



Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

07

VOLUME 10
MARCH
2012

DEAD AMONG THE LIVING

REACHING THE LOST
IN THE PEW



I want
my MTD

Andrew Peterson
on Christian
imagination

Teaching children
the Bible



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Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.



From the editor:

“Dead Among the Living” isn’t a new band stirring mosh-pits or a new show on the AMC network – though it might work for both. Rather, it’s a word-picture of a too-common group of people who borrow the presumed benefits of church-goers: a conveniently powerful God and a feel-good community of, well, just good ‘ol people. They’re sitting in the pews of your church and mine. They probably look like you. But they’re dead.

In this March 2012 issue of “Towers,” Steve Watters, along with Timothy Paul Jones, helps readers think through this phenomenon, then Mike McKinley helps pastors learn to reach the spiritually dead who sit in the pews at church, the dead among the living.

Towers

MARCH 2012

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STAFF

Executive Editor:

Steve Watters

Mgr. of News and Info:

Josh Hayes

Managing Editor:

Aaron Cline Hanbury

Creative Director:

Eric Rivier

Art Director:

Tyler Deeb

Design/Layout:

Tyler Deeb

Andrea Stember

Photographer:

Jason Coobs

CONTACT INFO

Phone: (502) 897-4310

Fax: (502) 897-4880

E-mail: towers@sbts.edu

Web: news.sbts.edu

The Southern Baptist

Theological Seminary

2825 Lexington Rd.

Louisville, KY 40280

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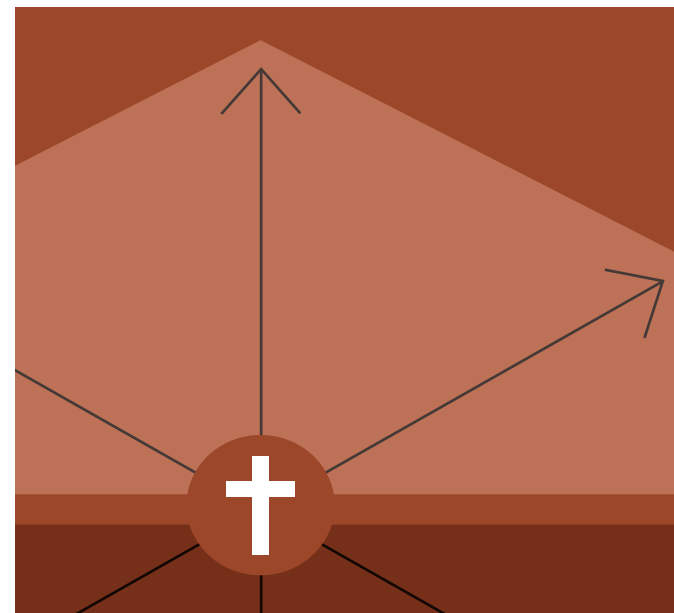
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Newslog



Radical conference features Platt, DeYoung

| By Alli Hill |

The 2012 Give Me An Answer Collegiate Conference explored the “radical” difference the gospel makes in the Christian life at Southern Seminary, Feb. 17-18. The GMAA: Radical conference featured speakers David Platt, Kevin DeYoung, Russell D. Moore and R. Albert Mohler Jr.

Platt, pastor of The Church of Brook Hills in Birmingham, Ala., opened the conference with five pictures seen in the early church that give a portrait of the radical life in Christ.

“My prayer is that God would so grip your heart for one thing that you would gladly leave behind the pursuits of this world to live radically for one thing: the glory of God,” he said.

According to Platt, the early church displayed a radical devotion to purity, because God is serious about sin and his people’s lives. There is no room for the Christian to be casual with sin, or pretend to conceal sin before God.

DeYoung, senior pastor at University Reformed Church in East Lansing, Mich., led the second general session. He addressed sexual immorality, saying the topic is one of several high places where Christians are blinded.

“When you are a Christian, you belong to Christ and are members of his body,” he said. “When you engage in sexual immorality it is as if the members of Christ are engaging in sexual sin. If you can’t picture Christ sitting in front of porn or sleeping around, you should not put yourself in those circumstances.”

Moore, dean of the School of Theology and senior vice president for academic administration at Southern, began day two of the conference by preaching from Hebrews 2:14-18.

Moore said when the satanic powers accuse believers of sin, Christians can go to the only one who has defeated death and can answer every accusation: Jesus Christ.

“The satanic powers have evidence against us and it is damning, but every accusation comes before an advocate who stands before the Father... with a crushed snake skull under his feet.”

Mohler, president of Southern Seminary, closed the conference with a study of James 4:4, and the deep and radical antagonism between the way the world thinks and the way Christians think.

“How we think determines how we live. Thinking faithfully is what is required before one will live faithfully,” he said.

Mohler looked at issues, such as truth, beauty, goodness, pleasure, education, government and politics and morality, and the need to see them biblically and practice them faithfully.

The conference included musical guests Shane and Shane, as well as a concert by Christian hip-hop artist, FLAME. Twenty-four break-out sessions were led by speakers, such as Dan DeWitt, Zane Pratt, Tom Schreiner, Greg Gilbert and others.

Audio and video from GMAA: Radical is available at www.sbts.edu/resources

BGS launches Southern Baptist Journal of Missions and Evangelism

| By Aaron Cline Hanbury |

The Billy Graham School of Missions and Evangelism at Southern Seminary will launch the *Southern Baptist Journal of Missions and Evangelism*, March 2012.

The journal aims to provide a scholarly and practical resource for the academic study of missions and evangelism. The *Southern Baptist Journal of Missions and Evangelism* will offer a resource to help scholars and practitioners think biblically and theologically about the Great Commission. The faculty of the Graham School, having identified a need for a gospel-centered, theologically conservative journal concerning missions and evangelism, proposed the formation of the new publication.

“Whether one is engaging atheists in post-Christian Europe, Muslims in Central Asia or the suffering poor on the Indian sub-continent, missions in the 21st century requires methodologies solidly built on biblical truth,” said Jeff Walters, assistant professor of Christian missions and urban ministry at Southern. “With the *Southern Baptist Journal of Missions and Evangelism*, the faculty of the Graham School and Southern Seminary seek to provide a resource both biblical and practical for pastors, missionaries and scholars. We want to build on a long tradition of theological education and scholarship at Southern Seminary to supply a much needed voice in evangelical missions.”

The Graham School will publish *SBJME* four times per year, the first issue of which will come out in March 2012. Walters will serve as editor of the journal under the executive editorship of Graham School dean, Zane Pratt. Will Brooks, assistant to the dean of BGS, will be the book review editor.

Those interested in the *Southern Baptist Journal of Missions and Evangelism* should visit sbts.edu for subscription information.



Marva Dawn delivers Spring 2012 Gheens lectures

| By Tim Sweetman |

Renowned theologian, author and educator Marva Dawn presented Southern Seminary's 2012 Gheens Lectures, Feb. 14-15, 2012. She delivered a simple yet profound message: "The New Theologies Are Bad For You." Dawn is a teaching fellow in spiritual theology at Regent College in Vancouver, BC, Canada.

Her first lecture addressed why the new theologies are bad for Christians intellectually.

Dawn argued that the idea of following one's inner feelings is both dangerous and wrong.

"We should be adults and treat our feelings intellectually." Christians are called to whole-mindedness, not to be controlled by feelings.

Dawn noted, from Romans 12:1-2 and Philippians 3:7-11, that God never stresses feelings. God's revelation about himself and his will comes not through feelings, but through Scripture.

Often believers who buy into the new theologies lose sight of this truth as they "search for God's will" in their lives, she observed.

If believers base ideas about God on feelings, as the new theologies teach, they may very well conclude that God is a wrathful and evil God. However, a theology based upon God's Word knows the truth.

Dawn's final lecture touched on those who claim to be spiritual, but not religious. "These are folks that are really searching, and they need compassion," she said. "Many people find that the church is not open to their uncertainty. I say through Jesus Christ, that the church should be." Her argument was that Christians must couch their teachings in love, patiently teaching those who find themselves in this group that Christianity is not simply based upon feelings, but upon the whole intellect. Those who are recipients of forgiveness and reconciliation – the foundation for all spirituality – are morally responsible to continue to pass that message on to the world.

Both audio and video from Dawn's lectures are available at the seminary's Web site, www.sbts.edu

Moore writes about 'purpose-driven cosmos' in *Christianity Today*

| By Josh Hayes |

Christianity Today recently published Russell D. Moore's article, "A Purpose-Driven Cosmos: Why Jesus Doesn't Promise Us an 'Afterlife,'" in its February 2012 issue. In the article, Moore, dean of the School of Theology and vice president for academic administration at Southern Seminary, discusses how, in his words, "God has made Jesus the emperor — and that he plans to bend the cosmos to fit Jesus' agenda, not the other way around." The article is part of the magazine's Global Gospel Project.

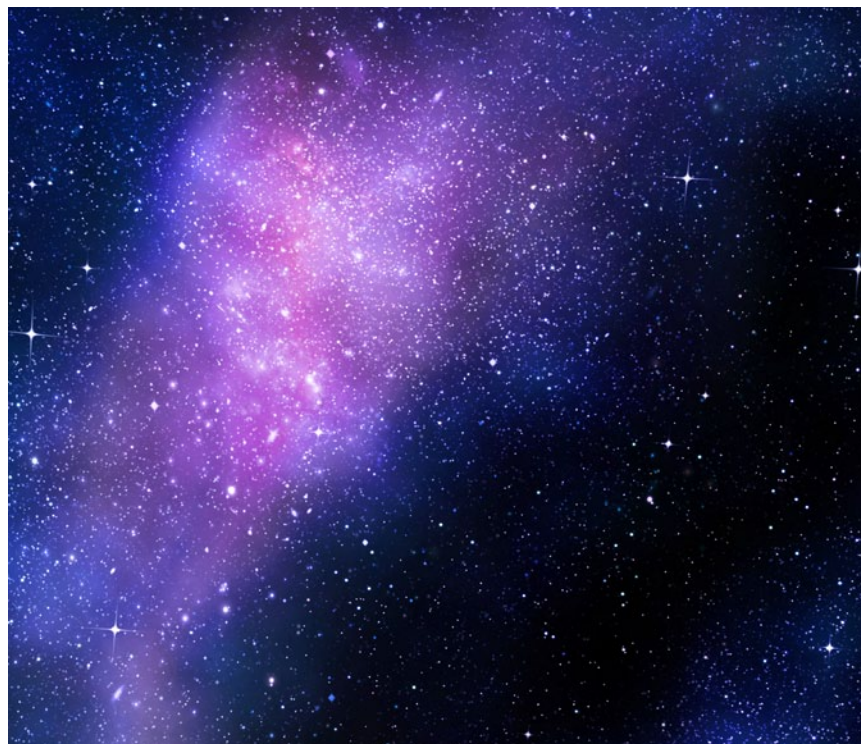
Moore writes:

Despite our mind-boggling explorations into the telescopic and the microscopic, much of the cosmos remains a mystery. Yet there seems to be some rhythm to it. The Christian gospel says the universe we inhabit is designed according to the blueprint of God's purpose in Jesus Christ. Paul tells the Colossian church, speaking of Jesus, that "all things have been created through him and for him" and that "in him all things hold together" (Col 1:16-17).

