

SOUTHERN SEMINARY

OUR BEST TO THE ENDS OF THE EARTH



WINTER 2012 VOLUME 90 NUMBER 1



A World of Cities – The New Shape of the Global Challenge

In one of the greatest social shifts of all human history, more than half of all living humans now inhabit cities. Driven by population shifts, immigration and human reproduction, massive new cities are springing up all across the globe. Will the church rise to this challenge?



The answer to this question will largely determine the future of Christian missions. At the same time, this is not the first time that the Christian church has found itself faced with the challenge of the city. A quick look at the New Testament will reveal that first-century Christianity was, by and large, concentrated in the cities of the Roman Empire, cities like Antioch, Jerusalem and Rome that became the launching pads for missions and church planting.

Similarly, the Reformation of the church in the 16th

century was an urban movement, emerging in the cities of Switzerland and Germany. The cities were host to the emerging universities of the Middle Ages and to the flowering culture of the Renaissance. The cities were where the Industrial Revolution happened and where churches pioneered new forms of ministry in the great 19th-century cities of London, Birmingham, Chicago and New York.

“The twenty-first century will not be dominated by America or China, Brazil or India, but by the city,”

writes Parag Khanna of the New America Foundation. “In an age that appears increasingly unmanageable, cities rather than states are becoming the islands of governance on which the future world order will be built.”

Khanna explains that the energy, as well as the population growth, is shifting from nations to cities, and from the West to the rest of the world. Hundreds of newly formed and forming cities now dot the global landscape, and some of these simply are massive.

The numbers driven by this new wave of urbanization are staggering. Richard Dobbs, director of the McKinsey Global Institute, paints a truly shocking picture of the global future. Seventy percent of all Chinese will live in cities of more than 1 million people by the year 2025. By 2030, China alone will count at least 220 cities with populations exceeding 1 million. At the same time, India will have 68 cities of similar population size. Together, India and China will add more than 600 million city dwellers within the next 20 years – about the same populations

as if the total populations of the United States and Brazil were added together.

Evangelicals now face the great challenge of these massive cities, filled with populations marked by great diversity in terms of ethnicity, language, worldview and culture.

Foreign Policy magazine recently went so far as to declare: “We are at a global inflection point.” This is true also for theological education. We must make certain that every graduate of The Southern Baptist Theological Seminary is ready to face the challenge of reaching the nations with the gospel – and this means reaching the cities.

That is why I am so excited about the establishment of the Center for Missions Mobilization, funded by the generous support of Matthew and Glenna Bevin, of Louisville, in memory of their daughter, Brittainy. This new center will be crucial to the preparation of a new generation of ministers and missionaries ready to go anywhere around the globe for the sake of the gospel.

The world is waiting to see if we mean what we say when we claim a global mission in obedience to Christ. We have no time to lose.

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



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WINTER 2012. Vol. 80, No. 1.
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MAIL: The Southern Baptist Theological Seminary, Communications, 2825 Lexington Road, Louisville, KY 40280

ONLINE: www.sbts.edu
 EMAIL: communications@sbts.edu
 CALL: 1-800-626-5525, ext. 4000

Southern Seminary Magazine is published quarterly by The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. Periodicals Postage Paid at Louisville, KY and at additional mailing offices. Subscriptions: Free. POSTMASTER: Send address changes to Southern Seminary Magazine, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280 • USPS 025-619

On the Cover



Jonathan Willis took this photograph in Mumbai, India. It reminds us of the need for ministry that engages global urban contexts.

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MOHLER GIVES HIS TAKE AT CNN.COM

By Josh Hayes

CNN's Belief Blog published R. Albert Mohler Jr.'s column, "Are evangelicals dangerous?," Sunday, Oct. 16. Since then, the comments section has witnessed significant activity, amounting to 75 pages in length at the time of this post.

In the column, Mohler, Southern Seminary president, discusses American culture's perception of evangelical Christians as a threat to the political process and overall health of the nation in view of the coming presidential election. As Mohler notes, some widely heard voices qualify evangelicalism as a movement of unenlightened social and theological conservatives driven toward overcoming democracy and instituting theocracy. He writes:

If evangelicals intend to engage public issues and cultural concerns, we have to be ready for the scrutiny and discomfort that comes with disagreement over matters of importance. We have to risk being misunderstood - and even misrepresented - if we intend to say anything worth hearing. ➤

The entire column is available at www.religion.blogs.cnn.com/2011/10/15/my-take-are-evangelicals-dangerous

“If we’re going to allow modern science to tell us what we can and cannot theologically affirm, then it doesn’t end with the discussion of whether or not there’s an historical Adam. It continues throughout the entirety of the body of Christian truth. And that is a disastrous route.”

MOHLER TALKS HUMAN ORIGINS ON NPR

By Andrew Walker

R. Albert Mohler Jr. and Daniel Harlow discussed human origins on National Public Radio's "Talk of the Nation," Sept. 22, 2011. Mohler, Southern Seminary president, and Harlow, a religion professor from Calvin College in Grand Rapids, Mich., discussed Adam and Eve's literal existence and their importance to Christian theology.

Harlow maintained that the life, death and resurrection of Jesus is central to Christianity and that the existence of Adam and Eve is not. In Romans 5 and 1 Corinthians 15, Harlow charged that Paul is not historicizing Adam as much as

drawing on the larger theological narrative of Scripture.

Mohler maintained that a false start to the Bible distorts the message of the Bible, and thus, it is essential that Adam's literal existence be maintained. Mohler further emphasized that the dictates of science must be subordinated to theological claims of Scripture.

"If we're going to allow modern science to tell us what we can and cannot theologically affirm, then it doesn't end with the discussion of whether or not there's an historical Adam. It continues throughout the entirety of the body of Christian truth. And that is a disastrous route," said Mohler. ➤

The Sept. 22 "Talk of the Nation" episode is available at www.npr.org





SBTS HOSTS 9/11 PANEL ON 10TH ANNIVERSARY OF EVENT

By Josh Hayes

“Where were you when the world stopped turning?” Country singer Alan Jackson was not the only person to ask this question since 9/11. The Southern Baptist Theological Seminary asked the same question in a panel discussion about the cataclysmic terrorist attacks during the Sept. 8 chapel service.

Making up the panel were R. Albert Mohler Jr., Russell D. Moore, Zane Pratt and Heath Lambert. Mohler, SBTS president, led the discussion in which panelists talked about their location when commercial jetliners struck the World Trade Center and accordingly how Christians should articulate the gospel against a backdrop of blatant evil.

“When the events of September 11, 2001, took place, we immediately knew that it

“When we saw these people trying to talk theology without talking theology, it was a demonstration, I think, of how worldviews really do matter, and how in a moment like that, worldviews really show. Everybody’s worldview became naked.”

raised all of the important theological questions, simultaneously, in the midst of everything else that was being discussed; all the world knew that theology matters once again,” Mohler said.

“When we saw these people trying to talk theology without talking theology, it was a demonstration, I think, of how worldviews really do matter, and how in a moment like that, worldviews really show. Everybody’s worldview became naked on 9/11,” he explained later in the discussion.

In a case of peculiar providence, unaware of what would take place the morning of the attacks, Moore, dean of the School of Theology and senior vice president for academic administration at SBTS, was teaching students in his systematic theology class about God’s providence and its relationship to evil.

While Mohler and Moore joined members of the on-campus community watching on television the fallout of what turned out to be acts of Islamic terrorism, panelists Pratt and Lambert were in quite different contexts.

Pratt, dean of the Billy Graham School of Missions and Evangelism, was halfway around the world in Central Asia. Lambert, who was then 21 years old, was a senior at Gordon College in Wenham, Mass., majoring in biblical and theological studies and political science. Lambert is assistant professor of pastoral theology and department coordinator of biblical counseling at Boyce College, the undergraduate arm of SBTS. ▶

SBTS Resources provides audio and video of the panel, “9/11 Panel Discussion,” at www.sbts.edu/resources

CT FEATURES MOORE ON 9/11 ANNIVERSARY

By Aaron Cline Hanbury

The September issue of *Christianity Today* features an essay by Russell D. Moore, Southern Seminary’s School of Theology dean and senior vice president for academic administration. Moore writes, on the 10th anniversary of the Sept. 11, 2001, terrorist attacks, about the appropriateness of displaying images from the infamous event.

Moore argues that images of the attacks allow Americans to remember the concrete and fleshy nature of our struggle against terror. But more than that, those horrors point to cosmic warfare and the realities of Christ’s cross.

Moore’s article, “The Gospel at Ground Zero: The horrors of 9/11 were not unlike those of Good Friday,” is available at christianitytoday.com/search





SCM LAUNCHES DOCTOR OF EDUCATION PROGRAM

By SBTS Communications

The Southern Baptist Theological Seminary's School of Church Ministries now offers a doctor of education (Ed.D.) program that allows students to gain top training in educational leadership while requiring no commitment to relocation.

The 60-hour Ed.D. program makes possible a world-class education without the necessity of moving one's family or leaving one's current ministry position. The cutting-edge degree develops students into servant-leaders whose leadership skills are shaped by the character of Christ, practitioner-scholars who are experts in their fields of study and problem-solvers who know how to apply the gospel to people's deepest needs.

"The doctor of education program focuses more on issues of practical implementation than the Ph.D. does, while still preparing the student to lead in an institution of higher education or to teach in the field of Christian education," said Timothy Paul Jones, associate professor of leadership and family ministry and director of the doctor of education program at SBTS. ➤



More information about the Ed.D. program is available at www.sbts.edu/edd

SBTS HOLDS FALL TRUSTEE MEETING

By Josh Hayes

The Southern Baptist Theological Seminary announced a balanced budget and increased enrollment at the board of trustees meeting, Oct. 11, 2011. Also, at the meeting, R. Albert Mohler Jr., SBTS president, briefed the board about changing cultural contexts.

The financial board reported on adjustments the seminary made in order to balance the 2010-2011 budget. In light of economic challenges, the seminary recognized a decrease in revenue from primary sources, most importantly, the Southern Baptist Convention's Cooperative Program. As a result, the seminary reduced and contained spending and met the budget approved by trustees, with revenues slightly exceeding expenses of \$33.7 million for the fiscal year.

Crediting the hard work of the office of institutional advancement, Dan Dumas, senior vice president for institutional administration, noted the seminary received \$4.5 million in total gifts, nearly doubling the amount from the previous year.



the forthcoming reaccreditation cycle in 2012-2013, the seminary will develop a quality enhancement plan aimed to improve writing among the student body. The program will be implemented across the curriculum within the School of Theology, Mohler told the board.

Following the discussion of business items, Mohler addressed the board about urbanization and immigration as well as other



Crediting the hard work of the office of institutional advancement, Dan Dumas, senior vice president for institutional administration, noted the seminary received \$4.5 million in total gifts, nearly doubling the amount from the previous year.

Trustees also heard a report indicating an improvement in new student enrollment. The seminary saw a 14-percent increase in new students this fall compared to last year. Boyce College, the undergraduate arm of SBTS, saw a 21-percent increase.

Further, the board voted unanimously to move forward with a new writing program. Because of

developments expected in the next 10 years and how these issues affect the seminary and SBC churches.

"One of the biggest human trajectories in the contemporary time is urbanization, and this urbanization is often working out in ways we often don't recognize," Mohler said. ➤

More about this story is available at www.news.sbts.edu



“The church’s first priority within the city of man is to preach the gospel promiscuously so that God’s enemies may become members of the city of God,” Mohler said.



▲ Although an important issue for Christians, Mohler contended that social justice is not essential to the church’s mission.



▲ Wallis argued that Christians of the New Testament were “people of the Way, not the people of the ‘Right Doctrine.’”

MOHLER AND WALLIS DEBATE SOCIAL JUSTICE

By Andrew Walker

Southern Seminary President R. Albert Mohler Jr. joined Sojourners CEO Jim Wallis at Trinity Evangelical Divinity School in Deerfield, Ill., to debate whether social justice is an essential part of the church’s mission, Oct. 27, 2011. The Henry Center for Theological Understanding at Trinity sponsored the debate.

Mohler argued that social justice, while an important calling upon individual Christians, is not an essential part of the local church’s mission. Wallis argued that “if the gospel is not good news to the poor, it’s not the gospel of Jesus Christ.”

Wallis argued primarily from the perspective of his discomfort of being brought up in a white, socially disengaged church. According to Wallis, Matthew 25 awakened him to the realities of seeing the gospel as a “theology of hope.”

Calling Luke 4 Jesus’ “Nazareth Manifesto” in its importance in offering good news to the poor, Wallis insisted that in the beginning Christians were “people of the Way, not the people of the ‘Right Doctrine.’”

Wallis stressed the importance of doctrine throughout the night, but equally emphasized “the gospel is a message of the transformation of our social, political, economic and moral lives.”

The question, Mohler noted, is not whether justice is essential for Christians, but whether it is essential to the church.

“The church’s first priority within the city of man is to preach the gospel promiscuously so that God’s enemies may become members of the city of God,” he said.

“The shape of the commission is made up of action words – teaching, proclaiming, sending, going.”

Summarizing his position, Mohler stated, “There is nothing that the church – as individuals – ought not to do if it is right and righteous. But, this will only happen if the church as the church will do the thing that only the church can do, and that is to preach the message of salvation and to make disciples.”

Audio and video of the debate is available at henrycenter.org



MOORE GOES TO WASHINGTON

By Aaron Cline Hanbury

Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern Seminary, participated in a panel of religious leaders that addressed the United States Senate Finance Committee about the importance of charitable giving for non-profit organizations, Oct. 18, 2011.

According to Orrin Hatch, Republican senator from Utah, the proposed change, a 28-percent limit for itemized deductions, could amount to a \$6 billion drop in charitable giving.

Moore urged senators against changing the charitable tax deduction. Charitable giving, Moore said, “teaches and shows that there are things more important than simply the abundance of our possessions.”

The hearing video is available at the Finance Committee Web site: www.finance.senate.gov/hearings

BEVIN CENTER CONTINUES DAUGHTER'S VISION TO REACH NATIONS

By Josh Hayes

The day before she died, Brittiney Bevin wrote in her journal about a “dangerous prayer.” In her journal entry, she asked God to place brokenhearted people in her path and to fill her with his presence and character in order that she can “let [his] love heal their pain.”

