years he served also as a pastor.

Pastor

IN 1940, MCCALL ACCEPTED THE CALL of Louisville's prestigious Broadway Baptist Church, his third pastorate. Many members were quite wealthy and some arrived in chauffeur-driven limousines. The church nevertheless was in financial trouble. He was young, only 25 years old, yet he had remarkable pastoral vision and was determined that he would lead the congregation forward. Offerings were weak and money was tight, but McCall insisted that they needed to repaint the sanctuary walls, which appeared faded and dirty. A group of deacons paid him a visit to explain why it would bankrupt the church if he persuaded the members to vote in favor of the project. McCall replied: "Gentlemen, you know this old church is dead, and I know it's dead. I think we ought to clean it up so we will have a decent place for the funeral." As his words sank in, they began to see the matter differently. And they began to see McCall's heart. The next Sunday those deacons raised the money needed to pay for the repainting. Members responded to McCall's preaching and leadership, attendance rebounded and the church began to revive. Throughout his three-year ministry there, McCall led the church to serve the needs of the community and to find ways to take the gospel to the lost there.

Leader

IN 1943, MCCALL EMBARKED ON one of the most unusual careers in Southern Baptist history. He served as president three different Southern Baptist entities: New Orleans Baptist Theological Seminary (1943-1946), the Executive Committee of the Southern Baptist Convention (1946-1951) and Southern Seminary (1951-1982). He exercised denominational leadership for 40 years across five decades of the 20th century.

McCall led the institution to improve

its curriculum and faculty and to change its name from the Baptist Bible Institute to New Orleans Baptist Theological Seminary. He and local trustees chose a location in the city on which to build a new campus. New Orleans Seminary moved forward at a rapid pace.

In 1946, McCall accepted election as president of the Executive Committee in part so that he could establish a way for denominational agencies to obtain funds needed for capital expenditures, to lead Southern Baptists to take a daring leap forward in their missionary giving in order to support aggressive advancement of missions work around the globe.

Seminary president

WHEN MCCALL BECAME PRESIDENT of The Southern Baptist Theological Seminary in 1951, conflict between the faculty and president had been growing for more than a decade. The trustees invested the president with the authority to act decisively, especially in matters of faculty election and dismissal. The faculty, however, did not share the trustees' point of view and some violently opposed it on principle. The conflict over presidential authority involved the very character and aim of the seminary. Many of the faculty held that the seminary should aspire to the values and purposes of university-affiliated divinity schools. McCall believed that it should aspire to the values and purposes that the churches of the Southern Baptist Convention assigned it.

In 1958, half of the faculty of the School of Theology rebelled. Thirteen professors signed a document expressing their deep and abiding dissatisfaction with McCall's leadership. After a series of arduous and painful meetings, the trustees decided to dismiss the 13 professors.

Denominational change

SINCE THE 1940S, THE FACULTY grew increasingly liberal in its theology while the churches remained stalwartly committed to traditional orthodoxy. The faculty accepted the premises



of historical criticism, including the view that God inspired the Bible only with regard to its religious teachings. They concluded that various historical teachings of the Bible were incorrect, including many of its miracle accounts. The seminary was increasingly identified with liberal theology.

When Paige Patterson and Paul Pressler devised a plan to replace liberal seminary professors with traditionalists, Southern Seminary's reputation for liberalism gave the cause credibility.

McCall opposed them. He acknowledged the right of the convention to control the seminary – a principle that he long sustained. He disagreed that belief in inerrancy should be a condition of service. The majority of Southern Baptists ultimately followed Patterson and Pressler rather than McCall.

Legacy

MCCALL MADE DEEP AND VARIED contributions to Baptist life throughout his remarkable career. Above all

he profoundly shaped The Southern Baptist Theological Seminary. He settled the vexing questions of whether the president had executive authority and whether the school would be controlled by the faculty or by the churches. The seminary's growing reputation for liberalism, however, resulted finally in the churches taking over the school and replacing the president and the faculty in the 1990s.