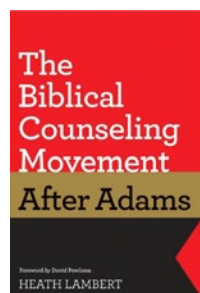
Thus, in this light, Moore explains that the stories of failure throughout Scripture begin to make sense, from Adam and Eve's surrendering their dominion as king and queen of the universe to Israel's recurring unfaithfulness and on to the Roman Empire's dominance during Christ's first coming.

Further, according to Moore, believers in Christ can rejoice in knowing that life is more than a "brief interval from birth to grave." Instead, believers are involved in a flow of history that is, in the end, Christ-shaped.

The entire article is available at *Christianity Today's* Web site, www.christianitytoday.com



Literature



The Biblical Counseling Movement After Adams
(Crossway 2011, \$17.99),
Heath Lambert

REVIEW BY
TIM SWEETMAM

The *Biblical Counseling Movement After Adams* is not about counseling. It's about ministry.

Heath Lambert, professor of biblical counseling at Boyce College, takes on the intimidating task of evaluating Jay Adams, the father of biblical counseling, and tracing the development of the biblical counseling movement into the second generation of counselors who have worked to develop the foundation laid by Adams.

Lambert begins the analysis by carefully defining counseling as careful, theologically-informed ministry. Many have rejected this way of thinking and have pushed the personal ministry of the Word aside, claiming that God and his people have little or no role to play in counseling. Their cures, argues Lambert, are merely man-centered attempts that fall short of provid-

ing lasting change for the deepest problems of the human soul.

Others fail to grasp that counseling is essential to ministry, and believe that they are called to be pastors, not counselors. This is fundamentally wrong as well. Being a faithful pastor and preacher means being a faithful counselor.

Adams realized the importance of these truths, according to Lambert. He believed that psychologists hijacked counseling from Christians, to whom it rightfully belonged. He denied the existence of inorganic mental illness (he did not deny organic or physical problems and diseases in the brain), and argued that “psychiatrists as counseling practitioners are illegitimate,” identifying them as “secular priests.”

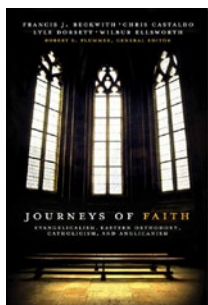
Lambert is quick to note that Jay Adams was not only a critic, but also a creator. From the start,

he argued that people’s foundational problem is sin. However, although this is essential and necessary to understand and build as a foundation for biblical counseling, the second generation of biblical counselors (e.g., David Powlison), continued to build on this foundation.

They began paying attention to the suffering experienced by the individuals they counseled. The second generation also began advancing in the areas concerning human motivation. Adams believed that “sinful habits formed over the course of a life lived apart from God ... are the controlling factor in explaining why people sin” (67). The second generation of biblical counselors critiqued Adams’ view and articulated a more biblical understanding of motivation, and built a new understanding of the “idols of the heart.”

Lambert argues that even Adams agreed that his understanding of counseling and counseling methodology needed to be developed, and would encourage these developments as much needed.

The book concludes by affirming that although changes are being made in the movement, biblical counselors are not divided. They are united in the task of grounding the counseling ministry in the sufficient Word of the Scripture. They have much to be grateful for in the leadership of Jay Adams, and much to look forward to as the biblical counseling movement continues to develop.



Journeys of Faith: Evangelicalism, Eastern Orthodoxy, Catholicism, and Anglicanism (Zondervan 2012, \$18.99), edited by Robert L. Plummer

REVIEW BY
AARON CLINE HANBURY

A girl who grew up in Somewhere Baptist Church, just like you, converted to Roman Catholicism. And you think, “How’d that happen?” After all, did she hear and believe – and even love – the same evangelical, Baptist teaching you did? It turns out, this scenario isn’t too infrequent.

Toward better understanding this phenomenon, Robert L. Plummer, associate professor of New Testament interpretation at Southern Seminary, put together a collection of testimonies from people similar to the girl from Somewhere Baptist.

“In the last several years, I have observed several Evangelical seminary students or church members convert to Eastern Orthodoxy, Catholicism, or various other Christian traditions normally viewed as quite distant from Evangelical prac-

tice and belief,” writes Plummer in the introduction. “In responding to questions that members in my church raised about these conversions, I became aware that there were not many helpful books on this phenomenon.”

He writes that he felt the need for a book that could help evangelicals and non-evangelicals alike understand why persons depart from their traditions and to understand the fundamental differences between them.

Journeys of Faith presents four parts, a section for each tradition mentioned above. Each section contains three chapters: an essay by a one-time evangelical who converted to a different Christian tradition, a response by an evangelical and then a rejoinder by the essayist – except for the section about evangelicalism, in which

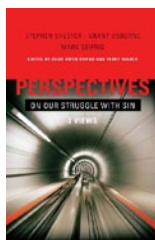
a Roman Catholic responds to a one-time Catholic turned evangelical. Each contributor is a scholar or Christian figure of note, as are the responders; the book presents the following:

1. Eastern Orthodoxy essay by Wilbur Ellsworth with a response from Craig Blaising;
2. Catholicism essay by Francis J. Beckwith with a response from Gregg R. Allison;
3. Evangelical essay by Chris Cataldo with a response from Brad S. Gregory; and
4. Anglicanism essay by Lyle W. Dorsett with a response from Robert A. Peterson.

In his conclusions, Plummer lists three things he wants his readers to take from *Journeys of Faith*: a better understanding of the complexity of conversions to other Christian traditions; those desiring to con-

vert traditions to be understood and more hesitant; and that the book will be a model of “peaceable ecumenical dialogue.”

The uniqueness of Plummer’s new book makes it intriguing. The immanent scholars who contribute make the book engaging and fascinating. Anyone – both evangelicals and non-evangelicals; even non-Christians – looking for intimate biographical accounts of people who, with integrity and intellect, attempt to find a theological and ecclesiological home will find it in *Journeys of Faith*.



Perspectives on Our Struggle with Sin: Three Views of Romans 7 (B&H Academic 2011, \$24.99), Terry W. Wilder, ed.

REVIEW BY
JOSH HAYES

“Romans 7 is probably the most profound and sustained reflection on the nature of sin to be found anywhere in the Bible,” writes Chad Owen Brand, associate professor of theology at Southern Seminary, in his concluding remarks in B&H’s recent release, *Perspectives on Our Struggle with Sin: Three Views of Romans 7*.

The book’s contributors probably agree with the above statement, but there is yet significant disagreement among them concerning the proper interpretation of this challenging passage of Scripture.

Presenting their respective treatments of Romans 7 are New Testament professors Stephen J. Chester, Grant R. Osborne and Mark A. Seifrid. Terry L. Wilder, professor of New Testament at Southwestern Baptist Theological Seminary, is the book’s editor.

Broadly speaking there are three categories into which one can group Romans 7 interpretations: one that argues the apostle Paul describes the Christian experience; one that argues that Paul writes retrospectively of his pre-Christian experience; and another that says the text refers to both regenerate and unregenerate persons.

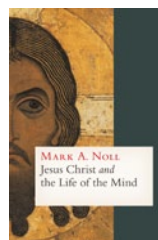
In *Perspectives*, Osborne’s chapter fits into the first category listed above, in which he contends that Paul speaks of his experience as an unregenerate Jew in verses 7-13 and then describes his struggle with sin as a believer in verses 14-25.

Chester opts for a treatment akin to the second group, making the case that Paul puts forth a “fusion” between the giving of the commandment to humanity in Eden, the giving of the law at Sinai and his own experience.

Seifrid, who is Mildred and Ernest Hogan Professor of New Testament Interpretation at Southern Seminary, offers a non-binary treatment suggesting that Paul describes neither his pre- nor post-conversion experience but “the human being confronted with the law.”

“Romans 7 is ‘biography,’ yet not *autobiography* but rather *theo*-biography, biography shaped, written, and told by the word and work of God,” writes Seifrid.

Readers struggling to develop their own understandings of Romans 7 will do themselves a favor by looking at the three thorough, well organized exegetical essays presented in *Perspectives on Our Struggle with Sin*.



Jesus Christ and the Life of the Mind (Eerdsman 2011, \$25), Mark A. Noll

REVIEW BY
AARON CLINE HANBURY

Mark Noll’s new book, *Jesus Christ and the Life of the Mind* argues, convincingly, that the “Christian faith contain all the resources, and more, required for full-scale intellectual engagement.” Far from inhibiting the intellect, he writes that Christianity actually motivates scholarship.

“My contention in this book is that coming to know Christ provides the most basic possible motive for pursuing the tasks of human learning,” writes Noll, who is Francis A. McAnaney Professor of History at University of Notre Dame.

“If what we claim about Jesus Christ is true, then evangelicals should be among the most active, most serious, and most open-minded advocates of general human learning.”

First and last chapters aside, *Jesus Christ and the Life of the Mind* divides into chapters in which Noll forms a framework for Christian scholarship and those in which he fills that frame work with pontifications about what that might look like. In his “forming” chapters, Noll argues that the early church documents – most pertinent, the creeds of the Apostles, Nicaea and Chalcedon – establish a basis on which to build Christian scholarship. He then suggests that the life and work of Jesus Christ provides “motives” and “guidance” for “serious learning.”

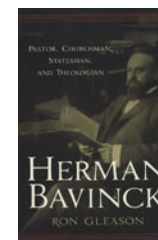
Noll concludes that “the Christian traditions that have embraced these ancient formulas, as well as the classic theologies that the creeds have anchored, provide the scope and depth required for practicing a Christian scholarship worthy of the name.”

The “filling” chapters of *Jesus Christ and the Life of the Mind* “show how a traditionally evangelical view of Christ’s substitutionary atonement for sinners offers pointers of scholarship on many issues and at many levels,” and then apply those pointers to the study of history, science and biblical studies.