“Be careful what you pray for.”

Brittiney said this to her mother, Glenna, during their final conversation with one another before Brittiney’s fatal automobile accident, Sept. 22, 2003. The accident took place on Lexington Road, close to Southern Seminary’s campus, less than one month shy of Brittiney’s 18th birthday. Interestingly enough, Brittiney grew up just down the street from Southern.

Known for her heart for missions, Brittiney Bevin’s vision to see the nations reached for the sake of Christ will continue to live through the establishment of the Bevin Center for Missions Mobilization at Southern Seminary. Brittiney’s parents, Matt and Glenna, are the benefactors of the endowment.

“It has been my deep privilege to get to know Matt and Glenna Bevin during the past several years – to sense their heart for missions and through them to become acquainted with Brittiney’s life and heart for missions as well,” said Jason Allen, vice president for institutional advancement and executive director of the Southern Seminary Foundation.

“Matt and Glenna are a unique Christian couple in that God has blessed them with resources to make a kingdom impact and they have chosen to steward those resources in such a way as to help Southern Seminary students and graduates more effectively reach the nations



▲ During her high school years, Brittiney demonstrated her seriousness about missions by taking short-term mission trips, such as the one pictured above to India.

with the gospel,” he said.

“The Bevins elected to endow this center in part because of their daughter Brittiney’s love for missions, not just to commemorate her but also to fulfill her dream of the nations to be reached with the gospel message,” Allen explained.

The establishment of the Bevin Center is another way in which God answered Brittiney’s prayer in faithful yet humanly unforeseeable fashion.

“We’ve stepped out in ways to try to continue Brittiney’s legacy, not for her honor and glory but to carry forth her heart for missions,” Matt Bevin said. “And it is our prayer that we would be able to carry that forward. It’s amazing how God has blessed us through this loss and through this tragedy. It’s been a challenge, but beforehand, we were in no position to give a gift like this.

“We have all the confidence of all the places we might do this that Southern is an institution that will steward this in a way that will serve God best,” Bevin continued.

During her high school years, Brittiney demonstrated her seriousness about missions in various ways, in particular the two short-term overseas trips she took during her teenage years, one in India and another in Romania. These trips cultivated a deeper passion and

resolution in her to take the gospel to the nations.

Now, despite her earthly absence, with the establishment of the Bevin Center for Missions Mobilization, Brittiney’s dream for God to use her to extend his love to others will become a reality.

Named in Brittiney’s honor, the Bevin Center for Missions Mobilization will function on-campus as a strategic conduit to equip students to serve on any-given mission field. The center will provide a relational focus for cross-cultural ministry and connect students to missions opportunities abroad.

“We have a growing sense of anticipation as we develop plans for the Bevin Center for Missions Mobilization,” said Zane Pratt, dean of the Billy Graham School of Missions and Evangelism.

“Members of the missions community at SBTS have been meeting, talking, planning and praying this semester about the shape of the new center. Plans are crystallizing for a missions mobilization center that will enhance the profile of missions on this campus and strengthen the already-significant contribution of this seminary to the task of global evangelization. We anticipate that this new center for missions mobilization will honor the memory of Brittiney Bevin and advance the cause of Christ around the world,” he said. ➤

ALUMNI ACADEMY

Prepare beyond your diploma

Beholding the Glory of
Christ: “Eternal Word,
Incarnate Son,
Exalted Lord”



May 15-17

Southern Seminary provides opportunities for alumni and friends to continue their theological learning and remain aware of current ministry issues. Join us May 15-17, 2012, for the second Alumni Academy class, Beholding the Glory of Christ, taught by Dr. Bruce Ware. **Free for SBTS graduates.**



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The Briefing enables Christians to think biblically by providing daily worldview analysis about the leading news headlines and cultural conversations.

THINKING IN PUBLIC

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



albertmohler.com

ADICAL

February 17-18, 2012

Can your life be explained with words like: “ordinary,” “normal,” “average,” “on par” and “sufficient?” Or is there an ambition, a mission, a motivation and a great underlying cause that characterizes your life? Are you radically different because of the grace found in the gospel of Jesus?

Radical, a Southern Seminary Give Me An Answer conference, will examine the intrinsic relationship

between theology and mission and what that means for a Christian like you. Event speakers include David Platt, Kevin DeYoung, R. Albert Mohler Jr., and Russell D. Moore; worship will be led by singer/songwriters Shane and Shane and Grammy nominated Christian hip-hop artist, FLAME.

For more information and early registration visit events.sbts.edu

ANDREW FULLER CONFERENCE FOCUSES ON THEOLOGY OF WARFARE

By W. Hank Balch

The Southern Baptist Theological Seminary hosted the annual Andrew Fuller Conference, Sept. 26-27, 2011.

This year's Andrew Fuller conference, carrying the theme "Baptists and War," brought together topics including Baptist chaplaincy on English warships in the 17th century, the revolution of church polity in the Philadelphia Baptist Association during the American Revolution,

Andrew Fuller and the Napoleonic War, American and Canadian Baptists in the War of 1812, Australian Baptists and War, Russian Baptists and the Cold War and the Vietnam War and Baptist witness.

Conference speakers from Southern Seminary included professors Thomas J. Nettles and Gregory A. Wills, as well as presentations by Phillip Bethancourt and Cody McNutt. The conference featured other historians and scholars such as Paul Brewster, Anthony Cross, George C. Rable, Maurice Dowling, Nathan Finn, James Fuller, Keith Harper, Larry Kreitzer and Robert Linder.

The history of Baptists and war in general is a complex one as "Baptists have served with distinction in

numerous wars, while other Baptists have been thrown into prison for being conscientious objectors," said Cross in his address about Baptists and peace. Cross is the director of the Centre for Baptist History and Heritage at Regent's Park College, Oxford.

The historic Baptist reaction and interaction with war was often put in the starkest of terms. Men like the early Baptist Thomas Helwys asked, "What holy heart will not easily be brought to think that war is an unchristian thing where there is so much slaughter and bloodshed and which is accompanied with so many calamities and miseries." Baptist minister Robert Hall echoed this sentiment when he said, "In war, death reigns without arrival and without control."

These realistic appraisals of war, however, are not without a broader theological context, as Bethancourt noted in his paper about the Canaanite genocide. The true holy war in which Christians are engaged, he said, is not ultimately between man and man, but rather between God and sin. War in Scripture is given as "a typological pattern of messianic warfare, rooted in the garden of Genesis 3:15 and fulfilled in the garden of the new creation."

"The pattern of war revealed in the Old Testament shows how God would later battle for his people in the New Testament and finds its apex at the cross of Christ – where God carries out holy war on his Son, totally destroying sin and then pouring out upon him the spoils of victory through the Spirit," said Bethancourt.

As "wars and rumors of wars" continue to increase at the dawning of the 21st century, such historical reminders of the Baptist vision of war should cause believers to think often and trust deeply in a theology of warfare that keeps their hope in Christ and their minds engaged with the lessons of the past. ➤

More information about the Andrew Fuller Center for Baptist Studies is available at www.andrewfullercenter.org

“The pattern of war revealed in the Old Testament shows how God would later battle for his people in the New Testament and finds its apex at the cross of Christ – where God carries out holy war on his Son, totally destroying sin and then pouring out upon him the spoils of victory through the Spirit.”





SBTS AND BOYCE HOST FALL PREVIEW DAYS

By Emily Griffin

Southern Seminary welcomed 137 prospective students to Preview Day, Oct. 14, and Boyce College welcomed a record 131 guests for its Oct. 28 Preview Day.

“I would like to thank Drs. Mohler, Sills and Dean Pratt as well as the ambassadors who served on Preview Day,” said SBTS Preview attendee Tony Hernandez. “I did not know much about SBTS and visited during Preview Day expecting little. I was somewhat overwhelmed by how much God has blessed the school with its top-notch academic programs, faculty and student body. Everyone who helped with Preview Day did an excellent job, and I want to thank them for that.”

Preview Days give the Office of Admissions an opportunity to welcome prospective students and their families to campus for a time of interaction with professors and current students. An information fair provides the opportunity to gather information on campus housing, financial aid, degree programs and on-campus work opportunities.

Spring Preview events are April 20, 2012, for Southern and April 27, 2012, for Boyce. Those interested in information about Preview Days, including registration, should contact the Office of Admissions at 1-800-626-5525 ext. 4617 or by email at admissions@sbts.edu ➤



STUDENTS from 24 states attended Southern Seminary’s Preview Day, Oct. 14. For both Southern and Boyce Preview Days, the majority of attendees indicated that current Southern or Boyce students informed them about the events. Prospective students tweeted throughout each day about the events. Their comments are available on Twitter by searching #SBTSPreview or #BoycePreview.

ELSHTAIN DISCUSSES SIGNIFICANCE OF HUMAN BODY IN NORTON LECTURES

By Andrew Walker

Notable intellectual Jean Bethke

Elshtain delivered the 2011 Norton Lectures, Oct. 25-26. A scholar with a wide array of interests, she focused upon the understanding and the significance of human bodies in contemporary culture. Elshtain is the Laura Spelman Rockefeller Professor of Social and Political Ethics at the University of Chicago Divinity School.

While focusing upon the body, Elshtain devoted significant time in her lectures to the way individuals in the modern epoch are thinking about the body, about the impact of genetic engineering and the tendency by some in our society to create post-human entities.

Elshtain observed that a “genetic fundamentalism” has come to dominate the culture’s outlook, resulting in the “lust to dominate” or

“Elshtain observed that a “genetic fundamentalism” has come to dominate the culture’s outlook resulting in the “lust to dominate” or exert final control over humanity.

exert final control over humanity. Evidenced by the practices of eugenics and genetic engineering, that the cultural milieu has become one where “our imperfect embodiment must be overcome.” With the desire to engineer a perfect bodily project, “persons carry a price tag and humanity is valued,” she explained.

Elshtain told of her childhood experience with polio which gave context to her three lectures. ➤

—
Elshtain’s lectures are available at www.sbts.edu/resources



MEILAENDER OFFERS “PERSPECTIVES ON DEATH AND DYING”

By W. Hank Balch and Andrew Walker

The Fall 2011 Gheens Lectures featured renowned ethicist Gilbert Meilaender, Sept. 13-14. Meilaender is professor of theology at Valparaiso University.

In the series, “Perspectives on Death and Dying,” Meilaender delivered the following lectures: “Envisioning Death,” “Decisions at the End of Life” and “Dignity and Death”. Meilaender has served on the President’s Council for Bioethics under George W. Bush and is the author of various books including *Bioethics: A Primer for Christians* and *Neither Beast nor God: The Dignity of the Human Person*.

In a culture that has increasingly attempted to remove itself from the reality of death, Meilaender reminded the audience that “it will be this generation of students who bear the burden of these decisions for the aging generation,” so they must be willing to acknowledge death while remembering there is “never a time when we can, without qualification, call it good.”

Meilaender went on to show that any Christian understanding of death and dying “must ultimately center first upon our relationship to God” and only then in relation to each other, noting that the moral obligation to care for a dying person must include the knowledge that this natural life is not all there is, as well as “protect against the dangers of comparative judgments” of what it means to live and die well. ➤

—
Meilaender lectures are available at www.sbts.edu/resources



FALL FESTIVAL BY THE NUMBERS

By Andrea Stember

Young and old stood waiting in the dimly lit hallways among the sights and sounds of an early 20th-century train station. When six o'clock came, they passed through a wardrobe-like web of fur coats. On the other side, they found a snowy sidewalk and lampstand reminiscent of C.S. Lewis' fictional world, Narnia. Southern Seminary's annual Fall Festival welcomed the entire community to an evening of swords and horses, Turkish Delight, an ominous witch and hours of Narnia fun.

But transforming a seminary lawn into a storybook land wasn't easy. Here's a sample of some of the things that went into making a local Narnia.

SETUP

8:00
Thursday morning
Setup begins



37
hours of set-up,
event and tear-down



1400 sq ft
of fake snow

400
chairs

6:00
Friday evening
Wardrobe doors open

ENTERTAINMENT



28
bounce houses



horses



500
swords given away



2
jousters from Canadian
performance team



13
medieval tents full of snow-cones,
facepaint, cotton candy and more

PEOPLE



3200
people estimated



4
Royalty of Narnia
King Peter, Queen Susan,
King Edmund & Queen Lucy



Mr. Tumnus

201
volunteers, event staff, security,
Sodexo, media staff and catering

10:00
Friday evening
Fall Festival ends

SBTS RUNNERS SET FUNDRAISING RECORD

By Emily Griffin

Upward of 150 members of the Southern Seminary community gathered Sept. 10, for the Great Commission Center 5K run/walk. Participants' \$25 race fee raised more than \$3,500, a record amount, which is contributed to a scholarship fund for Southern Seminary students participating in school-sponsored mission trips. The race course, totaling 3.1 miles, took participants throughout the seminary campus. Race winners were awarded with more than \$500 in donated prizes, and participants were treated to a post-race pancake breakfast.



SBTS HOLDS RE:INVENT YOUTH CONFERENCE

By Alli Hill

Youth pastors and leaders gathered at the re:invent conference, Nov. 4-5, to learn from key youth ministry thinkers, including session leaders Jim Burns, Wayne Rice and Walt Mueller. The unifying theme of the conference centered on keeping students in church after graduation, as 65 percent of current high school seniors in youth groups across America will not return to church after graduation, according to Barna Group research.

Burns, president of HomeWord ministry, encouraged youth leaders to help the families of students to succeed.

"The most powerful force in a student's life is their parents – mom, dad, family and then youth ministry," he said. "If you're going to help kids stay in the church, you have to help families."

Burns pointed to Deuteronomy 6:4-9 as a guide for youth ministry.

Rice, co-founder of Youth Specialties, spoke about how the church should respond to the current direction of youth ministry. He shared

from his earlier years in youth ministry.

"It is time to turn youth ministry back over to the church," Rice said. "You cannot segregate kids out of the adult ministry and expect them to integrate well when they're older."

Rice urged attendees to learn how to work with the church body as a whole and make sure everything that is done points to Christ and his work.

During the last session, Mueller, president of the Center for Parent/Youth Understanding, spoke on engaging the culture and encouraging parents. He emphasized the need for parents to know what is appropriate and inappropriate in engaging the culture in which their teenagers live.

