



05

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# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



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Montgomery on advent

| New Year's resolutions

| Tripp on new book



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#### From the editor:

Every December, my mom used to put this felt “advent calendar” on the wall, then my siblings and I would stick little wooden figures onto it as we counted down to Christmas. It was fun. All it really taught me, though, was that 24 miniature Santas — and wreaths and reindeer — velcroed to a felt cloth lead up to the real Santa. Not exactly the advent we’re talking about in this issue of “Towers.” Unlike the felt version, local pastor Daniel Montgomery explains how the traditional church calendar — including the real advent calendar — can preach the gospel to a congregation, year after year. And, like last year, several seminary figures share their New Year’s resolutions.

# Towers

Dec 2012 - Jan 2013

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# Newslog



## Inaugural Expositors Summit features Begg, Ortlund

| By Craig Sanders |

“There is no calling more important than Christian preaching,” said R. Albert Mohler Jr., at the inaugural Expositors Summit, Oct. 30-31, at Southern Seminary.

The highly anticipated conference on expository preaching featured notable Christian preachers Alistair Begg and Ray Ortlund Jr., as well as seminary president Mohler.

Preaching from Mark 14, Begg praised the godly devotion of the woman who “poured out her future on the head of Christ” with an expensive bottle of perfume. Begg, noting the proclivity for many to identify with the woman’s sacrificial commitment, said, “I have a sneaking suspicion that we are more like the disciples than this woman.”

In the first conference general session, Mohler delivered a sermon from Deuteronomy 29:29, instructing attendees to “preach the things revealed.”

“One of the most essential areas of Christian theology is the existence of secret things,” Mohler said.

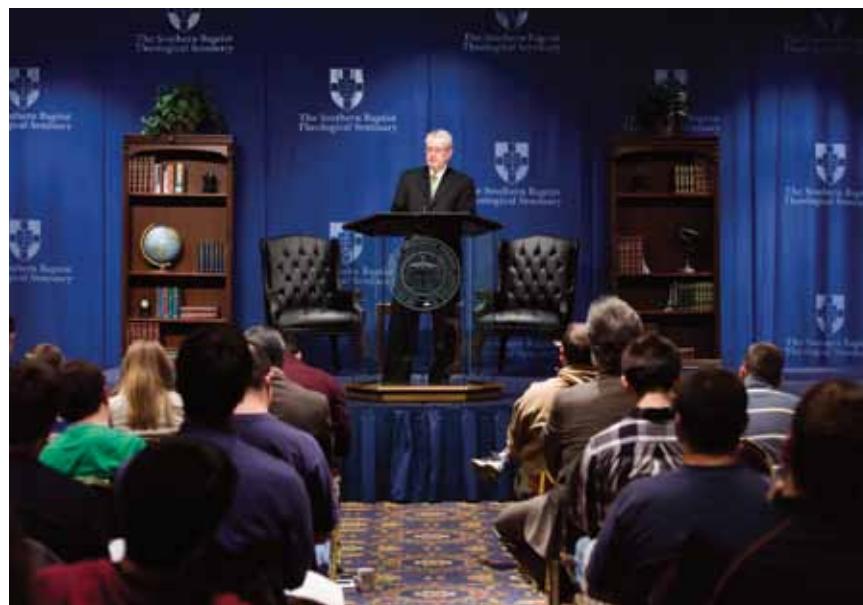
Ortlund, pastor of Immanuel Baptist Church in Nashville, Tenn., and a regional director for the Acts 29 Network, offered Ephesians 3:14-21 as an encouraging and normative text for the Christian life.

“We don’t plant churches by methods but by a message,” he said. He also encouraged attending pastors that Christ’s love comes down to “unworthy and exhausted pastors” and that “there is always more for us in Christ than what we have apprehended.”

The second day of the conference began with a panel discussion among conference speakers that promoted Christ-centered preaching and godly living as the cornerstones of an expository ministry.

Conference attendees also attended one of five breakout sessions concerning specific topics related to expository preaching. The panel included Southern Seminary professors and Louisville, Ky.-area pastors.