The author clarifies that his “point is not to recruit scholars for particular programs or a specific set of conclusions about their disciplines. ... The pressing goal is to urge others into action,” Noll writes.

“For ‘Christian scholarship’ to mean anything, it must mean intellectual labor rooted in Christ, with both the rooting and the laboring essential.”

For those interested in intellectual pursuits, Noll’s new book is a must-read. Readers will find his Christ-saturated approach to the Christian mind a worthy, helpful consideration.



Herman Bavinck: Pastor, Churchman, Statesman, and Theologian (P&R 2010, \$29.99), Ron Gleason

REVIEW BY
JOSH HAYES

Ron Gleason’s book, *Herman Bavinck: Pastor, Churchman, Statesman, and Theologian*, is the first full biography about Bavinck written in English. Gleason, pastor of Grace Presbyterian Church (PCA) in Yorba Linda, Calif., wrote his doctoral dissertation about Bavinck’s theology and spent time studying in the Netherlands, making him the ideal person to champion such a project.

A hearty 500 pages in length, *Herman Bavinck* is certainly for those who want breadth and depth when it comes to the Dutch theologian’s life. The late professor of theology Roger Nicole, who introduced Gleason to Bavinck’s thought, wrote the introduction to the biography.

“Bavinck has been for me, as I said, an inspiration and a challenge,” writes Nicole. “His grasp of theology in all its dimensions, his thoroughness and fairness in dealing with those with whom he did not agree, his soundness in accepting and reflecting the witness of Scripture, his architectural gift in perceiving each doctrine in its correlation with the Christian view as a whole; these are some of the excellencies that characterize his work throughout.”

From his time at the Theological Seminary in Kampen and his departure to the Free University in Amsterdam to his one-year tenure as a pastor, Gleason provides readers with a fairly exhaustive historical treatment of the man who wrote the magisterial *Reformed Dogmatics*.

“Bavinck had been one of God’s gifts to the church of Jesus Christ. God gave the church a man who was the consummate scholar but also one who was gentle, humble, and approachable,” writes Gleason in the book’s concluding chapter, chronicling Bavinck’s final days leading to his death on July 29, 1921.

“He was the scholar in the classroom, a man of international allure, who was equally at home with a peasant in a small fishing village and with one of God’s ‘special’ covenant children. As he lived and moved among God’s people, he was a scholar, a politician, a churchman, a husband, a father, and a friend,” he writes.

Gleason’s accessible writing style helps *Bavinck* from becoming burdensome to readers as they engage with a work of considerable scope and detail. The book takes note of the range of Bavinck’s experience and influence, perhaps inspiring readers to see how – by God’s grace – one person can make a difference.

Counseling in the third generation

A CONVERSATION WITH HEATH LAMBERT

EDITOR'S NOTE: *The following is a conversation between Heath Lambert, assistant professor of pastoral theology at Boyce College, and "Towers" writer Tim Sweetman. The two talk about the biblical counseling movement and Lambert's new book, *The Biblical Counseling Movement After Adams*. A brief review of the book appears on page 6.*

TS: What would you say to a seminary student who believes he is called to preach but not to counseling?
HL: If you care about the Word, you have to figure out not only how to preach it, but how to talk about it in conversation – personal ministry.

I always challenge people to read the Gospels and Acts and pay attention to the

number of conversations that Jesus and the apostles have. They're preachers for sure, but they're also counselors. If you want to have a ministry like Jesus, a ministry like the apostle Paul, you're going to have to learn to have conversations with the people around you.

TS: What are some ways that future pastors can highlight the importance of counseling, "personal ministry," for their congregation?

HL: First, preach about it. Use the public ministry of the Word to commend the personal ministry of the Word.

Second, highlight success stories. At our church, we have all kinds of people whose marriages were on the brink, who were swallowed up by porn, who were cutting

themselves – all kinds of people. And those are the people who can stand up and say, "Jesus showed up in his Word and he helped me through counseling."

Third, make counseling accessible so that people know that if they have a problem, they need to do this or that in order to get situated with someone who can help. It can be as simple as an email account at your church. Whatever it is, it's some mechanism to locate people in counseling.

TS: What are the things that excite you about the biblical counseling movement as it is now and what's coming down the pipe?

HL: Almost every-

thing. Twenty years ago no one did the biblical counseling thing. Now major seminaries like Southern, Southeastern, Southwestern and Westminster are teaching and practicing biblical counseling.

Churches jumping on board with this thriving, counseling ministry are seeing people come to faith in Jesus, they're seeing people grow in faith in Jesus. The concerns I mentioned earlier are real and valid. But everything else is looking good.

TS: In *The Biblical Counseling Movement After Adams*, you demonstrate that the biblical counseling movement is gaining momentum, but what are other things the counseling movement still needs to address?

HL: First, and I think most significantly in terms of the strength of the movement, I am concerned that if we're in the third generation now there's a lot of people who don't appreciate the fights that had to be won so that we can have the movement. Second, is training. Most people practicing biblical counseling are relatively incompetent. We need robust theological training – because you're not just training a counselor, but taking the Bible and theology and languages and history so that you have a broad reservoir to tap into when counseling, predictably, doesn't go the way you hope.

And then a third thing relates to idols of the heart. I think there is a tendency in counseling right now to forget about behavior. Counseling that doesn't focus on the heart is not counseling at all. But if we only focus on the heart, and we we're not concerned about behavior, then we're doing something that the Bible doesn't do.

TS: What was a contribution Jay Adams made to biblical counseling that our current generation should not ignore or forget?

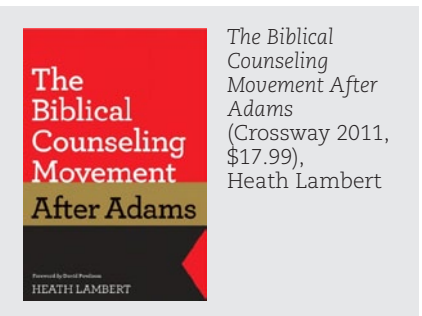
HL: One of the things that I try to make clear in my book is that Jay Adams' counseling is a tight model. It begins with God as the fundamental environment in which we live. And since he's the fundamental reality, sin is the fundamental problem. So then Jesus is the fundamental answer to the problem. Change in Jesus is the fundamental process. And Scripture is the document that lines

out the process. Ministers understand the Scriptures and are competent to counsel and teach and preach. The whole model is intact.

Biblical counselors who open Scripture, who point people to Jesus, who try to be gospel-centered and who practice it in a local church – that flows from Jay Adams' ministry.

TS: Can you talk briefly about your up-and-coming book?

HL: Okay, here's the teaser: it's called *Counseling the Hard Cases: True Stories That Illustrate the Sufficiency of God's Resources in Scripture*. The first chapter is written by me and it's a theoretical argument for the sufficiency of Scripture that responds to the latest attacks. And the rest of the book presents case studies. Contributors from all across the country take cases – people with whom they worked – that an integrationist or Christian psychologists would define as outside the bounds of Scripture: eating disorders, suicidal disorders, people diagnosed with obsessive compulsive disorder, schizophrenia, multiple personalities. We show how biblical counselors work with those people and, using Scripture as a sufficient source of wisdom, counsel them and how those people are different and changed. And these stories are engaging and powerful. I think it's going to be a powerful book because of the contribution it makes.



To the center of the issue

PLUMMER TALKS ABOUT JOURNEYS OF FAITH



EDITOR'S NOTE: Robert Plummer, associate professor of New Testament interpretation at Southern Seminary, talks about his new book, *Journeys of Faith*. For the following, "Towers" managing editor Aaron Cline Hanbury adapted and expanded an interview with Plummer and freelance publicist Emily Varner. A brief review of the book appears on page 6.

EV: How did the concept for the book come about?

RP: I serve both as a pastor at Sojourn Community Church and a professor of New Testament at Southern Baptist Theological Seminary, Louisville, Ky. In these capacities, I began to notice a trickle of former congregants and students leaving evangelicalism for more liturgical church traditions. In the first chapter of the book, I tell the story of being contacted by a former student who confessed to cheating in one of my classes. He was moved to do so by the necessity of making a "lifetime confession" upon his entrance to the Greek Orthodox Church. He is now a Greek Orthodox priest. From

Boyce Bible College to Greek Orthodox priest – that journey sounds intriguing, doesn't it?

EV: How did you choose the four main contributors?

RP: I chose people who had some years of history in their own tradition before making the jump to another. Also, I chose converts of some prominence to interest readers who might want to know their stories. Francis Beckwith, for example, is an enigma to many evangelicals. He resigned as president of the Evangelical Theological Society in 2006 to join the Catholic Church. Wil-

bur Ellsworth (now a Greek Orthodox priest) had decades of ministry in Baptist churches and was pastor of the prominent First Baptist Church, Wheaton, Illinois. Lyle Dorsett is a well-known writer and professor at Beeson who converted to Anglicanism. Finally, Chris Castaldo (author of *Holy Ground: Walking with Jesus as a Former Catholic*) rounds out the book with a story of his movement from Catholicism to evangelicalism, a journey that most readers will be more familiar with. (Interestingly, a prominent Catholic professor at Notre Dame responds to Chris' conversion in the book.)

EV: The book also includes responses from someone with an opposite (or at least very different) experience. What is the purpose of these responses?

RP: The responders were asked to write a chapter that basically says, "I respect you, but I do not think this is a move to greater faithfulness." Some of the main contributors and responders already knew each other before working on the book (Gregg

Allison and Francis Beckwith, for example). I'm grateful that the writers in *Journeys of Faith* were able to disagree on issues, but to do so in an irenic tone.

EV: Did anything change for you in the process of editing this volume?

RP: One benefit of editing a book like this is that one becomes a friend, on some level, with the different contributors. For example, just yesterday, in the library, I saw Brad Gregory's new book, *The Unintended Reformation*. Though Brad and I disagree about significant theological issues, I was proud to see his work and thought, "I should send him a note to congratulate him on this accomplishment." When people actually talk to each other rather than about each other, I believe that's a more promising avenue for learning and spiritual growth.

EV: How do you envision the academic use of *Journeys of Faith*?

RP: Whenever I've mentioned the book to students, they inevitably respond, "Oh, I've got a friend from college who is considering becoming . . ." So, students immediately see the need for the book. I think the book would make a nice supplementary textbook for a variety of classes – current church trends, evangelism, church history, systematic theology, Catholicism, Eastern Orthodoxy, etc. Of course, it makes a fabulous gift for Valentine's Day, Mother's Day, or any other occasion.