Throughout his career, McCall sought to follow Christian principles derived from the Scriptures. These principles sometimes led him into conflict with conservatives, and sometimes led him into conflict with liberals and moderates. Through it all he remained committed to serving God's people, confident that God was accomplishing his purposes in Christ Jesus through his church. >■

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Gregory A. Wills is professor church history and vice president for research and assessment at Southern Seminary. He is also the director of the Center for the Study of the Southern Baptist Convention.

The calculation of leadership



“Boyce could not have foreseen the kingdom impact Southern Seminary would have in the generations after his passing. He could not have quantified the global gospel reach Southern Seminary would come to know.”

In 1859 a handful of students gathered in the small quarters of a Greenville, S.C., classroom as James P. Boyce initiated formal theological education for Baptists in the South. Boyce recognized the need of his fledgling denomination and led Baptist churches throughout the South to meet that need. Under Boyce’s leadership, Southern Seminary was established and became the flagship seminary of the Southern Baptist Convention. During the ensuing 152 years, Southern Seminary graduated thousands of gospel ministers who have served many thousands of congregations, introduced untold numbers to Christ and started countless national and international churches.

The math is too tremendous to calculate. Boyce could not have foreseen the kingdom impact Southern Seminary would have in the generations after his passing. He could not have quantified the global gospel reach Southern Seminary would come to know. Indeed, Boyce’s full leadership impact will only be known in the courts of heaven.

Just as Boyce could not have imagined

the ministry complexities and gospel opportunities we see in 2011, so we cannot see what the next century and a half may hold. What course of theological training should we anticipate throughout the 21st century? We look to the future and see only dimly. Whether the next century and a half finds a handful of students gathered in hidden quarters enduring unthinkable persecution or thousands upon thousands of students graduated and engaging in public ministries time will tell. Ultimately, the answers to such questions are positioned within the purposes of God, but if the Lord tarries, the need for serious and confessional theological training that will not diminish.

Our principle stewardship is a present one – to equip this generation of kingdom servants for most effective leadership in the church. The statistical trends in Western Christianity appear to forecast a season of winter, a time of cultural decay and theological compromise. Yet, Southern Seminary is committed to bucking this trend and challenging the prevailing wisdom of this age. Our students expect such training, the church needs such training and our gospel stewardship demands we give such training.

Southern Seminary’s impact on eternity throughout her storied history is impossible to rightly estimate, but we are behooved to ponder all that God has entrusted to us and all that he can accomplish through our faithfulness to him. One small way that each of us can help equip leaders for the church in this generation is to make a sacrificial gift. The need is great and I ask you to stand with us.

Thank you for your friendship and partnership in this great gospel work at Southern Seminary. May the grace and mercy of our Lord Jesus Christ be with you in abundance.

Sincerely,
R. Albert Mohler Jr.

Evelyn and Glynn Clark

By Emily Griffin

Years of attendance and service within Southern Baptist churches made Evelyn and Glynn Clark familiar with Southern Seminary, but it was a good friend who encouraged them take a closer look at Southern's mission.

Hortense Downard, a long time Southern Seminary supporter and member of the Foundation Board, introduced her friends, the Clarks, to the seminary and encouraged them to pray about financially supporting the institution. Downard recommended Glynn's appointment to the Foundation Board, which began the Clark's history of giving and service to Southern. Glynn served on the Foundation Board from 1990 to 1995 and the couple's financial support continues today.

"We met some very interesting people while we were involved with the Foundation Board," Glynn said. "We were able to attend several meetings in Florida, and that was enjoyable."

The Clarks have held a fondness for Southern Baptist institutions throughout their marriage. The couple met during World War II, just after Evelyn graduated from Carson-Newman, a Southern Baptist college located in Jefferson City, Tenn.

The military stationed Glynn, a sergeant, in Oak Ridge, Tenn., where he worked on the Manhattan Project, the research and development program that produced the first atomic bomb. After graduation, Evelyn Clark found employment in the Oak Ridge military plant where Glynn worked.