Mueller said youth pastors need to join with parents in addressing the needs of students before they go to college in order to prepare them.

Also, the conference featured a panel discussion involving Burns, Rice, Mueller and Mark DeVries, founder of Youth Ministry Architects, with time set aside for questions and answers. ➤

Audio for re:invent is available at www.sbts.edu/resources

**Mark Dever
Albert Mohler
Ligon Duncan
C.J. Mahaney
John Piper
Thabiti Anyabwile
Matt Chandler
Kevin DeYoung
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MORAL APOLOGETICS FOR CONTEMPORARY CHRISTIANS

Mark Coppenger (B&H Publishing 2011, \$24.99)

Review by Aaron Cline Hanbury



In his new book, *Moral Apologetics for Contemporary Christians*, Mark Coppenger, professor of Christian apologetics at Southern Seminary, argues that accusations that Christianity is bad for society are “incredible nonsense.” Conversely, Christianity, in its pure form, brings flourishing and vibrancy to society.

According to Coppenger, many contemporary Christian apologists often unnecessarily and unhelpfully avoid cultural apologetics and ethics. Against this backdrop, he sets forward several reasons to pursue cultural apologetics. He begins with the claim that if God is indeed the God of the Bible, then “obedience

should result in wonderful things, which should reflect well on tenets of the faith.”

In 18 fast-paced chapters, Coppenger leads his readers through a tour of secular and Christian cultures from the early church up until, well, about six months before the book’s Nov. 1 release.

This unique, exciting survey of the Christian apologetic landscape, filled with references from high- to pop-culture, will shame the holier-than-thou skeptic. But *Moral Apologetics* is sure to delight and empower Christians who find themselves in religion-based coffee shop conversations.

Coppenger writes:

“Foes of the faith often declare Christianity morally deficient. Christopher Hitchens for one has said that religion ‘poisons everything,’ and believers are all too familiar with attempts to hang the Crusades, the Inquisition, and even the Holocaust around their necks. They have also felt the sting of being

labeled ‘repressed, Victorian prudes,’ ‘blood-thirsty colonists,’ purveyors of ideological ‘opium to the masses,’ and insufferable ‘theocrats.’ The Bible itself has been demeaned for teaching willfully-blind creationism, genocide, homophobia, and an eternal hell. This book is designed to push back against such criticism, arguing

that Christianity is morally superior as well as true.”

“It is perfectly reasonable, worthwhile, and apologetically responsible to remind the critic of Christianity wearing a Che Guevara T-shirt that 20th-century Communists such as Pol Pot, Stalin, and Mao have intentionally killed, respectively millions, tens of

millions, and scores of millions or innocent peoples.”

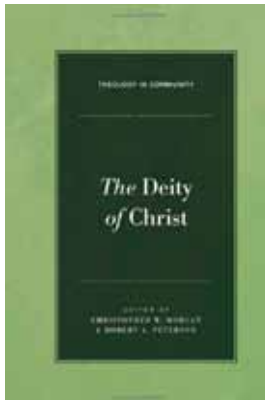
“The salubrious effect of strong Christian presence should be pervasive, unmistakable, and compelling wherever believers live, the more so as they predominate. If not, it is fair to ask whether Christianity is actually transformative, whether these people who

call themselves Christian are genuinely so, and whether these believers somehow misconstrued or misapplied Christianity. If the faith is true and wonderful as the Bible says it is, then the splendor of its manifestations and outcomes should be obvious to the dispassionate observer. And therein lies an apologetic.”

THE DEITY OF CHRIST

Christopher W. Morgan and Robert A. Peterson, eds. (Crossway 2011, \$24.99)

Review by Josh Hayes



There is perhaps no more defining a term to describe Christianity than Christological. For this reason, Christian readers should pay close attention to any book with the title of Crossway's recent release, *The Deity of Christ*, particularly one produced by the caliber of theologians who contributed to this volume.

Part of the Theology in Community series edited by Christopher W. Morgan and Robert A. Peterson, *The Deity of Christ* offers essays by top evangelical theologians and scholars such as Gerald Bray, Andreas Kostenberger, Raymond Ortlund Jr., Stephen J. Nichols and Southern Seminary's Stephen Wellum.

The book covers a range of topics in relation to Jesus' divine nature including relevant Old Testament and New Testament passages, church history and contemporary challenges to the doctrine such as cults, world religions and pluralism. Wellum, professor of Christian theology at SBTS, covers in his two chapters the biblical presentation of Christ in the Synoptic Gospels as well as in the apostolic epistles.

If one were to put together a list of timely, sound and extensive biblical-theological treatments of the person of Christ, the list should certainly include Morgan and Peterson's *The Deity of Christ*.

Contributors write:

"The Gospels and the Epistles do not shrink back from presenting a complex Christ who makes substantial demands on those who would follow him. The deity of Christ legitimizes the claims he makes about his own identity and the demands he makes about what he would have us

do," writes Stephen J. Nichols in his chapter, "The Deity of Christ Today."

"The Synoptic presentation of Jesus, when placed within the storyline, framework, and theology of Scripture, announces that in Christ alone the promised 'age to come' has dawned – an age that only God can

truly effect. In this specific man, we find the Messiah who is also the Lord (Luke 1:31-35; 2:11)," writes Stephen Wellum in his chapter, "The Deity of Christ in the Synoptic Gospels."

"There are many beliefs that distinguish Christianity from other religious and philosophical

worldviews but none as obvious and important as the person of Jesus the Christ. The claim of Scripture, whether in the Gospels or the entire apostolic witness, is that Jesus is the eternal Son, the second person of the Godhead, who in time took on our human nature in order to redeem a people for himself.

The truth cannot be ignored, for in the end, precisely because of who he is and what he has done, Jesus not only deserves all of our commitment, obedience, trust, worship, and affection; he also rightly demands it as our Lord and God," writes Wellum in his chapter, "The Deity of Christ in the Apostolic Witness."

MOBILIZING A GREAT COMMISSION CHURCH FOR HARVEST

Thomas P. Johnston, ed. (Wipf & Stock 2011, \$26)

Review by Andrew Walker



A unique fellowship of Southern

Baptist seminary professors from across the denomination join in *Mobilizing a Great Commission Church for Harvest* to offer their unique perspectives and specialties about energizing and equipping the church for greater passion in fulfilling the Great Commission. Chapters include discussions on how to build a Great Commission church and denomination as well as chapters stressing the importance of having invitations with integrity.

The characteristic dimension of the book is its noticeable Southern Baptist tone. With biblical conviction that embodies Southern Baptist life, the professors and practitioners speak as

one voice about the issues critical to missions and evangelism.

Southern Seminary professors Bill Henard, J.D. Payne, Adam Greenway and Timothy Beougher each make contributions along with former Billy Graham School dean Chuck Lawless and Paul Chitwood, Kentucky Baptist Convention executive director and former evangelism professor at Southern.

The book promises to be an important voice for the Southern Baptist Convention. Pastors and students looking to equip their flocks and their personal studies with a wide range of topics for a strong missions atmosphere will want to check out this book.

Contributors write:

“While statistics alone may not motivate anyone to missions and evangelism, they give insight and depth to the need for every Christian to get out on the mission field. The preaching of the Word and the call to decision will facilitate a passion among church members. This process must

consistently be presented to the congregation. It cannot be a one-time event, with the expectation that the church will develop and keep a passion for the world. Preach the Word and keep preaching the Word to them!” writes Bill Henard, associate professor evangelism and church growth at SBTS.

“The times

may indeed be a-changing, but our mission and mandate have not been altered. The challenges are great, but the opportunity is even greater. We need to have a passion and priority for doing not only the work of an evangelist, but also that of an apologist, if we are serious about reaching Jerusalem and beyond for

Christ in this present age,” writes Adam Greenway, assistant professor of evangelism and applied apologetics at SBTS.

“Jesus’ command in the Great Commission is clear. He does not command us to ‘make decisions,’ or to ‘make converts,’ but to ‘make disciples.’ We are instructed not

simply to help lead people to faith in Jesus Christ as Lord and Savior, but to instruct them in how to follow him in a lifelong process of discipleship,” writes Timothy Beougher, Billy Graham Professor of Evangelism and Church Growth at SBTS.

LOTTIE MOON: A SOUTHERN BAPTIST MISSIONARY TO CHINA IN HISTORY AND LEGEND

Regina D. Sullivan (Louisiana State University Press 2011, \$36)

Review by Gregory A. Wills

Lottie Moon is the most recognized name in Southern Baptist history. She served as a missionary in China for 40 years, until her death in 1912. Southern Baptists named the denomination's most important offering for her, and in 2010 they raised \$145.6 million for missions in her name. Moon's own sacrifices inspired such giving – particularly the sacrifice of her own life in order to give all her money and food to help the starving Chinese around her.

Moon, however, did not starve herself to death. She did not give away all her money and food. Sullivan's best service is explaining how this myth originated and how it grew in significance. Moon's fellow missionaries pleaded with denominational leaders not to perpetuate this falsehood, but over time their pleas were ignored or forgotten. Whether the myth originated from misunderstanding, miscommunication or misguided exaggeration, it was fanciful and harmful.

Sullivan debunks one myth, however, and immediately perpetrates another. She portrays Moon as a feminist who "preached," who "argued for female equality" and who urged "defying male authority" (113, 160). Moon led Southern Baptist women, Sullivan said, to resist male domination and subvert the denomination's patriarchal hegemony.

Moon rejected feminism. In fact, Moon was loyal to her denomination and its male leaders, abided by their views of gender roles in the church and home, and urged women's missionary societies to "be subordinate" to the denomination's mission board.

Sullivan ignores the fact that Moon followed the Bible's restriction of the

preaching office to men. On the rare occasions when she referred to her activity as "preaching," Moon explained that "when I say preach, I include in it talking by the wayside to one or more." This was the word that the Chinese

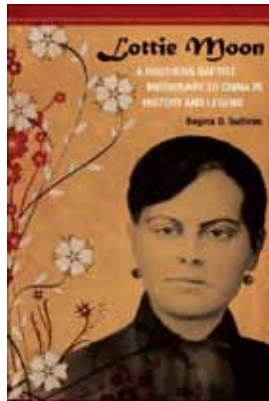
Christians used. "The women often ask me to 'kiang' to them. This is the only word we have for 'preaching' and it is applied alike to the pulpit ministrations of the brethren and the informal talks the ladies make to women and children." Sullivan ignores Moon's own understanding of her role, which confessedly is not very feminist.

Sullivan's interpretation of Lottie Moon as a feminist obscures her real historical personage. Like the old myth of her starvation, the new myth of her feminist activism adds a certain shock value to her story, but it obscures her real service and detracts from the substantive appeal of her sacrificial life.

Moon's actual sacrifices were extraordinary. She spent her life as an alien and sojourner in order that the Chinese people might hear the gospel. She endured danger, sickness, toil and worry. She suffered great inconvenience and irksome necessity. Most trying of all, she persevered through long periods of great loneliness, far from the society of family and friends in America and finally also refused marriage, all for the sake of taking the gospel to Chinese sinners.

Let us tell the truth about missionaries and their labors. Let us honor the real Lottie Moon.

—
Gregory A. Wills is professor of church history at Southern Seminary. He is also the director of the Center for the Study of the Southern Baptist Convention.



MELANIE AND SCARLETT



“She is Melanie and Scarlett in one page. Combining the traits of the two leading female characters of the American civil war novel *Gone with the Wind*, Irwin Hyatt caught both the personality and the mythical power of Southern Baptist missionary Lottie Moon. She was indeed a cultured and gentle Southern belle with a flair for the independent and naughty.”

—
an excerpt from Tom Nettles' *The Baptists, Volume Two: Beginnings in America*

BOUND AND CENTERED: MOHLER TALKS EVANGELICAL IDENTITY

EDITOR'S NOTE:

Southern Seminary President R. Albert Mohler Jr. and Aaron Cline Hanbury, SSM assistant editor, discuss Mohler's essay and responses in the new book, *Four Views on the Spectrum of Evangelicalism*. In the book, Mohler represents the confessional evangelical view and responds to the fundamentalist, generic and post-conservative evangelical perspectives.

ACH: Why is the nature of evangelicalism a worthwhile discussion?

RAM: The question of evangelical identity is essential and unavoidable. For some time, people have considered abandoning the word – and that comes from different places in the evangelical world, both the left and the right. The problem is that it remains an indispensable word. Something has to characterize conservative Protestantism that is neither Roman Catholic on the one hand nor liberal Protestant on the other. Some term is going to define that and there will be an essential contest for its definition.

The original fathers and founders of what became known as the evangelical movement in the post-war period were determined to be as theologically orthodox as the fundamentalists but to differ with them in engaging the larger world of thought rather than shutting themselves off from it. And from the very beginning of that



Southern Seminary President R. Albert Mohler Jr. argues for a confessional evangelical view in the *Four Views on the Spectrum of Evangelicalism*. As he articulates the evangelical position, evangelicals recognize and draw on their identity as a people committed to the gospel.

movement, there have been essential questions about who is and who is not an evangelical. Early on, there were questions about whether or not you could be an evangelical and remain in a mainline Protestant denomination. But most of the founders of the evangelical movement were actually at the time of their greatest influence within one of those denominations. There were questions about confessional Protestants and how they fit in.

ACH: Can you tease out the concept of a centered set and bound set as a way of talking about evangelical identity?

RAM: That really goes back to the 1980s. In particular, the question is, do you establish identity by determining boundaries so that you know who is inside based on whether or not they're within those boundary beliefs? Or, do you define the movement in terms of

a center so that everyone who shares a commitment to that center is simply a part of the movement? There are arguments for both, and that's why I argue that both must be an essential part of the definition of evangelicalism. The boundary makes no sense without a center, but there are persons who claim allegiance to the center who are clearly outside the boundaries in terms of acceptable evangelical beliefs.

ACH: In your essay, you suggest that the language of "right" and "left" when talking about more and less conservative evangelicals, though not ideal, is still useful. Can you explain that?