ACH: For evangelicals in particular – Southern Seminary students, even – what do you desire to see them take away from reading *Journeys of Faith*?

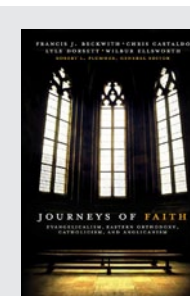
RP: My desire is that when SBTS students encounter someone converting to a more liturgical church, they won't simply be stunned and silent. I hope the book equips them to understand both sympathetically and critically the attraction of liturgical churches, as well as the shortcomings in many evangelical churches that push people away. Also, I hope the book prepares students to respond peaceably and cogently for the evangelical tradition.

ACH: Can you briefly explain why you think some evangelicals "convert" to other traditions?

RP: The reasons are many and sometimes quite personal. From what I can tell, a few of the more prominent reasons evangelicals convert are (1) a desire for a deeper connection with early and medieval church tradition, (2) the more developed sense of aesthetics often found in liturgical churches, (3) shortcomings in a person's evangelical church experience (for example, factionalism, leadership abuses and superficial spirituality) and (4) appealing personal experiences or relationships that a person finds within the liturgical church.

ACH: What can the evangelical church do better to solidify it own?

RP: People will defect from the evangelical Christian tradition regardless of how true, biblical and faithful we are. Nevertheless, we should always be open to hear legitimate criticisms from those who depart. I do think some of the renewal movements within evangelicalism are actually dealing with some of the same problems identified by persons who convert to liturgical churches. For example, the 9Marks ministry's emphasis on biblical ecclesiology addresses many aberrant and unhealthy forms of church government found in evangelicalism. Other evangelical churches, Sojourn Community Church in Louisville, Ky., for example, incorporate church tradition (creedal statements, art), but in such a way that Scripture remains primary.



Journeys of Faith: Evangelicalism, Eastern Orthodox, Catholicism, and Anglicanism (Zondervan 2012, \$18.99), edited by Robert L. Plummer

Thinking in Public

MOHLER TALKS WITH BARRY

The second season of "Thinking in Public" is in full swing. In a recent podcast episode, R. Albert Mohler Jr. talked with Award-winning author John M. Barry. Mohler and Barry talked about Barry's new book, Roger Williams and the Creation of the American Soul.

MOHLER: You obviously devoted a great deal of your own time and professional interests and authorial investment in this new book, *Roger Williams and the Creation of the American Soul*. Other than wanting to tell a story, what was your purpose in writing this book? What do you hope your readers will think about when they read the book?

BARRY:

I wanted to look at the question of religion in American public life – what it is and where it came from. I write out of my own curiosity, trying to understand events that I think are important. And this, religion in public life, is one of the defining features of modern America. I don't know that I had any purpose in writing other than to try to elucidate the question itself. And I'm an historian. I don't write with anything that I'm really trying to communicate other than understanding. The book took me in a direction I didn't expect to go, but I was happy to go there.

I think there are two fault lines that have run through this country for 400 years. One of them is the proper relationship between church and state, and the other is the proper relationship between a free individual and the state. Both of them go back to Roger Williams.



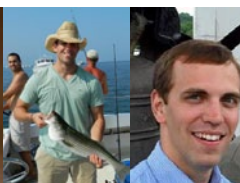
Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



QR Code: This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Barry's full conversation is available at this QR-Code.

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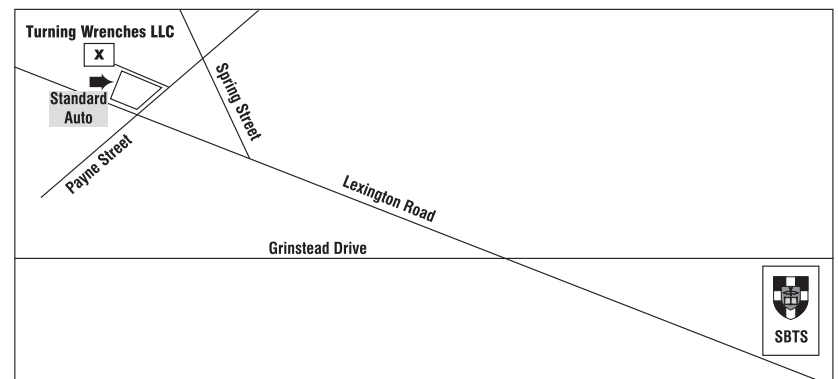
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SBC coffee shop LOTS OF ROOM FOR CREAM?

The Southern Baptist Convention boasts more than 16.1 million members, but less than 6.2 million people attend Sunday school and services on a given Sunday.

If, after walking into your favorite coffee shop, you ordered a tastefully generous size drink – say, 16.1 oz – and then the barista gave you the correct size cup with a significantly less amount of liquid – say, 6.2 oz – you probably wouldn't pay for your drink. You'd probably want the product as advertised. You'd be right. Either the menu or the product would need to change.

16.1 million —
members

6.2 million —
present on a
given Sunday



The above numbers are rounded figures from the 2011 Annual Church Profile (ACP) gathered by Lifeway Christian Resources and Baptist state conventions.

Dead among the living

MCKINLEY ON REACHING THE LOST IN THE PEWS

| By Aaron Cline Hanbury |

A significant problem exists in the world that started back in the Book of Genesis: sin. Sin distorted, and still distorts, God's creation. People now live apart from God, actively suppressing his name and honor. According to Ephesians 2, people are dead in sin. But that's not the end of the story.

Jesus Christ came to break sin's curse and redeem a people. These people now spread, through the preaching of God's word, the good news about Jesus, his death and resurrection to a world still dead in sin.

Sometimes, however, particularly in the United States – more so even in the South – the problem of people ruled by sin becomes more complicated. Some people think themselves to be Christians, but they're not. They're dead. And worse yet, they don't know it because they blend in with the living.



DEAD AMONG THE LIVING

According to Mike McKinley, pastor of Guilford Baptist Church in Sterling, Va. and the author of the 2011 book, *Am I Really a Christian?*, the problem of unbelievers – the ones who think because they're in church that they're Christians – is real. Often, failures by churches themselves perpetuate this problem.

"Historically, the church has always understood that baptism is the way into the church," McKinley said. "Particularly in the West, I think we've lost the idea that the church is to be an agent of assurance for Christians. And so if the church was doing a better job of making the gospel clear and requiring – as Baptists – regenerate church membership, we wouldn't have this problem of unconverted 'Christians' in our churches."

Some of these unconverted "Christians" attend church out of a sense of cultural duty or familial obligation. But, in their minds, they're not deceiving anyone; God really does honor their formal assent to him.

"People who are just attending church are usually there just to make someone else happy, like their spouses," McKin-

ley said. "Or, they think this attendance somehow clears them with God, kind of a works righteousness thing."

What many people don't realize, or at least acknowledge, is that some of those sitting in the pews of our churches might not be Christians at all. But their understanding of God and his mission doesn't go any further than feel-good therapy or a divine security blanket.

"Two people may be sitting right next to each other, but they're in church for drastically different reasons," McKinley said.

Often, church attendance, or meaningless membership, only serves to give people a false sense of assurance.

"The people who are the hardest to reach are the people who already think that they're Christians," he said. "They have been taught that they're Christians even though they may bear no evidence of that. They're inoculated to the gospel – they've had enough of it so that every time you talk about unbelievers, they don't put themselves in that category."

These cultural Christians often view the lost as people who openly blaspheme God, or are ardent atheists, observed McKinley. It's not them. It's always the other person.

AFFLICTING THE COMFORTABLE

"There's an old saying that the job of the preacher is to comfort the afflicted and afflict the comfortable," said McKinley. "Part of preaching is holding out the consolation of the gospel to people, but there's also a whip involved for those on their way to hell – making them uncomfortable on their trip – so hopefully God will work in them and they'll get off that path"

The method for afflicting the comfortable, according to McKinley, is simple: preach the gospel clearly.

"Pastors should preach every Sunday with the assumption that unbelievers are present," he said. "When I speak to unbelievers in sermons, I try to be really clear about whom it is I'm talking to. I don't just say, 'If you're not a Christian,' because then it puts the burden on the people in the pew to determine in their own minds if they're Christians or not. So the unconverted who think they're Christians can tune me out at that point.

"So I'll say things like, 'If you haven't fallen on the ground and repented of your sins, beating your chest and crying out to God for mercy, you may not be a Christian.' I try to press home a little more the implications of being a Christian."

An emphasis on brokenness and repentance is important when communicating the gospel, said McKinley. Strong imagery of the scandal of sin is one of the things that can break through some of people's lingering deafness to the gospel. McKinley said that sometimes preachers must give "hard words to hard people."

Churches should also be slower to baptize, observing converts to see fruits of real conversion. One thing McKinley's church does is, in a sense, try to dissuade people from the gospel so as to avoid creating a culture of carnal or unregenerate Christians.

"We try to tell them that Jesus will not make all of their problems go away, and in many ways life as a Christian is tough," he said.

But God is rich in mercy. His grace can and does reach down to people dead in sin – outside and inside the church building – and makes them alive with Christ. That's the only hope for all sinners. That's the only hope for churches plagued by the dead. And that's hope for a vitally alive body of Christ.



Catch McKinley's breakout session talk at the Together for the Gospel conference in April 2012, "Afflicting the Comfortable – How to Help the Unconverted 'Christians' in our Churches."

I want my MTD

THE ALLURE OF CULTURAL FAITH

| By Steve Watters |

Cultural faith appears to be an attractive alternative to no faith at all.

As Principal Investigator of the National Study of Youth and Religion, Notre Dame professor Christian Smith found that only a small minority of teens in the United States identified themselves as atheists or agnostics (less than 3 percent of all teens). The majority of the teens Smith studied, instead, claimed belief in God and found faith to be important in their lives.

U.S. teens, it seems, are drawn more to have faith in God than to believe that there is no source of divine help or meaning in life. But after conducting the largest, most comprehensive study of American teenage religion and spirituality, Smith and his team found that the faith American teens express is quite different from the historical Christian faith.

“We have come with some confidence to believe,” he writes in *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, “that a significant part of Christianity in the United States is actually only tenuously Christian in any sense that is seriously connected to the actual historical Christian tradition, but has rather substantially morphed into Christianity’s misbegotten stepcousin, Christian Moralistic Therapeutic Deism [MTD].”

While teens may not accept a world where no god exists, the cultural faith Smith describes is in a god “who created and ordered the world and watches over human life” and yet “doesn’t need to be particularly involved except when needed to resolve a problem.” Smith describes this god as a non-judgmental “cosmic butler” or “divine therapist” on call to help.