Audio and video from conference main sessions are available online at [www.sbts.edu/resources](http://www.sbts.edu/resources)



## At fall Norton Lectures, Ryken promotes art, imagination from Scripture

| By Alex Duke |

For nearly half a century, Leland Ryken has sought to coalesce his two greatest loves — the Bible and literature. At Southern Seminary’s fall 2012 Norton Lectures, Oct. 23-24, he presented the fruits of his labor in a three-part series of lectures, “The Bible, Imagination, and Culture.”

Ryken aimed to champion the Bible’s divine revelation and literary prowess as two inexorable sides of the same coin. He exhorted his audience to avoid reductionistic renderings of Scripture — those that whittle the Bible down to a delineated rubric of philosophical propositions. Instead, he attested Scripture as a “literary classic,” while simultaneously upholding its inspiration and inerrancy.

In fact, Ryken also asserted that the doctrine of inspiration is best upheld while reading the Bible as literature.

“God inspired both the form and the content,” he said.

Ryken’s second lecture focused on “imagination as a means of grace.” Here, Ryken urged pastoral appreciation for the

arts, because, when understood correctly, they function as a window to the outside world. Even more so within the church, the arts can serve to worship creator God as believers fulfill his creation mandate, both creatively and pro-creatively.

The Bible itself, Ryken maintained, is the surest expression of art-as-doxology.

“The Bible does more than sanction the arts,” he said. “It shows how indispensable they are.”

From the Liberty Bell to Harvard University, Ryken cited landmark after landmark that bears the marks of the KJV Bible. These marks, he said, resulted in a collective consciousness that both knew and revered Scripture.

That era has since passed, as Ryken made clear when he lamented today’s current state of widespread biblical illiteracy, where a glut of translations has devolved into an almost-universal skepticism concerning the Bible’s relevance and cultural import.

Both audio and video from Ryken’s lectures are available at [sbts.edu/resources](http://sbts.edu/resources)

## ETS annual meeting features Moore on creation care, SBTS on biblical theology

| By Craig Sanders |

The 64th annual meeting of the Evangelical Theological Society (ETS) convened in Milwaukee, Wis., Nov. 17-19, to discuss “Caring for Creation.”

Russell D. Moore, senior vice president for academic administration and dean of the School of Theology at Southern Seminary, delivered a plenary lecture titled “Heaven and Nature Sing: How Evangelical Theology Can Inform the Task of Environmental Protection, and Vice-Versa.”

Moore said Christians are called to “the shepherding of creation around us,” which should prompt them to consider where they can work with environmentalists for the good of creation.

He said that because the Incarnation joined the divine with the material word, “the earth is now the permanent dwelling place of God in Jesus Christ, so it matters what we do with it now.”

Moore encouraged his listeners to pursue environmental protection with concern other humans, which reflects Jesus’ display of “God’s free power and man’s servant rulership.”

The annual meeting also featured a panel discussion about biblical theology, “Recent Whole Bible Biblical Theologies,” which featured the recent works of three Southern Seminary faculty members and responses from the evangelical academic community.

James M. Hamilton, associate professor of biblical theology, presented a lecture concerning his work *God’s Glory in Salvation through Judgment*. Peter J. Gentry, professor of Old Testament interpretation, and Stephen J. Wellum, professor of Christian theology, each presented lectures on their recent book *Kingdom through Covenant*.

After the presentations, biblical scholars Mark Boda and Elmer A. Martens offered responses to Hamilton and Gentry-Wellum respectively. A panel also heard responses from two systematicians.

Including Moore, Hamilton, Gentry and Wellum, Southern Seminary faculty, students and alumni presented 40 papers at the ETS 2012 meeting.

## Conference aims at recovery of adoption

| By Chad Mahaney |

“Why is the recovery of adoption important within the church,” asked pastors at the 2012 Together for Adoption conference hosted at Southern Seminary.

Hope for Orphans and White Horse Inn organized the conference, “Our Triune God and the Pastor: A Theology of Adoption for the Church,” Oct. 4-5, in Louisville Ky.

The conference for pastors and church ministry leaders focused on the doctrine of adoption and its “implications for pastoral ministry, the church, Christian living and mercy ministry.” Conference organizers hoped to contribute to the recovery of the theology of adoption in churches.