RAM: Right-left is never adequate, but it's unavoidable. Otherwise, the entire conversation is incoherent. If there is no such thing as theological liberalism and biblical orthodoxy, then let's shut it down and go home. But if there is, then we need an honest, straightforward, adult conversation about what it means to be an authentic evangelical. If you can deny Chalcedonian Christology, justification by faith alone and the inerrancy of Scripture and still remain an evangelical, then it no longer matters if you're a liberal. So the term requires a careful, intentional definition. It's reductionistic to say "left-right," "liberal-conservative," but nonetheless it's essential. ➤

The entire interview is available online at www.news.sbts.edu in the September 2011 issue of "Towers."



SOUTHERN SEMINARY



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SENDING, RECEIVING THEN SENDING AGAIN: STUDENT CAPTURES KINGDOM VISION AT SBTS

By Aaron Cline Hanbury

When a Southern Seminary professor asked him, “Robert, what is your vision for the next 10 years?” Robert (full name withheld) was stunned.

“I was at a loss for what to say,” said Robert, a recent graduate from the seminary. “I never had a 10-year vision for my life.”

Robert, at the time, tutored a missionary with the International Mission Board in the local language. As a 35-year-old single man and a Christian, Robert faced significant pressure from his family, pressure to marry and pressure to maintain Chinese tradition. As a result, he struggled with direction in his life. Robert met the professor at a gathering between Robert’s tutee and a group from the seminary

visiting China. During the course of their conversation, the professor encouraged Robert to attend Southern.

“At that time, I knew zero about Southern,” Robert said. “Even now, I cannot explain that in a rational way. It seemed to envision a new direction of my life. Later I went to Beijing to visit my former pastor for counseling about seminary study, and he encouraged me to go.”

After thinking, praying and seeking counsel for about eight months, Robert emailed the professor that he was, indeed, interested in Southern Seminary.

“A few pastors became aware of Robert’s situation and recognized the hand of God in his life and calling,” the professor said. “It was an unusual opportunity to address a critical Great Commission need. Several churches therefore organized and gathered sufficient support to enable him to complete his studies.”

This support brought Robert to Louisville, Ky., to pursue a master of divinity degree at Southern.

“When I showed up on Southern’s

campus, I didn’t know a lot about it,” he said. “By God’s providence, it turned out to be a wonderful and sweet experience. I learned a lot from all the wonderful professors. My theological vision was greatly widened.

“I also built a good network with Southern students and professors. I made good friends there. I want to use this network to serve Chinese believers in ways like theological training, publishing and missions.”

Robert, now serving in his home country, translates theological textbooks from English to Chinese so that Christians in China can receive exposure to the same quality resources that he did in seminary. Robert uses the tools he gained to train men in his homeland. Through God’s providential use of Southern Seminary, Robert gained a gospel-centered, theological vision for kingdom work in both Louisville and around the world.

“All in all, the Southern experience totally changed me,” Robert said. “Now I have a clearer sense of calling, to know what he wants me to do for his kingdom.” ➤



PUCKETT OFFERS CRITIQUE OF PH.D. DEGREE IN FACULTY ADDRESS

By Andrew Walker

America’s premier degree – the doctor of philosophy – is facing a crisis unlike ever before. David Puckett, professor of church history and associate vice president for doctoral studies at Southern Seminary, offered a trenchant critique on the state of the American Ph.D. during his faculty address, Sept. 28. The faculty address is a formal lecture given by a professor to his colleagues celebrating a distinguished career in academia.

With this address, “Whither the Ph.D.?” Puckett’s oversight of Southern’s doctoral program provides him a particularly strong perspective in assessing the degree. The address focused upon the history of the Ph.D. in America, along with research indicating a consensus of belief that the degree needs reform. Puckett closed the address by offering a list of questions

inquiring whether the Ph.D. ought to change in current form, particularly within theological education.

A relatively new degree, the first American Ph.D. was conferred in 1861 at Sheffield Scientific School, a school of Yale University. Puckett noted that the current structure of the Ph.D. remained in similar form for 100 years.

Puckett based much of his analysis of the degree on the earlier criticisms of Harvard psychologist William James, who prophetically warned of the dangers of professionalism and credentialism within the Ph.D. and the tendency for graduates to prize employment more than their particular field of research.

The problems associated with the degree are abundant, according to

Puckett. With more graduates than jobs available, the employment outlook for doctoral graduates is poor. And coupled with burdensome responsibilities, the tediousness of the Ph.D. is prized less for its emphasis on teaching and more for its preparation for research.

There is also an over-specialization within the degree. Puckett quoted one scholar as saying, “We were preparing doctoral students for which there was no career.” Perhaps most problematic, research conducted by several organizations found that the overall design of the Ph.D. is no longer serving the needs of America’s present or its future.

Puckett suggested that re-thinking the Ph.D. begin with asking questions such as, For whom is the Ph.D.? Will

“

Puckett quoted one scholar as saying, “We were preparing doctoral students for which there was no career.”

Perhaps most problematic, research conducted by several organizations found that the overall design of the Ph.D. is no longer serving the needs of America’s present or its future.



institutions prepare their graduates for more than what they are doing? Does the Ph.D. serve the needs of graduates?

Puckett closed by suggesting that improvement of the Ph.D. ought to consider a more interdisciplinary approach to education.

While not making specific proposals for the Ph.D. program at Southern Seminary, Puckett raised the question of whether the current format for Ph.D.s within the seminary setting could be adjusted to serve better both the student and the field of study.

With America’s educational landscape facing a time of transition due to online communication and economic downturn, the state of flux may, as Puckett suggested, birth new forms of education more adapted for these times. ➤

WHAT WE SHOULD, WHAT WE COULD: DEYOUNG AND GILBERT TALK ABOUT THE CHURCH'S MISSION

EDITOR'S NOTE:

Authors Kevin DeYoung and SBTS alum Greg Gilbert recently discussed their new book, *What Is the Mission of the Church?*, with SSM managing editor Josh Hayes. Below is an excerpt of the discussion.

JH: What's at stake in the issue of rightly defining the church's mission?

KD: Where the church puts its time, its money and its people. There are a thousand good things we can do, and we will do many of them. But our concentrated efforts and resources should be focused on our unique, specific mission – which we believe is to make disciples of Jesus Christ.

JH: How, if possible, would you summarize the message of the book for Twitter?

GG: I think that if you were going to tweet it, you would just say something like, "The mission of the church is to proclaim the gospel of Jesus and make disciples of Jesus." So, the Great Commission as it is stated in all four Gospels and Acts is a good summary of what the mission of the church is.

JH: Did writing this book really increase your awareness of the importance of hermeneutics?

GG: Oh my goodness, yes. The way this discussion proceeds far too often is with very high and vague appeal to some phrase of Scripture or some theme of Scripture. Then after the appeal to that vague theme or phrase, it's all application from there. And one of the things that we're trying to do



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"I think that if you were going to tweet it, you would just say something like, "The mission of the church is to proclaim the gospel of Jesus and make disciples of Jesus."
—

here is say, "Whoa, hold on. Before you get to application, back up and look at that particular phrase or theme and ask if it actually says what you think it says (or what you want it to say). A lot of times what you find is that when you look at it carefully, you find out it actually says that God is going to bring about a new heavens and new earth all through himself. It doesn't say that we are going to partner with him.

KD: I think that hermeneutics plays a big role in the contemporary confusion surrounding mission, *shalom* and social justice. I see a few problems: (1) reading contemporary debates back into biblical texts; (2) not looking carefully at the audience (e.g., is this written to the king, to Israel, to the church?); and (3) taking general concepts that are biblical (like "blessing" for example) and not doing

the careful exegetical work to see how the word is defined.

JH: How significant in this discussion is it to define the term "social justice"?

GG: "Social justice" is a term that nobody is going to be against. So you bring it into any discussion and basically everybody is going to be a fan. And therefore, it is a wonderful way to smuggle in a lot of baggage that isn't questioned. In the book, we talk about what the phrase "social justice" implies. Does justice have precisely the same outcome in your life as it does in everyone else's? Or does it mean

that everyone in a society gets justice by being treated exactly the same under the law?

These are huge questions and there are big political and philosophical disagreements on the answer to these questions, but these questions emerge pretty much any time the phrase "social justice" gets used or can be smuggled into a discussion. You can get everybody to agree with it without ever dealing these questions. Then, there are other questions that come out after that so unless you are really careful to define it, the phrase "social justice" is probably not that useful. ▶

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The entire interview is available online at www.news.sbts.edu in the October 2011 issue of "Towers."

A HEART FOR INTERNATIONAL MISSIONS WITHIN A LOCAL CONGREGATION

By Hershael York

In 1818, a band of hearty Kentucky Baptist pioneers founded a congregation between Georgetown and Frankfort, Ky., building a rough log sanctuary by a little creek from which the church drew its name, Buck Run. In 1885 the church relocated a few miles up the road to a much more convenient location at another place no one has heard of – called The Forks of Elkhorn – not far from Frankfort. The church, which I now



As much as the heart of God delights when we reach people in our community and make disciples of them, we cannot ignore that Scripture explicitly teaches that the name of Jesus must be made great among the nations.

serve as pastor, still meets at that idyllic location.

It's the kind of place and history where illustrious history can masquerade as mission, and continuous church activities can deceive us into believing that we are fulfilling the Great Commission.

Understanding how that happens is not difficult. After all, when we plan our annual calendar or budget, each of the various committees and church ministries informs the proper entities of the resources they need in the coming year. They submit budget appeals and resource requisitions.

But there's a problem with that way of doing business. The 14.6 million Azeri Turks of Iran did not submit a request, reminding our committee structure that if we do not provide the funds, time and effort to reach them, they will perish in an eternal hell.

Though we will not fail to budget for the church picnic, the 536,000 Pasemah of Indonesia will simply have to understand our established priorities if nothing is left over for them.

As much as the heart of God delights when we reach people in our community and make disciples of them, we cannot ignore that Scripture explicitly teaches that the name of Jesus must be made great among the nations. Whether fighting our own battles or delighting in our own blessings, our concern often stops at the boundaries of our property. Self-centeredness is the default condition. Churches who have great strategies to minister to the sick may never think about those dying in Uzbekistan. Though we may have a great desire to grow the church, we seldom have the same excitement for reaching those whom we will neither baptize nor add to our membership.

Our challenge today is to believe with every fiber of our beings that the same is all we need. Once we accept that, then we will realize that we have no excuse. No border must stop us, no cultural difference discourage us, no political regime intimidate us into ignoring Christ's command. Jesus did not politely ask us to take the gospel where we find it safe or convenient to do so, but commanded us to take our own cross with us wherever we go. This is inherently dangerous work.

To fulfill this mandate will not be without cost, and we had best prepare ourselves and our churches for it. To get the gospel to the world will cost us dollars, dysentery and perhaps even death, but if we are followers of Christ, we must follow him to those for whom he died in places where he's never been proclaimed.

Hershael W. York is Victor and Louise Lester Professor of Christian Preaching at Southern Seminary. The article above is an excerpt from a "SBJT Forum," which appeared in The Southern Baptist Journal of Theology, volume 15, Number 2.



CATHERINE PRATT SUGGESTS SIX WAYS TO PRAY FOR MISSIONARIES

By Emily Griffin

Zane Pratt, dean of the Billy Graham School of Missions and Evangelism, and his wife, Catherine, joined the Southern Seminary family directly from the international field. As recently as June of 2011, the Pratts lived in Istanbul, Turkey, with their children Charlotte and Greg.

The Pratts' first overseas assignment came in 1991 and was to serve as strategy coordinators for an unreached people group in Central Asia. Zane Pratt was appointed to a leadership role for Central Asia in 1998, which brought the family to London for six years and then back to

geographic Central Asia for the last seven.

"We could not have done any of that had it not been for prayer. We couldn't have sensed God's calling to go into the field, we could not have sensed his sustaining power while we were there (on the field) or sensed his leading us back here. It was all a matter of prayer," said Catherine Pratt.

Throughout the course of their marriage, people have asked the Pratts "How do I pray for missionaries?" and "How do I pray for you?" In an October 2011 event sponsored by the Great Commission Center, Catherine Pratt spoke to Southern students about how best to pray for missionaries. She spoke from her on-field experience and shared how the apostle Paul was blessed by the prayers and support of his church in Philippi. Below are highlights of her presentation.

Specific ways to pray for missionaries:

1. Pray that missionaries to stay in close fellowship with God and are able to grow in holiness. "We (missionaries) can't do anything on the field

if we are hindered, if we trip up on our own sin and our own forgetfulness of God."

2. Pray that missionaries have good training in

evangelism, discipleship and church planting before they leave for the field and while they're on the field. Pray that once a missionary has

led someone to the Lord that this missionary then knows how to disciple that person to grow in their faith.

3. Pray for missionaries to be bold in their witness and wise in sharing their witness. "There are missionaries around the world who live in places where it is safe to say you are a missionary, but that is not always the case. It is hard to always feel confident and bold about sharing your faith when you know that it is illegal to be in that particular country as a missionary." Pray that missionaries never deny the fact that they are a Christian. They need to let that fact be known, but they need to be wise in how they share about Christ.

4. Pray that missionaries are diligent in their studies and that they are presented with good teachers. "One of the biggest jobs that (overseas) missionaries face is language learning. There will be days that missionaries feel that they will never learn the language."

5. Pray for missionaries to be able to balance their work and taking care of their families. "We need to pray for missionaries to have good marriages and parenting skills."

6. Pray that missionaries have good accountability and a church life. "If missionaries are going somewhere to plant a church, then they don't immediately have a church family. Pray that they find accountability in whatever church life they have." ➤

SBTS TO THE ENDS OF THE EARTH

Southern Seminary is taking the gospel to every corner of the globe through alumni, professors and current students.