Additionally, a life without faith can seem random and without purpose. Cultural faith is neatly aligned with the pressing purpose of many Americans: their own fulfillment. Smith posits one of the tenets of MTD: “The central goal of life is to be happy and feel good about oneself.” In want of purpose, the purpose becomes the self and faith becomes an adjunct to fulfilling the needs of the self.

The harsh realities of a life with no god at all may drive a large majority of teens to faith, but even when teens call their faith “Christian,” the findings of the National Study of Youth and Religion indicate they may just be saying, “I want my MTD.”

EXPRESSIONS OF MTD*

“Faith is important when I need God to comfort me and like that.”

“With faith, you can turn a bad day into a good day.”

“It calms me down.”

“If I need something I can just pray for it.”

“Faith lets me move forward, like I have a shield in front of me that nobody can come past.”

The Gospel Alternative to MTD

Timothy Paul Jones, associate professor of leadership and church ministries at SBTS, encourages students to seek a gospel-centered alternative to MTD. This requires three shifts in our worldview: from moralism to Christ-centeredness, from a therapeutic goal to a teleiotic goal and from deism to theism.

THEISM

Speaking to the Athenians, the apostle Paul proclaimed a clear alternative to a deistic God: “The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.” (Acts 17:24-25, ESV) Paul adds that this God is not detached, but will in fact, judge the world: “The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed.” (Acts 17:30-31a, ESV)

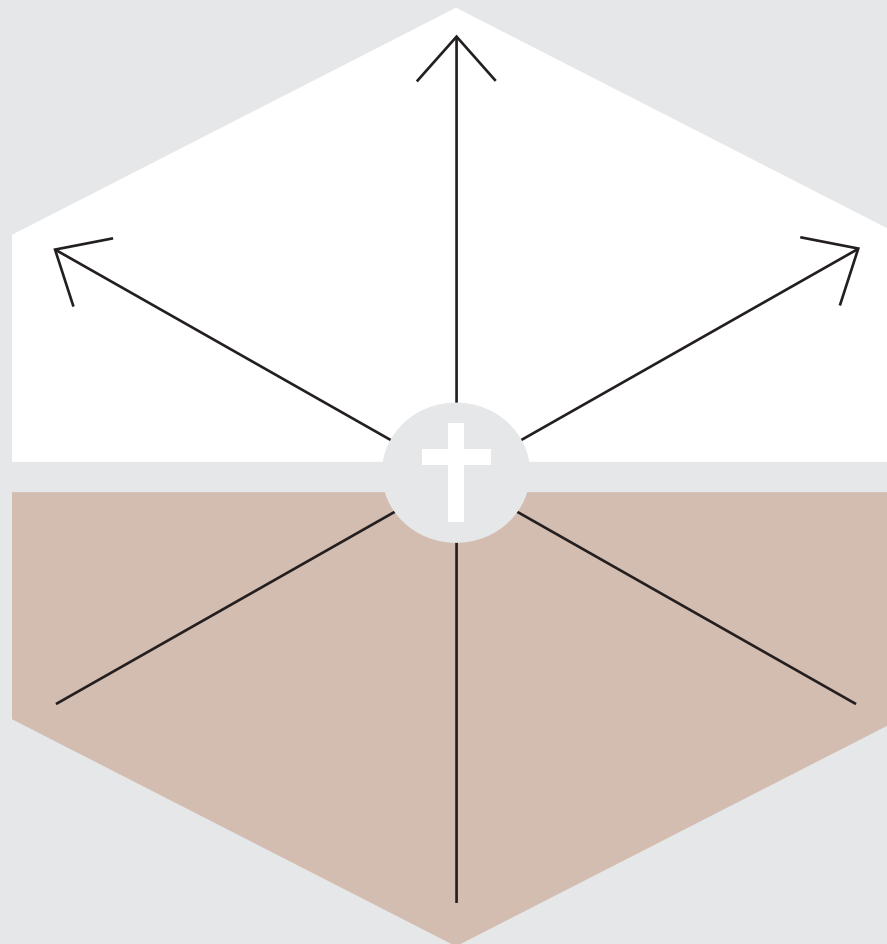
MORAL*

MTD is “about inculcating a moralistic approach to life. It teaches that central to living a good and happy life is being a good, moral person. That means being nice, kind, pleasant, respectful, responsible, at work on self-improvement, taking care of one’s health, and doing one’s best to be successful.”

*From pp. 162-4 of *Soul Searching: The Religions and Spiritual Lives of American Teenagers* by Christian Smith with Melinda Lundquist Denton (Oxford University Press, 2005)

TELEIOTIC

The therapeutic mindset says that God has a purpose and that purpose is me — my comfort, my happiness, my freedom but the teleiotic mindset says that God (and all creation) has a purpose, a telos, and that purpose is God’s glory and joy. “Man’s chief end,” as summarized in the Westminster Shorter Catechism, “is to glorify God and enjoy Him forever.”



CHRISTOCENTRIC

The point of religion in a moralistic view is to make people do better. The point of the Christian faith, however, is Christ. He is at the center of all things and our only hope of redemption. “For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,” (Col 1:20-22a, ESV)

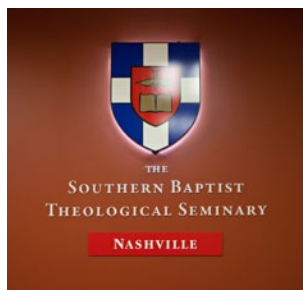
DEISM*

“[MTD] is about belief in a particular kind of God: one who exists, created the world, and defines our general moral order, but not one who is particularly personally involved in one’s affairs — especially affairs in which one would prefer not to have God involved. Most of the time, the God of this faith keeps a safe distance.”

THERAPEUTIC*

“This is not a religion of repentance from sin, of keeping the Sabbath, of living as a servant of a sovereign divine, of steadfastly saying one’s prayers, of faithfully observing high holy days, of building character through suffering, of basking in God’s love and grace. ... Rather, what appears to be the actual dominant religion among U.S. teenagers is centrally about feeling good, happy, secure, at peace.”

SBTS holds Nashville holds open house



| By SBTS Communications |

The Southern Baptist Theological Seminary held an open house event for its new Nashville, Tenn., extension center, Feb. 22, 2012.

Located in the Cool Springs area of Franklin, Tenn., the Nashville campus is a strategic site for training gospel ministers in the American South. In terms of theological education, Nashville is one of the least served places in the country, and the extension site gives Southern Seminary a more permanent presence in the area.

“Coming to Nashville is fairly natural for Southern Seminary. We feel a strong kinship with the state of Tennessee and the city of Nashville,” said SBTS President R. Albert Mohler Jr. at the Feb. 22 open house, noting some of Southern’s historic and denominational ties to the city.

Attended by members of the Southern

Baptist Convention’s Executive Committee and other leaders of the denomination along with pastors from the Nashville area, the open house marked the formal opening of the extension center. During the previous semester, extension center classes met in a temporary space, but were able to meet in the completed classrooms for the spring semester.

“The Lord’s blessing on this particular project since the move to this address has exceeded all of our expectations,” said Mohler announcing that the Nashville extension met its annual goals for growth within its first 4-5 months of operation. Mohler credited the leadership of Mark T. Coppenger, who is vice president for extension education and director of the Nashville extension center.

Russell D. Moore, vice president for academic administration and dean of the School of Theology at Southern Seminary, expressed his anticipation for the new exten-

sion center campus.

“I am thrilled with not only the advance in Nashville but with the vibe of the place,” he said. “I think that the Nashville campus of Southern Seminary is not only going to be top-rate theological education in an accessible venue, but it’s going to have its own student culture. This is not only a place that is serious about the gospel; it’s also a lot of fun. And there’s a real commitment to community and to building up one another for the task of ministry in a way that I think is new, fresh and innovative.”

Students of SBTS Nashville are enrolled in classes taught by faculty members from Southern Seminary’s Louisville, Ky., campus. Along with Coppenger, who is professor of Christian apologetics in addition to administrative titles, George H. Martin, professor of biblical studies, also relocated to Nashville from the Louisville campus in order to help Southern establish a permanent presence in the city.

With a smaller student body than that of the Louisville campus, SBTS Nashville possesses an advantageous student-teacher ratio.

“As for the professors, they’re seasoned main-campus professors,” said Coppenger. “In addition to George Martin and myself, we have a steady stream of Louisville professors teaching our courses,” he said.

Already in operation, Coppenger said, the Nashville extension site doubled in its amount of courses offered during Fall 2011. The winter- and spring-term course offerings doubled as well. Next year, he said, the seminary plans to offer the entirety of core courses required for the M.Div. degree in one year.

SBTS Nashville also aims to expand its course offering to include some electives. Coppenger spoke of the possibility of adding electives in the study of subjects such as Islam, hymnody, the Psalms, apologetics and more.

More information about SBTS Nashville is available at nashville.sbts.edu

No flower field here

ANDREW PETERSON TALKS ABOUT THE CHRISTIAN IMAGINATION

EDITOR'S NOTE: Below recording artist and author, Andrew Peterson, talks with "Towers" managing editor Aaron Cline Hanbury—along with up-and-coming journalists, Harrison Watters and Zoe Watters—about imagination in the Christian life, The Wingfeather Saga and pastoral creativity.

HARRISON: How is book four of the *Wingfeather Saga* coming?

AP: Book four is not coming. Well, no, it is coming, but I'm not writing it yet. I have to write a new record first, because music is my day job and book writing is a part time job. In January 2012, I'm began working in the studio, making a new record. And then, just as soon as humanly possible, I'm going to start writing a new book.

ZOE: When it comes out, will you call your saga a "quadrilogy?"

AP: A quadrilogy? That's funny. Some people call them "quartets," the *Wingfeather Quartet*. But I think "saga" works. "Quadrilogy" sounds funny, so maybe that's the right term.

ACH: What is the place of an active imagination in the Christian life?

AP: I remember this quote from C.S. Lewis: "The imagination is the organ of meaning." The imagination is clearly something God gave us and is part of our makeup that we can imagine things that don't exist.

I think that's the image of God at work in us. J.R. Tolkien, in an essay called "On Fairy Stories," says that one of the ways we reflect God's image is that we delight in making things. He calls us "sub-creators." The imagination is really tied to that. I think about where, in Hebrews, the author talks about how the temple is just a shadow of something bigger. Every church ever built, on every mission field, is there because someone imagined it first. Someone looked at an empty space and said, "There needs to be something here that wasn't here before." I think songwriting is that way and book writing is that way.

ACH: How do you engage your imagination?