Speakers, including Russell D. Moore, Sinclair Ferguson and Michael Horton, discussed theological and practical issues ranging from “adoption for the pastor’s soul” to “adoption and union with Christ” to “the theology of adoption’s implications for racial reconciliation.”

More information about Together for Adoption is available at [togetherforadoption.org](http://togetherforadoption.org)

## New-look library focuses on service

The James P. Boyce Centennial Library at Southern Seminary adjusted its service model earlier this year. The new model also brought a new look. The library now focuses even more on serving patrons and making information as accessible as possible. **Text research questions to Ask Boyce: 66746**



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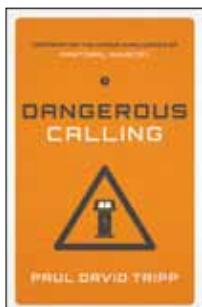
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# Literature



## *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*

(Crossway 2012, \$22.99),  
Paul David Tripp

REVIEW BY  
MATT DAMICO

Pastoral ministry is fraught with challenges. There are difficult church members, stubborn staff members, financial hardship and decrepit facilities. As Paul David Tripp addresses in his new book, however, none of these challenges comprise the most significant battle that a pastor will face in his ministry.

The most significant battle that pastors will face, according to Tripp, is internal.

“The war of the pastorate is a deeply personal war,” he writes. “Ministry is a war for the gospel in your own heart.”

Tripp has spent decades ministering in the local church and to pastors around the world, and witnessed scores of pastors losing this war. His experience has left him with a burden to “confront the issue of the often unhealthy shape of pastoral culture.”

This is exactly what he accomplishes in his new book, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*, which challenges pastors to examine themselves in light of some of the temptations unique to the ministry.

“We who proclaim the message of grace are deeply in need of grace ourselves,” Tripp writes. “The war for our heart still rages. We still fall and fail. We simply have not arrived, but we are tempted to think we have because we buy into false assessments of our spiritual condition.”

For this reason, Tripp seeks to awaken pastors to the pride that inevitably creeps into their hearts and to renew their love for and trust in God.

In the book’s first section, Tripp handles this task by describing the pitfalls into which pastors repeat-

edly fall, from the neglect of private worship to isolating himself from the rest of the church. The book’s second and third sections look at the dangers involved when a pastor loses his “awe of God,” and when he adopts a “mentality of arrival.”

The danger in much of this, Tripp says, is that a pastor’s heart for God can grow cold, resulting in a dichotomy between his public ministry persona and his private life at home.

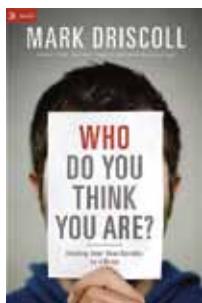
“The New Testament has no place for a pastor’s ever beginning to believe that he is two separate people: the private man at home and the public man in the pulpit,” writes Tripp.

Tripp’s solution for pastors who are tempted to dichotomize their life, who idolize their ministry positions or who think too highly of themselves is to remember

that “the hope for your ministry is not the success of your pastoral control of ingenuity but that a sovereign Savior will complete his plan for his church.”

This reality is the reason *Dangerous Calling* is not a how-to manual for navigating the potential muddy waters of church ministry, but is instead a “diagnostic book,” written to help pastors take an honest look in the mirror of the Word of God.

Tripp accomplishes his task, having produced a book that will confront pastors with their deep need for grace and the profound hope they have in the gospel.



## *Who Do You Think You Are?: Finding Your True Identity in Christ*

(Thomas Nelson 2013, \$22.99), Mark Driscoll

REVIEW BY  
CRAIG SANDERS

“Christ defines who we are by who he is and what he’s done for us, in us, and through us,” writes Seattle pastor Mark Driscoll in his new book, *Who Do You Think You Are?*

Such an objective treatment of self-identification, focusing on God’s work, is a welcome reprieve to the stacks of Christian books that promise to boost self-confidence by what a person can do for God.

Driscoll, founder and preaching pastor of Mars Hill Church in Seattle, Wash., has established himself not only as an influential pastor but also as a prolific author, by releasing his 13th book published since 2004.