FACULTY AND LEADERS ABROAD

Southern's professors travel to the ends of the earth for the sake of missions, training and teaching as well as for international speaking engagements. Here's a sample of faculty trips abroad this past year:

TOM SCHREINER, *James Buchanan Harrison Professor of New Testament Interpretation*: Taught in Bamenda and Ndu, [Cameroon](#); visited missionaries and preached in [Croatia](#); taught in Berlin, [Germany](#); traveled with Hershael York to [Brazil](#) to speak at pastors' conference

TIMOTHY K. BEOUGHER, *Billy Graham Professor of Evangelism and Church Growth*: Taught and visited missionaries in [Southeast Asia](#) several times; taught in [Great Britain](#)

MICHAEL WILDER, *associate professor of leadership and church ministry*: Took mission trip to Chihuahua City, Chihuahua, [Mexico](#) (with his family)

DAN DUMAS, *senior vice president for institutional administration*: Took mission trip with SOS Ministries to [Uganda](#), Africa

JAMES D. CHANCELLOR, *W. O. Carver Professor of Christian Missions and World Religions*: Taught at seminary in Baguio City, [Philippines](#); spoke at conference in Philippines; preached in Baguio area, Manila and Angeles City

M. DAVID SILLS, *A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology*: Spoke at IMB conference in Huaraz, [Peru](#); trained pastors and taught churches in Quito and Tambo, [Ecuador](#); preached and taught in Nairobi, [Kenya](#); preached at several churches in [United Arab Emirates](#); led SBTS mission trip to San Jose, [Costa Rica](#); preached in Monterrey, [Mexico](#); taught at seminary in Mexico City

TROY TEMPLE, *associate professor of youth and family ministry*: Taught a youth ministry class at seminary in Mexico City; taught a youth ministry class at Himalayan graduate school in Kathmandu, [Nepal](#)

MICHAEL A.G. HAYKIN, *professor of church history and biblical spirituality*: Gave the Martyn Lloyd-Jones Annual Lecture in London; spoke about history of missions at conference and preached in Salisbury, [England](#)

GARY ALMON, *assistant professor of Christian education at Boyce College*: Trained church and para-church leaders in Kathmandu, [Nepal](#); trained pastors and church leaders at seminary in Penang, [Malaysia](#); co-led a mission to the orphanage ministry in Chihuahua City, [Mexico](#); and a village in the Santa Rosa Mountains of Mexico

BRUCE WARE, *professor of Christian theology*: Spoke in London, Derbyshire, and Manchester, [England](#); spoke at Charlotte Chapel in Edinburgh, [Scotland](#); taught in [Romania](#) and [Honduras](#)

“Through that experience, our girls recognized that what these people needed more than running water was the gospel message. Our family emerged from this experience with a heart of gratitude for God’s provision in our lives and a conviction that we must take the gospel to the nations – both in our own city and the cities of the world.”

- Michael Wilder, professor of church ministry



SBTS GRADUATES ON THE FIELD

Included among hundreds currently serving on the field are:

- A Graham School Ph.D. graduate and his family working in theological education in [Sub-Saharan Africa](#);
- A M.A. in missiology graduate sharing the gospel through humanitarian aid in war-torn [Central Asia](#);
- A Graham School M.Div. graduate and family planting churches and training leaders in [South Asia](#);
- A School of Theology M.Div. graduate and his wife serving a Journeyman term, also in [South Asia](#);
- A current Graham School Ph.D. student leading urban strategies in a major [South American](#) city;
- A 2+2 program student sharing the gospel in sports ministry and church planting in the Middle East, with another preparing to work among unreached peoples in [Europe](#); and
- An SBTS graduate and former staff member planting churches in [East Asia](#).

GREAT COMMISSION TRIPS

Each year Southern sends its current students on international and domestic mission trips, giving the future pastors and leaders of the church vision and experience for ministry beyond their own zip code. A list of trips that took place during the past 12 months appears below:



East Asia – led by Bruce Carlton, former associate professor of missions at Boyce College; remote village outreach and evangelism to an unreached people group

“Have you ever heard about Jesus?” I asked the elderly woman as she labored at her fruit stand. ‘Never heard,’ she replied. ‘Are you looking for someone by that name?’ This was a conversation I will never forget.”



New York City (January) – led by Ed Stucky, senior pastor of New Salem Baptist Church in Louisville, Ky; Worked among urban church planters (in Queens with Indian and Indonesian church plants; in Brooklyn with Abundant Life Church; in Bronx with Hispanic/African American community church plant; in Hoboken, N.J. with multi-ethnic English-speaking plant)



Iowa – led by Travis Kerns, assistant professor of Christian worldview and apologetics at Boyce College; biked across the state of Iowa doing evangelism and outreach



Southeast Asia – led by Mark Coppenger, professor of Christian apologetics at SBTS; remote island evangelism and outreach with an unreached people group

“We got to share the gospel in a place where there are no known believers or gospel presence. I really believe God is going to grow a movement in these areas in the near future.”



Costa Rica – led by M. David Sills, professor of Christian missions and cultural anthropology at SBTS; preaching, training, evangelism and discipleship

“If you know that you are definitely called to ministry, however, you are confused as to exactly what God is calling you to do, I would highly suggest exploring the option of being a missionary by taking a missions trip. It will either confirm or not confirm that this is what you are being called to do.”



New York City (June) – led by Troy Bush, assistant professor of Christian missions and urban ministry; working alongside urban church planters, outreach (in Queens with South Asians; in Brooklyn with African American church; in Manhattan with Gallery Church; in Brooklyn with Cornerstone Church; in Fort Lee, N.J., with multi-ethnic church)

“It (the trip) has given me the courage to share the gospel with absolute strangers.”



Utah – led by Travis Kerns, assistant professor of Christian worldview and apologetics at Boyce College; evangelism and outreach to Mormons



West Virginia – led by Esther Crookshank, professor of church music; leading music and Bible camps alongside two local churches in the Appalachian Mountains

“When I think of missions, the first thought that comes to mind is overseas. But that is not the case. Even those in America need Christ and it was shown on this trip.”

UPCOMING TRIPS

Miami; East Asia; Southeast Asia; New York City; West Africa; London; South Asia; Central Asia; New York City; Utah; Central Asia; West Virginia

Freddy Wyatt

New York City gives Wyatt and family global perspective

Lead Pastor, The Gallery Church, New York City

Twitter handle:

@FreddyT

Web site/blog:

**gallerychurch.com,
thecityresource.com**

Hometown:

Clarksville, Tenn.

Degree:

M.Div. from the Billy Graham School of Missions and Evangelism



In 2008, Freddy Wyatt, a SBTS M.Div. graduate, became lead pastor of The Gallery Church in New York City. That fall, Wyatt moved his wife, Susan, and toddler, Jack, into their small Manhattan apartment – one month later, the Wyatts welcomed twins, Elliot and Lillie. Ministering to New York's more than 22 million people and 800 language groups stretched the Wyatts' faith like never before. Three years later, God continues to provide for every need of the Wyatt family, and their love for New York City and New Yorkers has grown.

My first visit to New York City was in April 2004 to propose to my wife, who was working with a North American Mission Board (NAMB) church plant in New Brunswick, NJ. The impact the city had on me was immediate, progressive and continues today. I was immediately overwhelmed and yet energized by the city's size.

The 13 weeks I spent living with my wife in New Brunswick, N.J., in 2004 laid the groundwork for our calling to New York City. Susan was in a year-long program with NAMB and I worked as a Nehemiah church planting intern. In addition to my internship and a side job at Starbucks, I'd take the train into Manhattan a couple of days a week to work with NAMB's "New Hope New York" team. It was during this short 13-week stint that I became convinced that New York City was one of the most strategic places on the planet for God's global purposes. The move to New York City required us to sell most of our material possessions and raise support for a family of five to live in Manhattan. The months that entailed stretched our faith like never be-

fore. I felt naked and completely stripped of everything other than the Lord.

It seems to be a pretty historic time in New York City with how the evangelical church is on the advance. Forty percent of the evangelical churches that exist in city-center Manhattan have been planted since Sept. 11, 2001. When I really take time to think about all God is doing here, it is quite exhilarating.

We love how globally minded the city is and how it shapes our kids. They interact with friends from all over the world. Our kids will all probably be more cultured at age six than we were at 18. There are many unique things for kids to do in New York City. Living in small spaces causes you to be very close as a family.

It's crazy ... you can get almost any kind of food delivered to your door almost any time of day. We love trying new places. Bluebell Cafe is my current favorite, best tomato bisque I've ever had! NYC coffee shops are so good that they've almost ruined my Starbucks experience. Stumptown Coffee is two blocks up from The Gallery Church.

Chris A.

IMB missionary fulfills calling to college students overseas

IMB missionary in Asia

Hometown:

Duluth, Ga.

college:

Jacksonville University in Florida

In 2000, Chris A. visited Asia for the first time. That summer he sensed the Lord calling him to serve there. However, overseas missions was not always his and his wife's aspiration in life. For some time, Chris thought he would devote his life to ministering to university students. He ended up doing this but on the other side of the world. Chris and his wife have now served the people of Asia with the International Mission Board for nine years, being on assignment to reach two different target peoples in their region.

When I first visited Asia, everything I saw reflected lostness and no knowledge of the God of the Bible. Also, the youthfulness of the population struck me the most. I could see real opportunity for impacting young people's lives with the gospel who would grow up to be leaders.

I was saved and radically transformed by the gospel in college and knew that the Lord was leading me to ministry. I sensed he was leading me to invest in the lives of university students, but I didn't consider that students overseas were even an option.

One young man who came to Christ through our work is now pastoring a house church and seeking to multiply disciples in his church and in new church starts. Another young man we were able to disciple is seeking ways to use his vocation to enter into a closed country so he can be a missionary.

On our first assignment, the majority of the population lived on \$1 each day. The heat was intense and relief from the heat was rare.

Our four children have lived nearly their entire lives in Asia. They

express great concern for our neighbors and their friends by telling them about Jesus, praying for them regularly and loving them unconditionally.

During the last nine years we have lived in a predominantly Buddhist context and a predominantly Muslim context. Our most recent assignment was in an urban multi-ethnic, multi-religious environment. We are surrounded by mosques and the call to prayer; gigantic idols and Hindu temples; Chinese temples and the veneration of ancestors; and small gatherings of Christians.

I was attracted to SBTS because of the professors and students at the school. The faculty's desire to train ministers who are equipped to change the world for the sake of the gospel made me excited to be a part of the SBTS family. I earned an M.Div. in missions and hopefully will complete a Ph.D. in missions in the near future. Teaching at Boyce in the meantime is a privilege. I enjoy being able to invest what I have learned both academically and experientially to students who desire to follow the Lord's leading to minister the gospel in international contexts.



Memphis, Miami, Milan and Mumbai:

Why Every Christian Needs to Be Globally Minded

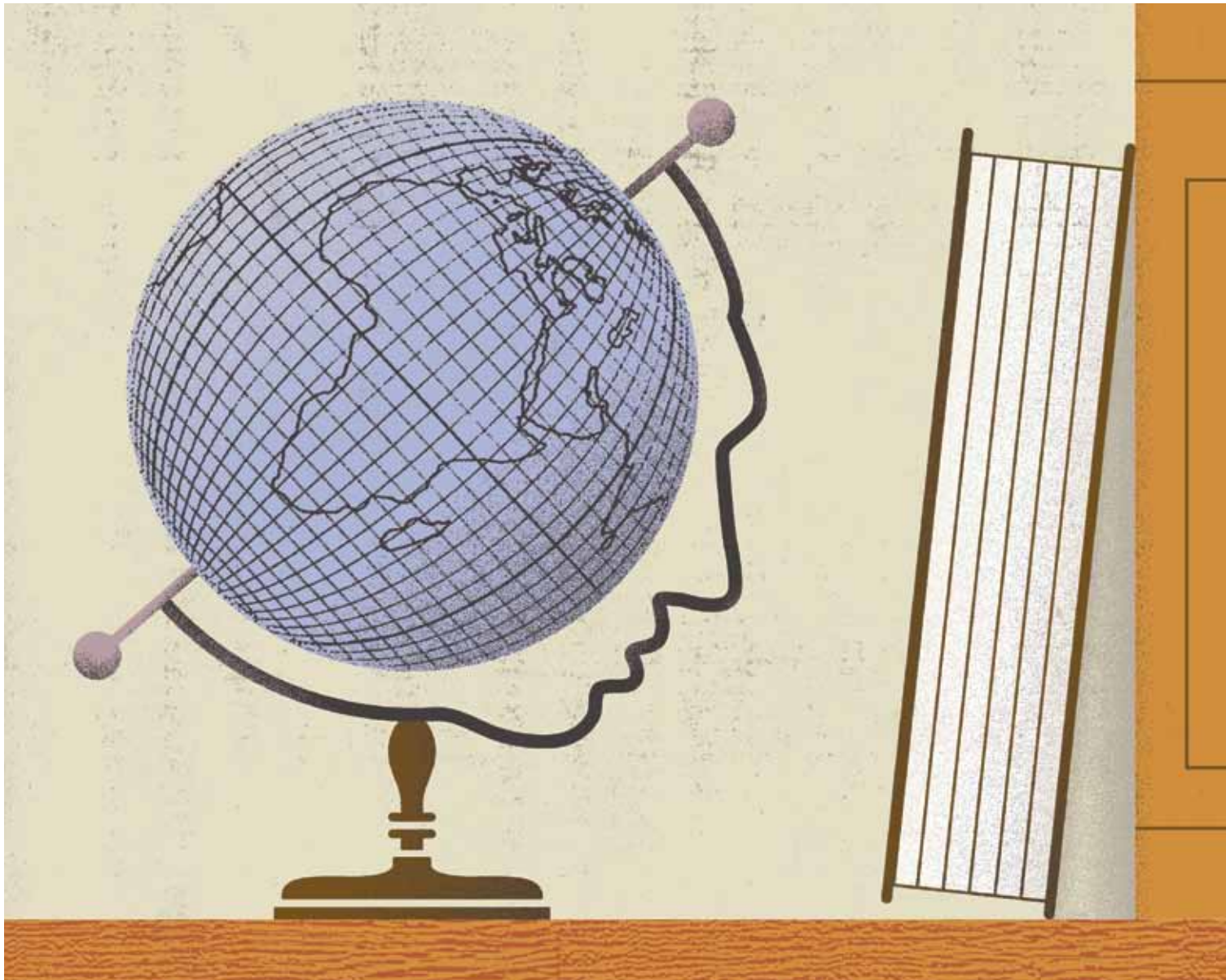
By R. Albert Mohler Jr.

Authentic Christian ministry often comes in a context of danger and risk. We want to be a generation ready to live dangerously for the gospel: ready to go, ready to witness, ready to serve, ready to live and ready to die.

We are geographical people. We know the apostle Paul largely through letters with the names of places where he planted or nurtured churches. What makes our modern era unique is that we have the opportunity to think of place with virtually no restrictions whatsoever. We can go anywhere and

can be in many different places over the course of a relatively brief span of life.