AP: All I do is get my guitar out of the case

and I have a stand in the house and I put it there and it's like Jesus' eyes in the painting that just follows you wherever you go. The guitar just stares me down and reminds me that you just have to work. The imagination is something that doesn't work unless you are doing something. The idea of the artist sitting around pondering, sitting in a flower field, doesn't work. You have to get your hands in it. When it comes to creativity, it's very much a work.

ACH: Are there any authors who, when you read them, particularly spark ideas?

AP: C.S. Lewis is an obvious one. He's probably at the top of the list. George MacDonald and Frederick Buechner are both favorites of mine as well.

ACH: Can you tell us about the Rabbit Room?

AP: The Rabbit Room is a group of men who form a creative community, modeled after

C.S. Lewis' group, the Inklings. With the Rabbit Room, what I love most is not the books these guys write; I love the fact that, against all odds, I have a deep friendship with them. That's the heart of it. It's not a beard-stroking society. We love each other in the name of Christ. What that produces from a creative standpoint is something that you can't really quantify.

That's what I love about the Inklings. You can imagine a college-student cohort sitting around, puffing their pipes and talking about big ideas. I heard Douglas Gresham speak one time — he was invited to the Inklings meetings — and somebody asked him what he remembered most about those meetings; he said: "The laughter." I think that's beautiful. Stories initially brought them together, but Christ was at the center of it. If Christ is at the center, then you're sharing more than just stories, you're sharing your story.

ACH: How can you encourage future pastors and church leaders to learn to communicate theological truths to children and laymen — as you do in your books and songs?

AP: A few years ago, I helped out in a children's Sunday school class at my church and the teacher told the story about the Israelites crossing the Jordan River. Immediately she stopped the story and asked the children, "Can you think of some rivers that the Lord has helped you cross?" The kids started answering the question, but I was thinking, "What about how crazy it is that God dried up a river? Oh my goodness! How amazing is that?" So I was kind of hung up on the story from the kid's point of view. It was like the magic was gone.

The Bible can do its own work. I'm not saying you never apply stories, because there is wonderful and necessary application. But sometimes it's wise to let the story do its work. That would be my biggest advice for pastors.



Clyde T. Francisco's "magnificent obsession" HISTORY HIGHLIGHT

| By Adam Winters |

This month's issue of "Towers" focuses on reaching people in the pews of our churches. Among all the great preacher-teachers who have graced the faculty of Southern Seminary, few men stand out as extraordinarily as Clyde T. Francisco (1916-1981).

In addition to his pastoral and preaching ministry, Francisco served Southern Seminary, initially, as an instructor (1944-47) and, then, as a professor from 1947 until his sudden death in 1981. At the seminary, he was the John R. Sampey Professor of Old Testament Interpretation. The fact that Francisco received his seminary training under Sampey, who was himself an Old Testament

scholar in addition to being the seminary's fifth president, made this a fitting title.

In Francisco's early years of teaching, he developed a reputation of being one of the more progressive Old Testament professors on campus and a pioneer of the historical-critical study of the Bible. Over the years, however, many Southern Baptists came to view him as an articulate preacher who held a strong love for the Bible and emphasized the theological and practical thrust of the biblical text.

Francisco's "magnificent obsession" for preaching in Southern Baptist churches defined his reputation at the seminary. He did not limit his preaching ministry to high profile conferences or large congregations, rather he was ever vigilant to preach wher-

ever the opportunity might arise. Duke K. McCall, the seventh president of the seminary, described him as a man who "could never decline an invitation to preach. ... If it was possible to get there, he would teach all day and drive all night or preach all day and drive all night, but he just could never refuse an invitation."

Francisco liked to say of himself that "most faculty are teachers who on occasion preach; I am a preacher who also teaches." Called into the gospel ministry at the age of 15, he did not let an almost paralyzing stammering problem deter him from following God's call on his life, even when his own pastor encouraged him to rethink his calling. Young Francisco replied: "Pastor, if God has called me to preach, I am certain he will show me how to do it." Francisco surprised his pastor when he flawlessly delivered his high school valedictory address, foreshadowing a life-long ministry as a powerful and articulate communicator.

Francisco learned an important lesson from Sampey that defined him for the duration of his ministry. Despite Sampey's keen insight into the Old Testament, he frequently advised his own students to value the call to faithfully preach the established facts and doctrines of the Scriptures instead of obsessing about academic pursuits. Like Sampey, Francisco valued the call to preach and service to the denomination above the allure of scholarly accolades. He recognized that keeping up-to-date with the latest higher-critical theories would not serve most pastors or their congregations.

Francisco's personal involvement with Baptist churches across the South and Southwest strengthened the reputation of the seminary. He supplemented his preaching ministry by visiting the people on their farms and in their homes. When planting a church during his student years, he organized a softball team as a means of getting better acquainted with the community to which he aspired to minister. Congregations could sense the sincerity of his messages. Nancy, his wife of more than 40 years, recalled that after preaching a "trial sermon" at White's Run Baptist Church in Carroll County, Ky., one of the elderly church digni-

taries stood up and proclaimed, "I couldn't understand a word he said, but he sounded like he meant it; so let's call him."

In August 1981, Francisco died of a heart attack while preaching at a Baptist church in Helena, Ga.

"Few persons, if any, have ever lived a busier or more productive sixty-five years," said J. Kenneth Eakins, long-time Golden Gate Baptist Theological Seminary professor, at Francisco's eulogy. The Southern Seminary community would do well to remember Francisco's motto that seminarians are preachers who also teach, rather than teachers who occasionally preach.

His "magnificent obsession" with preaching now serves as his enduring legacy through the Clyde T. Francisco Preaching Award, given to a student-preacher each semester at the seminary – a reminder that the task of faithful preaching and teaching extends to all of us whom God has called to the sacred task of proclaiming his word to his people.

Those interested in learning more about Clyde T. Francisco can visit the SBTS Archives & Special Collections in the James P. Boyce Centennial Library.

ENDNOTES

¹Alton Lee King, "Clyde T. Francisco: Preacher, Teacher, Scholar" (Th.M. diss., The Southern Baptist Theological Seminary, 1992), 33, 36.

²"Clyde T. Francisco: Driven by a 'Magnificent Obsession' for Preaching and Teaching," *The Tie*, October/November 1981, 3.

³Ibid.

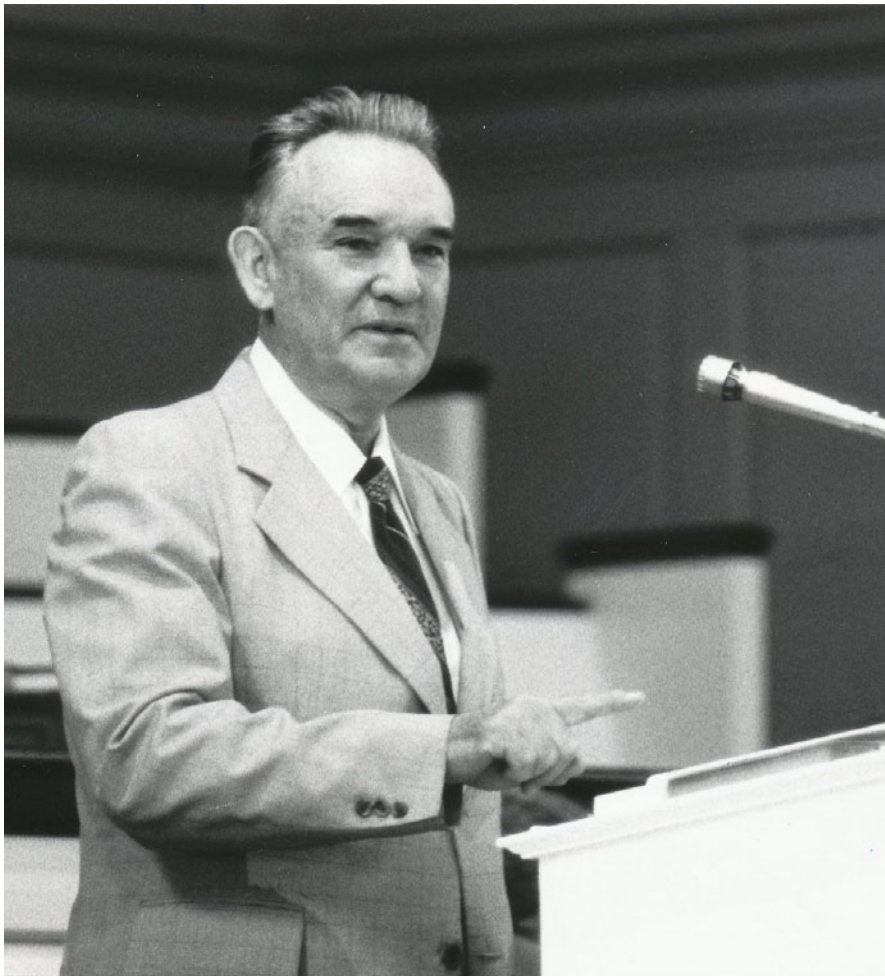
⁴Ibid., 4.

⁵Francisco, "John R. Sampey: Samuel Redivivus," *Review and Expositor* 63 (1966): 467. Also, John R. Sampey. *The Proper Attitude of Young Ministers Toward Issues of the Day* (Louisville: C. T. Dearing, 1888), 7.

⁶J. Kenneth Eakins, "Clyde T. Francisco: Twentieth-Century Prophet," (Founder's Day Address delivered February 7, 1989), 10.

⁷Ibid., 12.

⁸Ibid., 3.



Lawrence Smith

FORMER VP RETURNS TO PUBLIC MEDIA

| By Josh Hayes |

During their developmental years, some men strive to emulate sports heroes, some rock stars and some big-screen actors. But some, like Lawrence Smith, strive to become like anchormen.

Smith, who worked for Southern Seminary in various roles for 11 years, grew in his interest of television news during high school. While regularly watching broadcasts featuring the likes of the late CBS Evening News anchor Walter Cronkite, Smith thought to himself, “I can do that.”

“It just clicked ‘I can do that.’ A light switch just came on and I developed an interest in broadcasting, and later broadcast news,” he explained.

And “that” he did, garnering 25 years of experience in the field of broadcast journalism, in fact. Before coming to Southern in March 2001 in order to become the vice president of communications – a role he held for seven years – Smith worked primarily in the field of broadcast journalism, holding positions as a reporter, news anchor, producer and news executive at television stations in Lexington, Ky., Knoxville, Tenn., Louisville, Ky., and Houston, Texas. While in Houston, Smith worked for a CBS station and, eventually, was an executive producer for a local FOX station. Also, while there, Smith spent two years overseeing the broadcast ministry of First Baptist Church, Houston.