Glynn earned a master's degree in petroleum engineering from the



University of Texas and spent his professional career with the Marathon Oil Company, where he climbed the executive ladder ultimately becoming vice president of research.

Marathon Oil transferred the Clarks to Texas, Louisiana, Ohio, Colorado and Oklahoma. In every location they lived they made investing themselves in the local church a priority, Glynn often serving as a deacon.

The couple settled in Nashville, Evelyn Clark's hometown, for retirement. They are members of the First Baptist Church of Nashville, where they are active in Sunday School and Wednesday evening prayer meetings.

"We're 88- and 89-years-old, so we're not too involved anymore," Evelyn said, "But Glynn served as a deacon in most of the churches we've been members of."

Through the years the Clarks have maintained their appreciation for

Christ-centered education. They continue supporting Carson-Newman and in the past they have supported Belmont University, where Glynn previously served on the board of trustees.

"We've always tried to support Southern Baptist colleges and universities; we like for our money to go in that direction," said the Clarks.

Southern Seminary covets the prayers of her students, alumni, faculty and supporters. Likewise, the seminary benefits greatly and is encouraged by those individuals who tell others, their friends and family about the seminary's legacy of kingdom service.

Individuals, like Hortense Downard, ensure the legacy of Southern reaches future generations through sharing with others the mission of Southern Seminary and boldly asking others to join them in prayer and financial support. ➤

The Last Shall Be First: Jesus, Servant-Leadership and the Way of the Kingdom



“Not only did Jesus exhibit divine leadership, but he also instructed his disciples in the same. ...”

“The history of the world is but the biography of great men,” argued Thomas Carlyle, the proponent of what has come to be known as the “great man theory of history.” The great man theory suggests that the broader movements and contours of history all go back to the leadership of great individuals whose lives exerted inordinate influence on their times.

If Carlyle is right that the stature of one’s leadership is proportionate to the impact one’s life has made on history, then Jesus Christ is the greatest leader the world has ever known. Not only did Jesus exhibit divine leadership, but he also instructed his disciples in the same.

In Mark 10:32-45 Jesus confronts his overly ambitious disciples, James and John, with a counter-intuitive picture of leadership. And Jesus, as he often does, turns much of the first century, and 21st century conventional wisdom about leadership on its head.

After revealing his soon-coming

sufferings to his disciples a third time and after receiving a repeated petition by James and John to occupy a position of authority at his right hand, Jesus rebukes these two with kingdom realities about leadership. Jesus says, “Whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all.”

Jesus’ prescribed model of leadership is counter-intuitive indeed. Jesus presents an inverted correlation in the kingdom between leadership and servanthood. In Jesus’ kingdom he who would be first shall be last. The path to exaltation is humiliation. To lead is to serve and to serve is to lead.

Most poignantly of all, Jesus summarizes his own ministry ambition stating, “For even the Son of Man did not come to be served but to serve and give his life as a ransom for many.” Mystery of all mysteries, the king of the cosmos humbled himself to death – death on a cross – in order to ransom a people for his own glory. A greater act of sacrifice and service the world has not known.

Servant-leadership may sound cliché to some, but in the New Testament, and we pray at Southern Seminary, it is a model for faithful Christian ministry. Those who would most faithfully serve Jesus must couple aspirations for kingdom impact with the attitude of selfless service Jesus conveyed in Mark 10.

Thomas Carlyle was right. Individuals under the providence of God do influence history, and at Southern Seminary God is equipping a generation of servant-leaders eager to impact history for Jesus’ sake. May God be pleased to find in us a generation of servant-leaders faithful to change the world with the message that Jesus “came not be served but to serve and give his life a ransom for many.”

Jason K. Allen,
Vice President for
Institutional Advancement

You don't have to read many studies to realize that an alarming number of students who were active in church youth groups in high school quit attending church while in college.

7 in 10

Over 70% of students quit church in college

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