Some people will minister on international soil for a time, and then later serve Christ here in the United States. Others may be called to the remotest parts of the earth for a lifetime. Because God calls the church to go into all locations,



he also will call individuals to go and take the gospel to those places.

The message of Acts 1:1-8

During the brief time between his resurrection and ascension, Jesus gathered his disciples together and grounded them in a deeper understanding of the gospel and of the kingdom of God. He commanded them not to leave Jerusalem but to wait for the coming of the Holy Spirit.

It is within this context that Jesus gave the Great Commission: “But you will receive power when the Holy Spirit

has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). Upon finishing those words, Jesus ascended into heaven.

The Lord taught the disciples that they would not be co-regents in an earthly kingdom, but instead would be co-witnesses of the spiritual kingdom of God. Their role would be that of witness – a word Luke used more than 30 times throughout the remainder of the book. The word “witness” here is effervescent, a natural action coming from seeing the culmination of God’s redemptive work in the incarnation of Jesus Christ and having been witnesses of his life, death, burial and resurrection.

Further, Acts depicts a global vision of the Great Commission. The structure of the book arises from the mention of geographical places in the first verses of chapter one. That is, the disciples obeyed the call to be witnesses in Jerusalem (1:9-8:3), in Judea and Samaria (8:4-12:25) and to the ends of the earth (13:1-28:31). Saints from every tongue and tribe and people and nation will one day stand before the throne of God because witnesses of Christ took the gospel to all places.

We must admit that “Jerusalem, Judea, Samaria, and the ends of the earth” are distant from us in terms of what they represent to our 21st-century missionary calling. Therefore, to aid our thinking, let us instead consider the cities of Memphis, Miami, Milan and Mumbai. These are four cities with four different contexts and challenges, each filled with people who desperately need Christ and the establishment of gospel churches.

Memphis

First, we need a generation that is ready for Memphis. Memphis symbolizes the buckle of the Bible belt. A recent Gallup poll of relative religiosity across the United States revealed that Tennessee ranks in the top ten, with 79 percent of its citizens in agreement with the statement: “religion is an important part of my daily life.” By contrast, only 42 percent of Vermont >

Where is the church where the world is growing?

In the four fastest-growing megacities, less than one percent of the population are Christians.



Guangzhou, China

Continent: Asia
Population: 25 million
Annual Growth: 4.00%



Delhi, India

Continent: Asia
Population: 23 million
Annual Growth: 4.60%



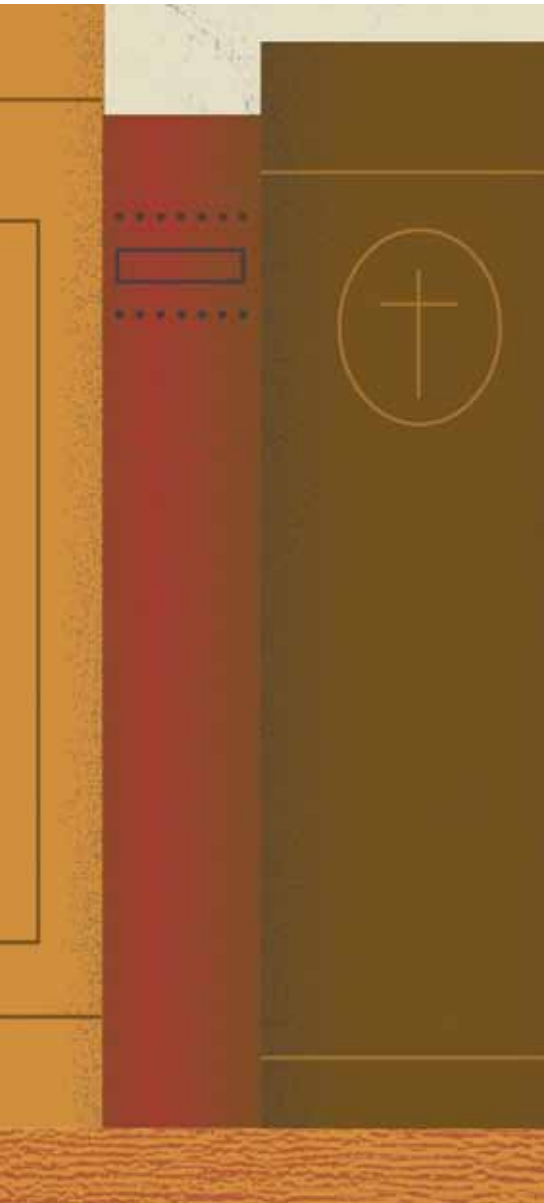
Karachi, Pakistan

Continent: Asia
Population: 17 million
Annual Growth: 4.90%



Dhaka, Bangladesh

Continent: Asia
Population: 14 million
Annual Growth: 4.10%



citizens agreed with the statement.

We do not delude ourselves into thinking that 79 percent of Tennesseans are disciples of the Lord Jesus Christ, however; for within the Bible belt, there is a massive representation of institutional Christianity. The pervasive presence of cultural Christianity offers a ministry context much like that of Jerusalem, where people thought they were right with God because they were sons and daughters of Abraham. Likewise, far too many in the Bible belt imagine they are right with God because they were raised by Christian parents, they live in a religious city, or they regularly attend church. In truth, they desperately need the gospel.

The greatest threat to the missionary endeavor of the Southern Baptist Convention is not an absence of young people willing to go. The greatest danger is that there will not be sufficient support to send them. Because the Great Commission is sustained by the financial support, prayer support, and sending support of gospel-minded churches here, we need a generation of preachers who will go to cities like Memphis in order to build great missionary churches that have a high level of gospel intensity. We need a generation that is ready for Memphis.

Miami

Second, we need a generation that is ready for Miami, a city that represents postmodern, multi-ethnic America. The Miami metro area is the fourth largest population center in the U.S., and only 12 percent of the citizens identify as non-Hispanic whites. The population consists of 65 percent Hispanics and 20 percent African-Americans.

Miami is the capital of international banking for North America, and is the international capital for Latin and Hispanic entertainment. When you arrive at the Miami airport, the signs are in Spanish and the subtitles are in English. This is America, and this is the future.

Southern Baptists did well in Miami when the city looked like Memphis

with a beach. But Miami is now the Buenos Aires of the American peninsula. There are little more than 150,000 evangelical believers within the 7 million inhabitants.

We must understand that as Miami is now, so also much of America will soon be, for this is the shape of the American future. We need a generation ready to go, risk and live dangerously in a city that is very different from what our forefathers in the Southern Baptist Convention could have foreseen. We need a generation ready for Miami.

Milan

Third, we need a generation that is ready for Milan, Italy, a city that represents the secularity of a post-Christian world. Milan, a modern European city, serves as a center for international banking and the fashion industry. With more than 8 million inhabitants, it is the largest metropolitan area in Italy.

Milan has played a central role in church history. In A.D. 293, Roman emperor Diocletian declared Milan the capital of the Western Roman Empire. In A.D. 313, Emperor Constantine declared the Edict of Milan, granting religious freedom to Christians. Ambrose, one of the four recognized doctors of the Western church, served as bishop of Milan from 374 to 397, and through his ministry of preaching in Milan, he had a massive theological influence on Augustine.

Even with all of its significance in church history, Milan has now become a near-perfect symbol of post-Christian Europe. The reconversion of a continent that had once heard the gospel is in many ways a far greater challenge than taking the gospel where it has never been heard in the first place.

We need a generation ready for Milan, a generation ready to go and address the vast secular wasteland where hundreds of millions now live. We need a generation bold enough to replace the false and artificial Christianity that was the cultural artifact of centuries past with a vision of a vibrant gospel Christianity. We need a generation ready for Milan.

Mumbai

Fourth, we need a generation that is ready for Mumbai. The Portuguese settled Mumbai in the 16th century and then it was colonized by the British. When India received its independence in 1947, Mumbai became one of the central cities of the new nation.

Mumbai represents the financial and entertainment center of India, and it is the center of India's cultural life and national identity. Hindi is the national language and English is the commercial language, but there are 14 other official languages spoken in Mumbai.

Religious adherents within Mumbai consist of Hindus (67 percent), Muslims (19 percent), Buddhists (5 percent), Jainists (4 percent), and Christians (4 percent). Mumbai represents the cutting edge of population growth in the developing world. The United Nations estimates that there may be 100 cities of one million or more in the developing world by the end of this decade. Some of these will be cities of mega-city status with as many as 50-70 million inhabitants. With many citizens and little gospel witness, we need a generation that is ready for Mumbai.

Conclusion

The Great Commission does not need updating. Just as Jesus sent his disciples of the first century to the ends of the earth, the church in each generation must also hear and obey the command and call of the Lord Jesus Christ. We must evangelize and make disciples of the lost. We must train the next generation of Christians to pursue intense and dangerous gospel work in all places. We all can't go everywhere ourselves, but we can send the gospel everywhere if we are faithful in doing what the Lord Jesus Christ has called us to do. By God's grace and to his glory, disciples of the Lord Jesus Christ will eventually be found somewhere, anywhere and everywhere. ➤

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

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We hope that this conference will both challenge and

encourage middle and high school students to live godly lives in Christ Jesus. Boyce College's desire is to equip these students with the Word as they journey through high school and prepare for the collegiate setting, the workforce and the rest of life.

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Reflections on the Great Commission

By Stephen J. Wellum

Everyone admits that our Lord Jesus' command before his ascension to go into all the world and make disciples of all the nations (Matt 28:18-20) is programmatic for the church. It has been rightly labeled the "Great Commission" for Christ's church. If we are to be faithful and obedient disciples of our Lord, we cannot neglect what the Lord of the church has commanded us to do. With that in mind, I offer three reflections on the Great Commission devoted to this very important subject and the larger theme of global Christianity.

FIRST, at the most basic level, the Great Commission is foundational to the church's purpose. Often the church's purpose is described in a threefold way. Our first and primary purpose is to glorify God and to worship him in every area of life. Worship, it must quickly be stated, is not merely what we do on Sunday or how the "worship team" leads us in singing and praise. Rather, "worship" is a comprehensive category in Scripture that describes our engagement with our covenant God through faith in Jesus Christ and what he has done for us. Such faith necessarily expresses itself in daily obedience and service to God in every sphere of life, including our gathering as the people of God.

Another purpose of the church is to nurture and edify God's people in order to build them up into maturity in the faith (Col 1:28-29; Eph 4:11-16). Another way of stating it: the church is to make disciples by teaching them the Scriptures (cf. 1 Tim 4:6, 11, 13; 5:17; 2 Tim 2:1-2, 14-15; 4:1-5; Tit 1:9), which equips "the saints for works of service" (Eph 4:13). Further, the church is to take the gospel to the nations as we live our lives in this world and await our Lord's return (Matt 28:18-20). When relating the Great Commission to the purposes of the church, it specifically emphasizes the last two purposes even though edification and witness can never be divorced from our worship of God. And it also reminds us that unless our churches are living out all three purposes we are sadly not fulfilling our calling, or our *raison d'être* (reason for being) as God's people. The health and vitality of our local churches must be evaluated by this Great Commission standard alone, which is a sobering thought indeed.

SECOND, it is important to place the Great Commission in the storyline of Scripture and the overall plan and *missio Dei* (mission of God). Too often we isolate our Lord's command from God's mission and what he is incredibly doing in the world through the church. In recent years, the person

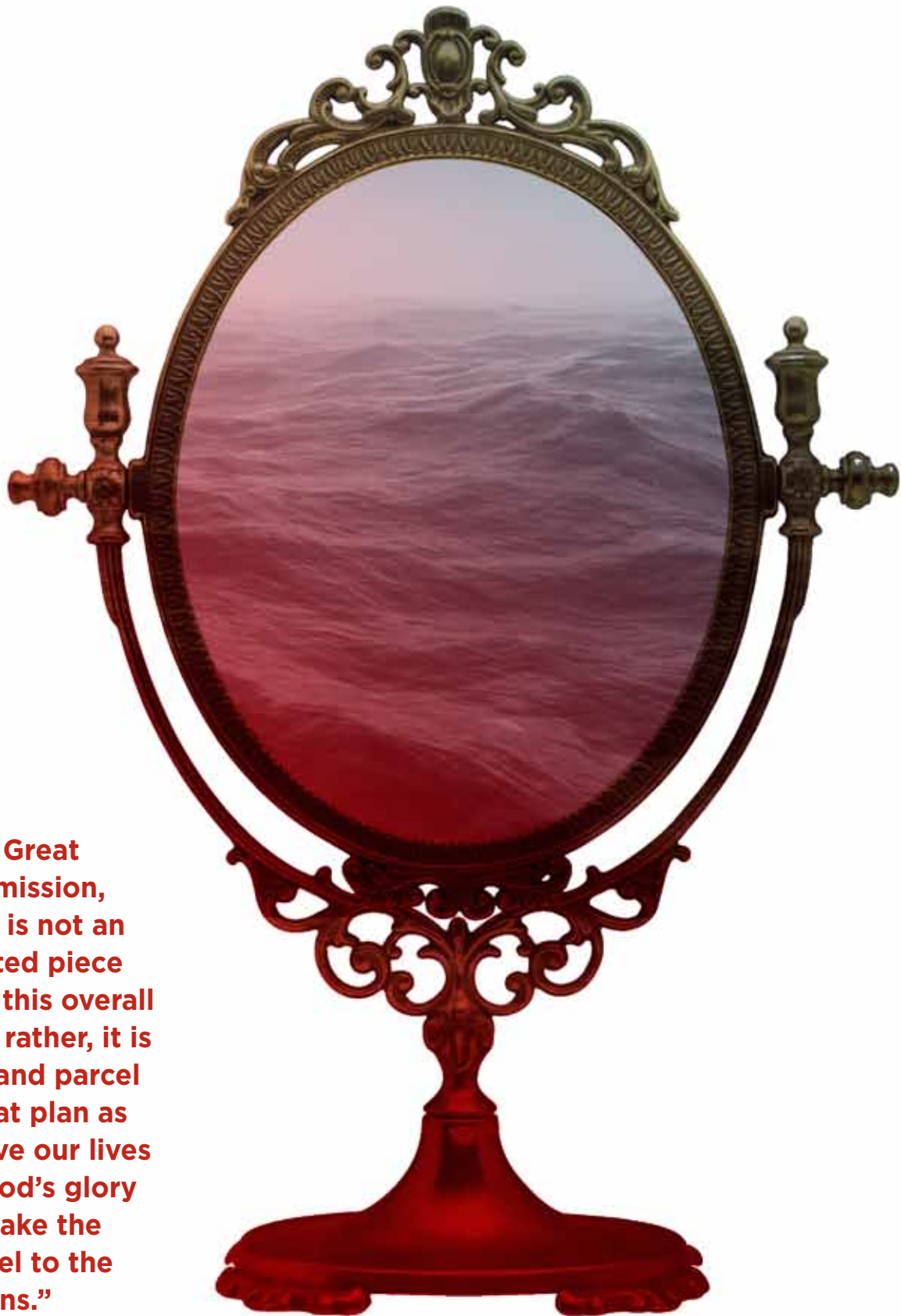
who has reminded us of this important point is Christopher Wright. In his important work, *The Mission of God: Unlocking the Bible's Grand Narrative* (InterVarsity Press 2006), Wright argues that the whole Bible renders to us the story of God's mission through God's people in their engagement with God's world for the sake of God's purpose for the whole of creation. Mission, including the Great Commission, is not just one of a list of things that the Bible talks about. Mission is what the Bible is about.