Smith returned to Kentucky in 1990 when he took a position with WHAS-TV, Louisville’s ABC affiliate, a role he held for 11 years. During his time working the religion beat, Smith became exposed to Southern Seminary and now-President R. Albert Mohler Jr., covering the seminary’s period of transition when Mohler took office.

As a result of Smith’s interaction with Mohler during this period, Mohler became Smith’s “go-to guy” whenever he needed an evangelical Christian voice to speak to various issues. Smith’s regular involvement with the seminary through reporting paved the way for the seminary to consider him for the role of vice president of communications, as the position changed after the seminary’s former public relations director, Jim Smith,

left his role at the seminary. At that time, it turns out, Smith had been thinking about moving away from broadcast journalism.

Smith’s new role as VP of communications served two initial purposes. For one, Smith was to help launch the Albert Mohler Program, which became a nationally syndicated radio program in 2004, and in addition to this, Smith was to pitch to outside media story ideas involving Mohler and SBTS faculty members.

Smith served as VP of communications until 2008, when he became the dean of students. His wife, Garnetta, joined him as associate dean for women.

Recently, following a period of self-examination, Smith considered returning to broadcast journalism, something unusual for someone who has been out of the field for 11 years, particularly for someone in his 50s, Smith noted. Nevertheless, his warranted skepticism toward re-entering the field proved unfounded when he inquired about finding a position in television news with two stations showing serious interest in him.

“That’s the Lord’s doing. Stuff like that isn’t supposed to happen in the broadcast business when you have a more mature person looking to get back in after a long period of time,” he said. “But the Lord opened the doors.”

In mid-February Smith returned to broadcast journalism, accepting a reporter position with WDRB-TV, Louisville’s FOX affiliate. Smith noted his gratefulness toward Mohler and former SBTS deans Danny Akin and Thom S. Rainer for their investment in him during his tenure at Southern. Because of his experience at the seminary, Smith said he is better equipped to enter again the secular workplace.

“I guess what I’m looking forward to the most – with what I’ve learned from being here – is going back and engaging the culture, being on the front lines of news and history and being able to be a witness for [Christ] in that culture,” he said. “That’s both the appealing and frightening part.”

Born in California and graduating from high school in Maine, Smith labeled his childhood-self an “Air Force brat,” as Smith



spent a large portion of his childhood traveling to wherever his father was stationed. Despite growing up in a Christian home, Smith said that he did not come to have a saving relationship with Christ until 1984; Garnetta did not become a Christian until six years after that. When Smith initially entered broadcast journalism, he said he did so in order to pursue fame and fortune. Now, because of the difference God made in his life, Smith said he looks for opportunities to “glorify him and not me.”

Longtime members of Highview Baptist Church’s East campus, Smith and Garnetta have been married for 33 years. They have two children: Jason, 28, who is in law school in Chicago; and Edward, 22, who is in his

senior year at Dartmouth College. During the fall, Edward was named to the 2011 All-Ivy and All-New England teams in football as a defensive lineman.

Although Smith is moving on to WDRB, Garnetta will remain at Southern in her role as an academic counselor. Among the many things Smith will miss about working at the seminary is, as he put it, “learning theology through osmosis.”

“I’ve taken a couple of classes, but just being around all these theologians and interacting with them has made me a better journalist than I was when I got here 11 years ago,” he said. “I learned a lot just by being here.”

Teaching the Bible to young children

MARRIAGE, FAMILY AND SEMINARY

| By Bruce and Jodi Ware |

EDITOR'S NOTE: Bruce and Jodi have been a part of the Southern Seminary community, where Bruce is a professor of Christian theology, since 1998. The two have been married for 33 years. Bruce is the author of several books, including Big Truths for Young Hearts (Crossway).

Q: Between classes and work, my schedule is pretty tight. What are some simple ways that I can spiritually train my 6 and 8-year-old kids?

A: One of the greatest joys a Christian dad and mom have is the privilege of nurturing the young faith of their children. Honestly, this is so good, so satisfying, that you just don't want to let the years pass by without making this a regular part of your life as a family. The first thing to come to terms with, then, is this: cultivating the spiritual growth of our children is simply a must (Deut 6:4-9).

Now, how to do this. Here's one of the most important principles: short and simple yet consistent, regular times of nurturing is

far, far better than long and complicated but failed times together. In fact, one good way to wear out your children and nearly guarantee failure is to plan long, extended, complicated times of family worship. Small bits done often and regularly are one of the keys to success and genuine family joy in this area.

What to do in those small bits of time. Our suggestion is to think, "Bible and theology." Bible first. At some time of the day when all the family can be together – directly following dinner works well for many families – include a short time of Bible reading, reflection, discussion and prayer. How long? 10 minutes tops. Nothing complicated here – (1) read a paragraph from one of the Gospels, or an epistle, or a psalm; (2) point out a couple features from what you've read (e.g., some truth about God's character or work, some indication of our heart's attitude that is either godly or sinful, some obedience we are to render, some action we are to do or refrain from doing, etc); (3) ask your other family members if something from the reading struck them as important; and (4) pray in ways that include some principle(s) from

your passage, applying it to your own family's situation.

Another great "Bible" activity is memorization. Our family found it good to read aloud together (as your children are able to do so) a selected chapter, or psalm, or longer paragraph. As you read it aloud over several times (twice a night, say, on two or three nights of the week), you will find that you (well, at least your children) will begin to memorize it. You can memorize verses, of course, but reading/memorizing whole chapters gives context and more to think about as you reflect on what you've eventually memorized.

Theology next. You not only want children to read, think, memorize, and pray the Bible; you also want them to think carefully about the most important theological themes from the Bible. So, another wonderful and deeply rewarding activity you can do is to go through great doctrines of the faith. Some of you know that we did this with our family as our children grew – talking just a few minutes each night about some aspect of some doctrine, always beginning with a verse or two that expressed that doctrinal area directly.

What a joy to see your children begin to "get it" in how they see God's character, his power and wisdom, his mercy in salvation, his love and holiness that call us to transformation. These doctrinal studies provide an excellent way to help introduce your children to the gospel and help them see how the gospel applies not only to coming to faith in Christ but growing and living as Christians.

What to aim for. In short, you want your children's minds to be instructed deeply in God's word and truth, and you pray constantly that God would work in them so that their hearts are touched and affected by these glorious truths. Your aim is not merely for them to know the truth as truth, but to see the truth as beautiful, and wise, and wonderful, and glorious. For that matter, this is the same goal for us. As we seek, before God, always to have our affections stirred by the truth of God's word, our children will see through us how important this is. Mind and heart; truth known and truth loved – this is what we aim for, by God's grace, and this is what will nurture in our children a lasting and growing faith.



Schreiner on his use of the HRC

HEALTH AND RECREATION

EDITOR'S NOTE: In this edition of the Health and Recreation column, Southern Seminary's Health and Recreation Center (HRC) director Rich McRae talks with Tom Schreiner, James Buchanan Harrison Professor of New Testament Interpretation, about his use of the HRC.

RM: Are diet and exercise important to you?

TS: Yes, diet is important to me. I do have Celiac disease. A lot of people know that. So I have especially to watch my diet because I can't have anything with gluten. I don't eat a lot of sweets. It's pretty close to an Atkins diet. I eat potatoes and rice, but I can't eat anything with wheat. I exercise five or six days a week, because I just don't feel good during the day.

RM: What do you enjoy doing the most in the Health and Rec center?

TS: I come here probably three times a week during the semesters to swim.

RM: How have your views and opinions of health and exercise changed through the years of your life and ministry?

TS: I would say my views haven't changed very much because I grew up in a family that was very athletic and interested in sports. And my family emphasized exercise from the beginning. I've always believed that it was important to work out regularly. There was only one time in my life that I didn't do it and that was when I was doing my Ph.D. During those three years I didn't work out very much. But aside from that, I've regularly worked out. I grew up playing sports, especially basketball. For a while I only did cardiovascular exercise. And the former director of the HRC, Lee Sexton, pulled me aside one day and told me it is important also to do some weight-bearing exercise. I just thought cardiovascular was sufficient. I love exercising, but I also try to do the minimum time-wise, just because I'm busy. So I try to do things that are efficient. I guess that is a change. I started doing that about five years ago, after he told me that.

RM: Do you track how far you swim?

TS: I always swim 48 lengths. I'm probably the slowest swimmer in the entire pool. I am

really slow and I have terrible form. I had a person here tell me that he could help me improve, but I said, "I'll just be my slow self."

RM: Let me read a couple of Jonathan Edwards' resolutions to you. Number 20 says, "Resolved, to maintain the strictest temperance in eating and drinking;" number 40, "Resolved, to inquire every night, before I go to bed, whether I have acted in the best way I possibly could, with respect to eating and drinking." Do you think he was too strict on himself?

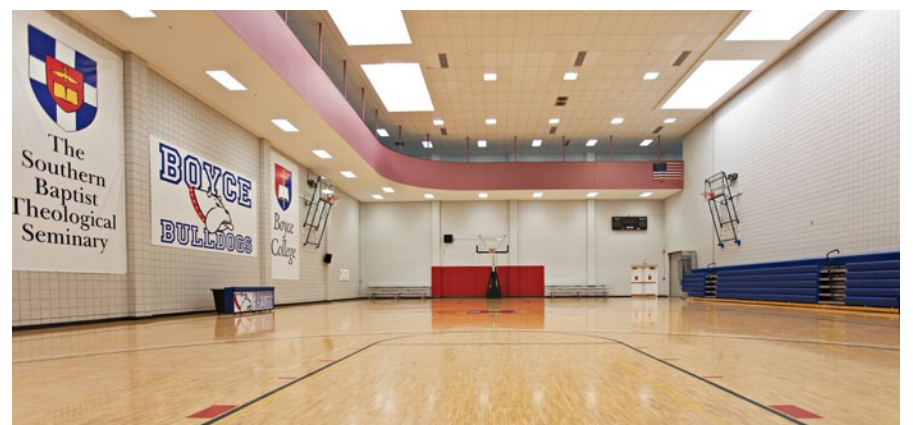
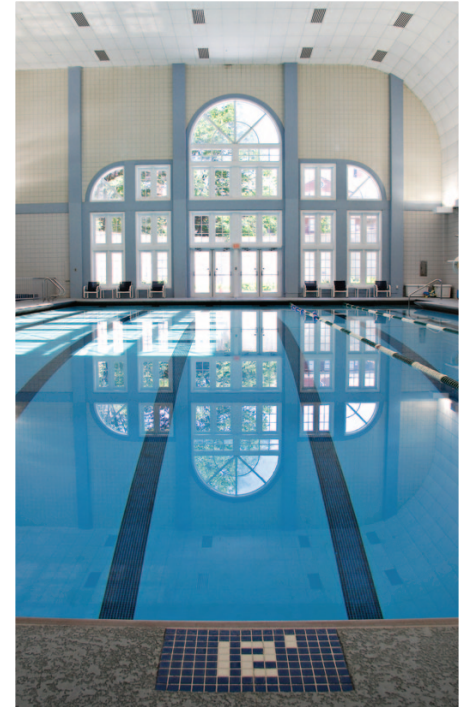
TS: Yes, I think he was too strict and introspective. My reading of Edwards is that as he grew older he realized that about himself. Edwards is fantastic and a towering theological genius, I think that's a little too strict. It can cause people who are introspective to look not at Christ but at themselves.