God is at work in this world and human history as Creator, Redeemer and Judge. He has a plan, goal and purpose for this world that ultimately is for the glory of his own name and the good of his people. And it is precisely because God has a mission and plan that he is accomplishing, that we also as his image-bearers and redeemed people, have a mission. The Great Commission, then, is not an isolated piece from this overall plan; rather, it is part and parcel of that plan as we live our lives for God's glory and take the gospel to the nations.

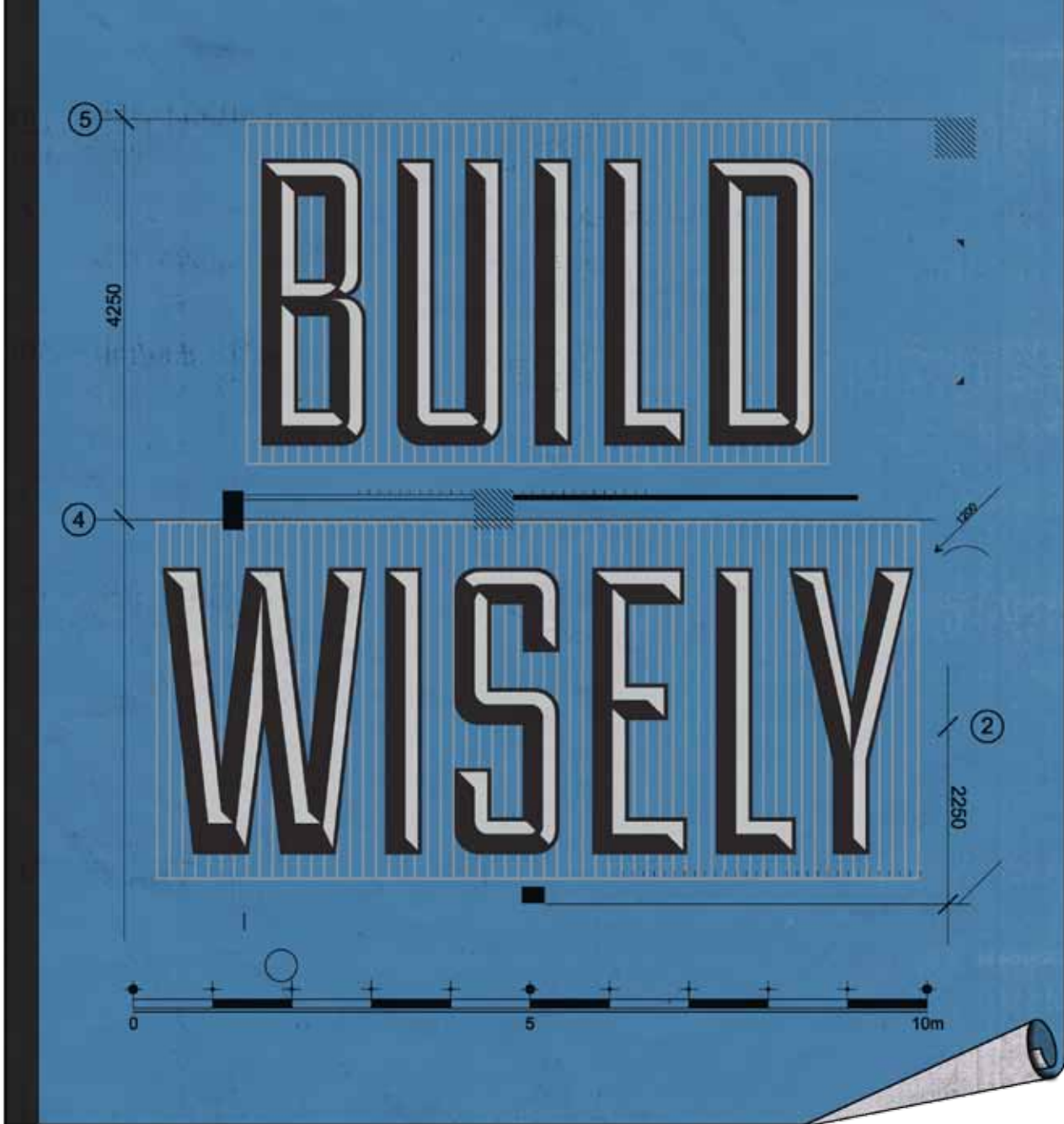
THIRD, the Great Commission is only possible because of the triumphant work of God's Son, Jesus the Lord. In the New Testament, the lordship of Christ is developed along two *complementary* paths. By virtue of who the Son is as the eternal Son and second person of the Trinity, he is Lord (see John 1:1-3; Col 1:15-17; Phil 2:6; Heb 1:1-3). Yet, probably the more predominant emphasis in the New Testament, is that the eternal Son *becomes* Lord by virtue of what he does, namely his taking upon our human nature and his cross work for us including his life, death and resurrection (Rom 1:3-4; Phil 2:7-11).

In other words, it is due to his work as God the Son *incarnate* that he acts as our representative and substitute and wins for us our salvation. Without his entire work for us there would be no salvation and no Great Commission. It is this latter emphasis that Matthew 28:18-20 stresses. By virtue of his resurrection, our Lord announces that "all authority has been given to him" so that as the victorious and triumphant Lord he sends his people out into the world. It is under the marching orders of King Jesus that we, as his ambassadors, take the gospel to the nations. >■

Stephen J. Wellum is professor of Christian theology at Southern Seminary and editor of *The Southern Baptist Journal of Theology*. His article above originally appeared as an editorial in the Summer 2011 SBJT Volume 15, Number 2.



“The Great Commission, then, is not an isolated piece from this overall plan; rather, it is part and parcel of that plan as we live our lives for God’s glory and take the gospel to the nations.”



Our Best to the Ends of the Earth, Building on the Foundation of Christ

By Zane Pratt

Paul talks about different roles in the work of God in his first letter to the Corinthians. Paul himself remained a pioneer church planter after he started the church at Corinth. Paul's role is absolutely essential. It was essential in his day, and it remains essential in ours.

However, Paul is not the only model for missionary service presented in his first

letter to the Corinthians. Apollos was a church-developing missionary, and his ministry was also absolutely essential. While it is true that new believers have the Spirit and the Word, it is also true that missionaries need to be careful in dealing with new churches on the mission field to avoid creating dependency. However, the apostolic model shown in this text is not

“The task of a pioneer missionary is not a fall-back option for those who can’t make it in the States. It requires the best skills. It requires more skill to minister effectively cross-culturally than in your own culture.”

“plant and abandon.” This model does not advocate a few follow-up lessons followed by inductive Bible study as all that is needed to keep a church of new believers going. Careful nurture and ongoing instruction are essential.

Apollos had done an essential part of the missionary task in following behind Paul and working with the church to help her members understand the truth and apply it to their lives. In addition to Paul and Apollos, there is another group in view in this text. Paul is gone, and so is Apollos, but there are still leaders in the church. These are the teachers who continue to instruct and guide the fellowship of believers. Paul doesn’t give us names, but these are the ones to whom he will shortly address the warning: “Be careful how you build.”

Laying the right foundation

Each role – that of Paul, Apollos and the church leaders – is essential. The pioneers must make sure that they lay the right foundation. And the only foundation that matters, according to Paul, is Jesus Christ. Not just any Jesus will do, however. Only the Jesus of Paul’s gospel, who died for our sins according to the Scriptures, who was buried, and who was raised again on the third day according to the Scriptures (1 Cor 15:3-4), can serve as an

adequate foundation for the church.

I was once in a church that, sadly, abandoned its commitment to the Scripture. In describing the work of evangelizing an unreached people group, I discussed the essential role of Bible translation. Afterwards, a man came up to me and asked, “Why all this fuss about the Bible? The Bible just divides us. Why don’t you simply focus on Jesus?” I responded, “Which Jesus would you like?” Without the witness and control of the word of God, you can make up any Jesus you want – and plenty of people have done so.

The Jesus of whom Paul speaks in 1 Corinthians was a real man, with a real body that could be put to death. This Jesus was the Messiah who fulfilled everything to which the Old Testament pointed. This Jesus was the substitutionary sacrifice for sins. We need missionaries who know the gospel with crystal-clear accuracy and who know how to communicate that gospel effectively across whatever cultural barriers exist. This Jesus is the only foundation worth laying.

Building on that foundation

However, subsequent builders who come after the pioneer must also build with care, building on the foundation of the gospel. In 1 Corinthians 3:10-15, Paul shifts to a building metaphor and talks about the quality of what each person builds; he is talking about the life of the church. This text is not about how individual Christians build their Christian lives, as some think. It is about how believers build Christ’s church. Paul gives two types of materials with which one can build on the foundation of Jesus Christ. The first class is permanent and precious: gold, silver and precious stones; the second class of material is flimsy and flammable: wood, hay and straw. God will judge the quality of each person’s work in building the church. God not only cares what each person does in his or her personal, private life. He also cares passionately about what each person does with the church.

The foundation of the church is the gospel of Christ. The pioneer church planter, according to Paul, must build wisely.

Sending the best to the world

Today’s pioneer missionaries must be among our best people. They must have the best understanding of theology and biblical studies. They must have the best cultural understanding and cross-cultural communication skills. The task of a pioneer missionary is not a fall-back option for those who can’t make it in the States. It requires the best skills. It requires more skill to minister effectively cross-culturally than in your own culture: you must understand Scripture for yourself in your own setting, and then you must understand how to communicate it and apply it in a setting not your own.

Similarly, church development missionaries like Apollos are still an essential need, and they also must be our best. They also must have the best understanding of the classical theological disciplines. They must also have the very best ability to communicate that knowledge cross-culturally. The message of this text is that God takes his church seriously. Whatever your role may be, build wisely, because your work will be evaluated by fire.

Like Paul, we must also have a passion about building wisely, laying a solid foundation of the complete biblical gospel and building carefully on that foundation both in terms of content and in terms of character. My vision for Southern Seminary is that we would marry these two passions. I want us to be a school that marries a passion for missions with a passion for doing missions rightly. My vision is that we would send our very best to the ends of the earth, where they can lay the foundation of the gospel with skill and integrity and build on that foundation with the whole counsel of God. ►

Zane Pratt is dean of the Billy Graham School of Missions and Evangelism and associate professor of Christian missions.

The Balance of Search and Harvest

By M. David Sills



The tragedy of those who depart this life without hope in Christ is a horror beyond description. Indeed, their eternal condition is an unending nightmare of despair and torment, made worse by the knowledge that it did not have to be. God has commanded everyone everywhere to repent and believe the good news. He has sent us into his world with the saving good news of the gospel, proclaiming forgiveness and eternal life for all who will repent of their sins and turn to our Christ. It is therefore essential that we go and preach and that they hear and repent, for there is salvation in no one else and without hearing the gospel and being born again there is no hope in this life or in the one to come.

Our awareness of this truth and sensitivity to the biblical command to take the gospel to everyone on the planet spurs us on to rescue the perishing and care for the dying, as it should. But

our zeal to reach them all as quickly as possible must be tempered with knowledge; we must do as we have been instructed. Christ articulated the Great Commission with a single imperative – to make disciples. He did not command us merely to share of him; he commanded us to make disciples by teaching them all he commanded us.

Yes, everyone who calls on the name of the Lord will be saved. But, what is it to call upon the Lord? What is the difference between hearing and acknowledging and understanding and believing?

The Lord knows, and he is the only one who can make the saving difference. He uses the preached word, so we must reach and preach. But the Spirit who inspired the Word illumines the hearts of hearers to understand it as we make disciples, teaching them to observe all Jesus commanded us. So we must reach them, but we must also teach them.

A friend once pointed out the importance of reaching the lost who have

never heard the gospel, and doing so as quickly as possible, by reminding me that more than 200,000 souls passed into a Christless eternity when the tsunami struck Asia. These unreached people never heard the gospel. Their eternal lostness is painfully clear. Some would argue that God would not send them to hell if they had never heard the gospel and rejected Christ. But, no one ever went to hell for rejecting Christ.

People go to hell because they are sinners and their sinful rebellion has separated them from a holy God. We all start out at this point. The only way back to God is through the blood of our Lord Jesus Christ. There is only one way that they can be saved. He has sent us to the world to reach and preach this good news, without which no one can be saved. We must reach them as quickly as we can.

However, as I thought about the staggering reality of that vast number of souls who perished in one day during a massive tsunami in Southeast Asia,



feeling the temptation to strategize to reach the rest of the world to give them at least John 3:16, I remembered something else. Virtually the same number of people died in one day in Haiti, a country that is considered Christian by almost any modern standard. Indeed, even CNN coverage noted those who were praying and singing hymns in the rubble. Haiti was deemed reached and left in the hands of the nationals, while many missionaries turned their attention to the unreached areas of the world. Yet, missiologists report that about 90 percent of Haiti's population adheres to Voodoo, the brand of paganism that emerged during the colonial era that incorporates many Christian elements, adding Jesus to the pantheon of spirits that address all needs, fears or concerns of life.

There are many sincere evangelical Christians among the Haitian population, godly men and women who are burdened by the syncretism they see every day. There are countless more

whom we have considered to be believers, but who are deceived by Voodoo and blinded by demonic forces. The same number of people died in Haiti in one day as died in the tsunami in one day. One group was never reached, the other was never taught what it means to know Christ truly, to turn away from the old, to repent and be born again. Can we begin to measure which one is worse? Are they not both unbearable?

Look back a few more years, to what was arguably the most reached country in Africa, with more than 90 percent of the population being baptized Christians. Yet, while the West blinked, almost one million were hacked to death by their "Christian" brothers. Between 800,000 and one million people died in less than 100 days in the worst genocide we have known – among "Christians." They called themselves reached Christians; we called them that, too.

Yes, we must reach the people in this world who have never heard the

gospel; there is absolutely no hope for them without it, and we must do so as quickly as we can. But we must also remember that Jesus commissioned us not merely to reach them, but to make disciples and teach them all that he commanded us.

There should be no dichotomy between search and harvest, as if one is more biblical than the other, as if one is essential, crucial, imperative and urgent while the other is less important. Reaching the unreached is an absolute necessity and unquestionably the Christ-given task of the church. Teaching the reached is its twin duty – equal in importance, urgency and biblical origin.

Reaching the lost and teaching the saved is the task of missions. ➤

M. David Sills is A.P. and Faye Stone Professor of Christian Missions and Cultural Anthropology and director of the Great Commission Center at Southern Seminary.

The World Comes to Our Backyard

By J.D. Payne

Consider that most individuals and churches do not know the following:

1. There is a very large number of unreached people groups residing in the United States and Canada (I estimate several hundred groups);
2. The best data we have is a listing of the UPGs by names and population sizes;
3. We do not know the evangelical percentages – if any – of most of the UPGs;
4. We know very little about who is ministering to some of these peoples and to what degree; and
5. We have better data on most UPGs across the world than we do on those same UPGs living in the U.S. and Canada.

The Lord has brought the nations of the world to our communities and we in the United States and Canada are not aware of this reality. Such is a matter of stewardship, and we have failed greatly in this area.

The United States is the world's largest immigrant-receiving nation. And both Canada and the United States are ethnically diverse. The United States is the third largest country in the world in population. Canada is geographically the second largest country in the world. Therefore, missionary researchers face great challenges and a great deal of work. But it can be done.

The reality is that these two countries are two of the most researched nations on the planet. General academia has a great wealth of data already to assist us. Evangelicals easily have



the people, churches and the financial resources available to do what is needed.

While we rallied the troops to understand the UPGs from 1970s to the 1990s, we failed to organize for domestic labors. We not only reap the problems of such oversight in the U.S. and Canada, but have limited our work overseas as well. For example, how many of the UPGs who are strangers next door to us, who if reached, would be the gateway into many of these peoples we've been trying to reach in their home countries? Our myopic missiology treated missions as a one-way street, while teaching us that domestic missions was mainly evangelistic outreach.

The good news is that conversations are occurring that address this problem. Unfortunately, these conversations are several decades late – a much too common trend among evangelicals. But something is better than nothing at all. I hope.

God can lead us, even in our ignorance. But in his economy he sure seems to honor and lead in a more specific manner when his people are good stewards with their resources – which involves knowing their contexts. Remember what he did with men like William Carey and Ralph Winter – who did their research and shared it? ➤

J.D. Payne is associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary. The above article, titled "Unreached Peoples in the West - Part 2," is available at www.jdpayne.org

“God can lead us, even in our ignorance. But in his economy he sure seems to honor and lead in a more specific manner when his people are good stewards with their resources.”

Southern Seminary's Backyard

Here are some examples of the nations trickling into the seminary's backyard of Louisville, Ky.:

1. More than **100** nationalities populate Louisville (including people from Iraq, Burundi, India and Bosnia);

2. **96** different languages are spoken in Jefferson County Public School system;

3. Foreign-born residents make up **50** percent of Louisville's population growth during the past 15 years;

4. The city has become a tier-one refugee relocation center, in recent years growing from **700-800** refugees per year to 1,000;

5. At least **12,000** Muslims; **12,000** Hindus; and **10,000** Buddhists reside in Louisville.

Information provided by: Trent DeLoach, ethnic specialist for the North American Mission Board, Kentucky Baptist Convention and Long Run Baptist Association

Louisville Church Reaches Local Nepali

By Aaron Cline Hanbury

Jahn Safi was a Christian refugee from Afghanistan. When he came to the United States, he took English classes from a local charity. He already spoke English fairly well, but other refugees in his class didn't, and they desperately wanted to learn. Because Safi also spoke Hindi, he could communicate with one of the larger groups in the class – Nepalese refugees.

While talking with some of the people at Louisville, Ky.'s Kenwood Baptist Church, a small congregation on the south end, Safi offered to help them reach out to the Nepali. Once, he even asked, "How many do you want?" This connection sprang Kenwood's outreach to the Nepalese community in its South Louisville community.

"First, we want to make Christ known to the Nepali," said Matt Pierce, coordinator of Kenwood's outreach. "They've never had the opportunity to understand the gospel. And second, if you can't speak the language, then you can't get a job. So we teach them English so we can then teach them the gospel."

Now, Sunday mornings and

Wednesday nights, members at Kenwood teach Bible stories to Nepalese refugees who otherwise may never hear about Jesus. And the members at Kenwood reach out to people with whom they might otherwise never have contact.

"This has given our members an opportunity to interact with a lot of people with whom they wouldn't normally," Pierce said. "One person, after she'd gotten to know some of the Nepalese ladies, said, 'I've read in books that people worship cows and false gods, but I've never met somebody who does.' I think it's really changed how some of us think about reaching out to people with a different background. And it's been great to see how people at Kenwood have been able to love the Nepali, help them and share the gospel with them during the last couple years."

Like many churches, Kenwood helps support full-time missionaries around the world. The church sends members on short-term trips as well. But in this case, reaching an unreached people happens in an ordinary neighborhood, in an ordinary church, with ordinary people. It seems, at least in Louisville, reaching the nations can mean reaching the backyard. ➤

Gospel or Justice, Which?

By Russell D. Moore

Some evangelicals talk as though personal evangelism and public justice are contradictory concerns, or, at least, that one is part of the mission of the church and the other isn't. I think otherwise, and I think the issue is one of the most important facing the church these days.

First of all, the mission of the church is the mission of Jesus. This mission doesn't start with the giving of the Great Commission or at Pentecost. The Great Commission is when Jesus sends the church to the world with the authority he already has (Matt 28:18), and Pentecost is when he bestows the power to carry this commission out (Acts 1:8).

The content of this mission is not just personal regeneration but disciple-making (Matt 28:19). It is not just teaching, but teaching "them to observe all that I have commanded you" (Matt 28:20).

This mission is not inconsistent with what we have seen already in the life of Jesus. His mission is defined by Old Testament expectation (for instance, Ps 72), and in the gospel accounts in terms of redemptive love for the whole person, both body and soul. From the literally embryonic moments of the Incarnation, such terms are present in Mary's prayer about the coming of her Messiah (Luke 1:46-55), and then in Jesus' own inaugural words about his kingdom's arrival (Luke 4:18-19).

This mission is summed up in the gospel as a message of reconciliation that is both vertical and horizontal, establishing peace with both God and neighbor. The Scripture tells us to love neighbor "as yourself" (Luke 10:27-28). This is not simply a "spiritual" ministry, as the example Jesus gives us is of a holistic caring for physical and economic needs of a wounded person, not to mention the transcending of steep ethnic hostilities.

Of course, Jesus' ministry would be about such things. After all, the Bible shows us, from the beginning, that the scope of the curse is holistic in its destruction – personal,

“The Great Commission is when Jesus sends the church to the world with the authority he already has (Matt 28:18), and Pentecost is when he bestows the power to carry this commission out (Acts 1:8).”



cosmic, social, vocational (Gen 3-11) and that the gospel is holistic in its restoration – personal, cosmic, social, vocational (Rev 21-22).

So how does the church “balance” a concern for evangelism with a concern for justice? A church does so in the same way it “balances” the gospel with personal morality. Sure, there have been churches that have emphasized public justice without the call to personal conversion. Such churches have abandoned the gospel.

But there are also churches that have emphasized personal righteousness (sexual morality, for instance) without a clear emphasis on the gospel. And there are churches that have taught personal morality as a means of earning favor with God. Such also contradicts the gospel.

We do not, though, counteract legalism in the realm of personal morality with an antinomianism. And we do not react to the persistent “social gospels” (of both Left and Right) by pretending that Jesus does not call his churches to act on behalf of the poor, the sojourner, the fatherless, the vulnerable, the hungry, the sex-trafficked, the unborn. We act in the framework of the gospel, never apart from it, either in verbal proclamation or in active demonstration.

The short answer to how churches should “balance” such things is simple: follow Jesus. We are Christians. This means that as we grow in Christ-likeness, we are concerned about the things that concern him. Jesus is the king of his kingdom, and he loves whole persons, bodies as well as souls. ➤

Russell D. Moore is dean of the School of Theology and senior vice president for academic administration at Southern Seminary. The entire article is available at www.russellmoore.com

Supporting Southern, supporting the kingdom:

Courseys invest in SBTS

By Emily Griffin



Serving in the local church comes easy for Ellie and Marty Coursey. The Courseys, married for 23 years, literally grew up at First Baptist Church of Henderson, Ky. Marty was dedicated as a baby at First Baptist and Ellie's family joined the church when she was only three years old. The couple married at the church, raised their children within the church, and Ellie opted to change careers to better serve the church body.

Ellie is currently serving as First Baptist's director of preschool and children's ministries, a post she has held since 1999. Prior, she was a hospital pharmacist for 10 years. As for leaving her profession to serve the local

church, she still contends it is the best career move she could have made.

"I knew in the whole of scheme of things that ministering to children and families is the most important thing that I could do in my life," she said.

At First Baptist, Marty is a deacon and also leads an adult Sunday school class. Professionally, Marty owns and operates an industrial supply business founded by his grandfather in 1938.

The Courseys were first introduced to Southern Seminary when Danny Akin, who served as Southern's senior vice president for academic administration, conducted a marriage seminar at their church. When First Baptist's pastor resigned, Akin returned to the

church, along with SBTS President R. Albert Mohler Jr. to assist in filling the pulpit until a new pastor was installed.

"That is where the friendship began and we've always had ties with Southern since then," said Ellie.

In July 2002, the Courseys' relationship with Southern grew deeper when First Baptist called Todd Linn to their pulpit. Linn is a two-time graduate of Southern (M.Div., 1999, and Ph.D., 2004).

After seeing firsthand the caliber of the Southern faculty and students, the Courseys began praying about financially supporting the institution.

"Several years ago we felt that God was calling us to pour our monies into something that would increase the kingdom of God – Southern Seminary does that," said Marty.

In 2005, Marty joined Southern Seminary's Foundation Board. In six years he has seen the student body grow and the campus expand – recognizing that the progress came with the support of past and current Foundation Board and Board of Trustee members.

This year the Southern Seminary Board of Trustees welcomed Ellie as its newest member.

"Marty and Ellie Coursey are among the most dynamic and encouraging followers of Christ I know," said Jason Allen, vice president for institutional advancement and executive director of the Southern Seminary Foundation. "Through Ellie's service on the Southern Seminary Board of Trustees and Marty's role on our Foundation Board their kingdom impact through Southern Seminary is doubled. I thank God for their service and support."

Ellie also spoke of the blessing Southern is to her and Marty for ministry: "Having a relationship with the Southern faculty serves as an encouragement as we serve at our home church. I think Southern serves as a great resource for us as church leaders. If we have questions or needs we have people here at Southern that we can turn to and ask for resources or help for day-to-day ministry." >|

Southern Seminary: a gospel place



“Southern Seminary’s faculty and administration is comprised of men and women whose lives have been changed by the gospel and who are called by God to equip students to be more effective gospel servants.”

With vested interest, I enjoy overhearing others describe Southern Seminary. Current students often depict Southern Seminary in terms of its books and brains, an institution marked by theological integrity and academic rigor. Friends in Louisville commonly describe the seminary as it appears – the historic campus, possessing Georgian architecture and mature beech trees. Alumni frequently refer to their alma mater in terms of its faculty, who they rightly note, author the books from which other seminaries teach. Onlookers from afar regularly describe Southern by the breadth of its impact, as measured by enrollment, graduating classes and established kingdom footprint.

While all of this, and much more, is true, when I am asked to describe The Southern Baptist Theological Seminary I begin with one thing – the gospel. Southern Seminary is a gospel place. Since its founding in 1859, the seminary has existed to serve the church of the

Lord Jesus Christ through equipping ministers and missionaries for more faithful gospel service.

Southern Seminary’s faculty and administration is comprised of men and women whose lives have been changed by the gospel and who are called by God to equip students to be more effective gospel servants. The gospel is not ancillary to their identity or their teaching; rather it is woven throughout the fabric of their classroom experience and the wider curriculum.

The student body is also comprised of men and women who embrace the gospel and are called by God to gospel ministry. The gospel defines them, animates them and summons them to greater sacrifice and service for Jesus’ sake. Twice a year, at spring and fall commencement, Southern exports hundreds of gospel ministers and missionaries zealous to fulfill the Great Commission.

Likewise, Southern Seminary supporters are lovers of the gospel. The seminary has staked its ground clearly in the Christian community and in the broader public square as an institution unashamedly committed to the proclamation and defense of the gospel. This clarity of institutional identity and mission resonates with many, giving Southern Seminary a gospel phalanx of friends and alumni who sacrificially support our students’ training for ministry.

Much can be said about the seminary, but this much must be said – Southern Seminary is a gospel place. And we need all those who believe the gospel to stand with us and our students training for gospel ministry. Will you stand with pastors and missionaries in training – and with the gospel itself – by making a year-end contribution to Southern Seminary?

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

A young man with short brown hair, wearing a blue and white checkered button-down shirt, is smiling broadly and looking off to the right. He is standing in a grassy area in front of a large, multi-story brick building with white window frames and a porch. The background is slightly blurred, showing more of the building and some trees.

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