RM: What role does the Rec have on physical exercise, if any with pastoral ministry and furthering the gospel?

TS: When I was in his church, John Piper used to say, "Find the pace to finish the race." I always loved that little saying of his. And I think that includes being in good physical condition. We ought to use the means God has provided to have a balanced life and that means diet and exercise. To have the energy to work as a pastor, I think we as pastors need adequate sleep, adequate exercise and right dieting.

RM: Do you address matters of health in your pastoral and academic ministries often?

TS: I don't talk about it often. I probably should now that you say that. I think the Health and Rec center is a great benefit of the seminary campus. It's a great place to fellowship with people. You come in here, you talk to people – if you're playing basketball with them or racquetball or lifting weights or swimming or whatever you do – and it plays a unique role, I think, in our community together.



March 2012

The Spring 2012 semester is in full-swing at Southern Seminary. Course assignments, tests and papers appear on the horizon. And the seminary calendar offers more ways for the community to engage at Southern, starting with Global Evangelism Week, March 12-16, a week for the community to focus on missions opportunities. And the GMAA: Renown conference for high school students is March 16-17.

Announcements

Aplus Edits

Aplus Edits is a full service—grammar, format, clarity, style—proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at www.aplusedits.com or e-mail Chris at cbosson@aplusedits.com.

Chapel orchestra instrumentalists

Do you play an instrument? The chapel orchestra is looking for instrumentalists to assist with the worship music for Tuesday chapel services. Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. There is no course fee charge for ensembles. Contact Joe Crider for further information at jrcrider@sbts.edu

Piano accompanists needed

Part time piano accompanists are needed for Boyce and Southern voice lessons. Pianists need to have good music reading skills and availability during week-

day mornings and afternoons. Accompanists can choose how many lessons they would like to accompany and are paid by the hour. If interested, contact Greg Brewton at gbrewton@sbts.edu

IRS Form 1098-T tuition statement

Your 2011 Form 1098-T Tuition Statement, reporting 2011 qualified tuition, related expenses and scholarships is available on e-campus under the "accounting" tab. Information provided on this form will be helpful in filing IRS Form 8863 (Education Credits, American Opportunity and Lifetime Learning Credits) with your income tax return. If you have any questions regarding your information, please contact Accounting at 502-897-4128.

Red Cross lifeguarding class

The Health and Recreation Center is offering a Lifeguarding Class on Monday nights from April 16 - May 7 from 6 - 9:30 p.m. Cost is \$100 for those with a shield card (\$150 without). Register at the HRC front desk. Email questions to jelee@sbts.edu

Training Leaders International

Training Leaders International, a missions organization started

by Bethlehem Baptist Church in Minneapolis, Minn., aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross-culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit www.trainingleadersinternational.org or contact info@trainingleadersinternational.org

Health and Rec

The Health & Recreation Center (HRC) hours of operation: M-F - 6 a.m. - 10 p.m.; S - 9 a.m. - 9 p.m.

Pool hours: M, T, Th, F - 6 a.m. - 9:30 p.m.; W - 6 a.m. - 6 p.m.; S - 9 a.m. - 8:30 p.m.

(The swimming pool always closes 30 minutes before the rest of the HRC. Check the Web site for daily guard breaks.)

Fitness classes

Fitness Boot camp, M, W, F, 8 - 8:45 a.m., women's class
 Mommy and Me power walking/strength training, M, W, F, 10 - 11 a.m., women's class
 Resolution 20: The Gauntlet, T, Th, 3:30 - 4:30 p.m., men's class
 Total Toning, M 4:45 - 5:45 p.m., women's class

SUNDAY	MONDAY
4	5
11	12 Global Evangelism Week
18	19
25	26

Practical Pilates, T, Th, 4:45 - 5:45 p.m., women's class
 Aqua Alive, T, Th, 5 - 5:45 p.m., co-ed class
 Zumba, T, Th, 8 - 9 p.m., women's class

Afternoon childcare

4 - 6 p.m., T and Th
 The HRC will offering childcare for \$3 per child. Children ages 6 weeks to 12 years old are welcome.

Swim lessons

3:30 - 5 p.m., Wednesdays and Fridays, March 7 - 23

The cost is \$20 per child. Registration begins Saturday, Feb. 18. Must register and pay (with cash or check) in person at the HRC front desk. For more information, contact Andy Huber at ahhuber@sbts.edu

Red Cross blood drive

Monday, April 2 from 11 a.m. - 3 p.m. in Levering Gym.

More HRC opportunities

Register for the following at the HRC front desk or email Ben Woodard at hrc@sbts.edu

MARCH 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Chapel 10 A.M., ALUMNI CHAPEL Dr. R. Albert Mohler, Jr.	2	3
6 Chapel 10 A.M., ALUMNI CHAPEL Dr. Russell D. Moore	7	8 Chapel 10 A.M., ALUMNI CHAPEL Rev. Kevin Smith	9	10
13 Chapel 10 A.M., ALUMNI CHAPEL Dr. Andy Davis	14	15 Chapel 10 A.M., ALUMNI CHAPEL Dr. David Sills	16 Renown Conference MARCH 16-17	17 →
20 Chapel 10 A.M., ALUMNI CHAPEL Panel Discussion	21	22 Chapel 10 A.M., ALUMNI CHAPEL Rev. Aaron Harvie	23	24
27 Chapel 10 A.M., ALUMNI CHAPEL Pastor Ryan Fullerton	28	29 Chapel 10 A.M., ALUMNI CHAPEL Dr. Jim Orrick	30	31

Patients must present a Shield ID card. Failure to report without calling to cancel is noted, and if repeated, the privilege to make an appointment with the physician is forfeited for the remainder of the semester.

Injections

M-F – 11 a.m. - 4:30 p.m.
Allergy Injections ordered by a physician are administered weekdays by the nurse. All other injections are by appointment only.

Free dental screening

The clinic will host a free dental screening provided by the UofL Dental School on March 31, 2012 from 9 a.m. - 12 p.m. For appointments call 897-4497. Walk-ins will be accepted.

Men's flag football league

Saturdays, March 24 - April 28
Registration: Jan. 16 - March 22

Co-ed volleyball

Mondays, Jan. 30 - April 30,
6:30 - 8 p.m.

Indoor soccer

Saturday, March 10 at 10 a.m.
Register by March 5.

SCUBA class

Monday nights in March from
6 - 9:30 p.m. The cost is \$200. For
more information email Instructor
Jon-English Lee at jelee@sbts.edu

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

*Visit the Weekly Calendar on
the HRC page of the SBTS Web
site (www.sbts.edu/hrc) to see
what is happening at the HRC;
and

*Become a fan of the HRC on
Facebook and follow us on
Twitter (SBTSHealth_Rec).

Seminary clinic

H. Hart Hagan Clinic of South-
ern Seminary
The clinic provides staff, students
and their immediate family
members a limited health main-
tenance program through the
clinic, located on the second floor
campus center, Honeycutt 213.
Conditions that require regular
or extensive medical treatment
must be addressed through pri-
vate arrangements with primary
care physicians. It is recom-
mended that every patient have
a primary care provider that
may be called upon in cases of

emergency. The clinic can help
with referral to a primary care
provider or a medical specialist
if needed.

Clinic hours

M-F – 11 a.m. - 5 p.m.
More information and price
listings are found on the clinic
Web site, www.sbts.edu/clinic

Appointments to see physician

An appointment is required to see
the physician. For an appointment
call 897-4497. Questions about
appointments can also be sent
to clinic@sbts.edu

Towers

The Southern Baptist Theological Seminary
2825 Lexington Road · Louisville, KY 40280

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3

Questions

WITH

Daniel Montgomery

*lead pastor of Sojourn Community Church,
Louisville Ky.*



Nº 1 AT THE BEGINNING OF SOJOURN COMMUNITY CHURCH, WHY DID YOU DECIDE TO PLANT IN LOUISVILLE, KY.?

I originally moved to Louisville to attend Southern Seminary. I felt God's call to plant a church and was mentored in this by Dr. Ed Stetzer. But my original plan was to only stay with Sojourn for a few years – until it was well enough established that I could hand the reins to someone else and go plant a church in Boston, Mass.

However God showed me his plan for me was different. He fueled me with a passion for Louisville and for Sojourn, and he showed me how I could use this base to plant many more churches and to shepherd and equip hundreds of planters.

Nº 2 CAN YOU GIVE A MINI PREVIEW OF YOUR FORTHCOMING BOOK?

The book is called *Faithmapping*, and it's all about the need to base our faith on the gospel – not just one or two aspects of it, but the whole gospel of Christ. My co-writer, Mike Cosper, and I ask questions like, "What is the gospel?" "What is the church?" "What is our mission?" and seek to answer them by God's grace.

God prompted me to write this book because it's easy for those of us in the church to focus on one aspect to the exclusion of all others. So we end up with churches strong in kingdom theology but weak on the cross, or strong on the cross but lacking in grace. We need to avoid this unbalanced view of God's Word and plan for us.

Nº 3 WHEN YOU'RE NOT DOING ALL THINGS SOJOURN, WHAT'S YOUR FAVORITE WAY TO YOU SPEND YOUR TIME?

I love to spend time with my wife, Mandy, and our four kids. We enjoy Cherokee Park (and Louisville's entire parks system), Art Sparks at the Speed Art Museum, the Frazier History Museum, good sushi and good burgers, just to name a few things.

Mandy and I are season ticket holders at Actors Theatre of Louisville and always enjoy seeing plays there. I love to go mountain biking and trail running. And last, I'm a magazine junkie. I have subscriptions to more than a dozen magazines.