In his latest work, Driscoll explores how Paul’s repetition of the phrase “in Christ” throughout the letter to the Ephesians helps Christians understand that Christ

shapes their identity through his work.

Driscoll devotes each of his 16 chapters to a passage of Ephesians, from which he develops a theme to insert into his “I Am \_\_\_\_” pattern. These themes include “Saved,” “Reconciled,” “Adopted” and “Victorious.”

Drawing from his nearly 20 years in pastoral ministry, Driscoll shares testimonies of church members and interprets them in light of the biblical truth in Ephesians.

The third chapter, which is the first section of exposition in Ephesians, features a helpful explanation of what it means for Paul to call Christian believers “saints,” redeeming the terminology from Catholic tradition.

“Are you a Christian? If so, then in Christ you are a saint, redeemed and renewed in Christ, because

every true Christian is a saint.”

Driscoll also details the implications of a person’s salvation, not just explaining how one comes to know Jesus but most importantly that its purpose is “to glorify God through the good works he’s prepared.”

Through his exposition of Ephesians 4:1-16, Driscoll provides perhaps his most notable chapter, “I Am Gifted.” By referencing other Pauline passages related to spiritual gifts, Driscoll lists and explains each gift the Spirit uses to empower believers, although some may disagree with his discussion of tongues and prophecy.

“In Christ, you have both a new identity and a new community where you learn more about your new identity as you use your gifts to serve and are served by the gifts of others.”

One of Driscoll’s most poignant stories is about Benjamin, an orphan adopted by one of Driscoll’s friends. He uses this testimony to examine the identity of adoption in the Christian life.

Ultimately, Driscoll’s book explains and applies the book of Ephesians to real-life struggles of church members and lay leaders. This book will prove to be a helpful resource for churches seeking to instruct their members about their identity and purpose, whether new to the faith or lifelong followers of Christ.



***Inerrancy and Worldview:  
Answering Modern Challenges  
to the Bible***

(Crossway 2012, \$17.99),  
Vern Sheridan Poythress

**REVIEW BY  
JOSH HAYES**

**A**mong the most contested issues in evangelical Christianity during the last several decades has been the doctrine of biblical inerrancy. The idea that an ancient collection of writings composed over the course of centuries by many different authors could contain no error whatsoever in what it teaches sounds incredulous to modern minds.

However, the perceived reliability and plausibility of the Bible is a matter of worldview differences, according to Vern Poythress, author *Inerrancy and Worldview*. He argues that conflicting conclusions about the Bible come about as a result of the various assumptions people bring to the text, many of which run in direct opposition to the Bible's teaching.

"Most modern worldviews differ at crucial points from the worldview offered in the Bible. When we come to the Bible and try to listen to its claims, we can easily misjudge those claims if we hear them only from within the framework of our own modern assumptions," writes Poythress.

"Letting the Bible speak for itself, that is, letting it speak on its own terms, includes letting the Bible speak from within its own worldview rather than merely our own."

At odds with the Bible, though, are not only the false ideologies "out there" but also the "sinful desires" within the human heart, desires that rage against any sort of external authority, especially a moral and intellectual one.

Keeping in view the sinner's tendency to dislike the Bible's claims, the author exposes the not-so-solid ground of non-Christian worldviews and proposes how a biblical framework can provide an alternative, plausible account of the data within a given intellectual discipline often used to challenge the Bible. In doing so, Poythress demonstrates how the modernist, impersonalist worldview has affected various areas of thought such as science, history, language, social structure and psychology.

Rather than offering a close examination of specific problematic texts, *Inerrancy and Worldview* is a broadly aimed apologetic for the Bible's authority, guiding the reader in how to think at a high level about these matters. Especially well suited for Christian college students on the secular campus, this book is a helpful read and stimulating thought exercise made all the more digestible with its short chapters.



***A Little Book for New  
Theologians: Why and How  
to Study Theology***

(IVP Academic 2012, \$8),  
Kelly M. Kapic

**REVIEW BY  
JOSH HAYES**

**"A** revolution without dancing is a revolution not worth having," said the title character in the graphic-novel-turned-film *V for Vendetta*. A similar notion holds true for theology: a theology without singing is a theology not worth having.

"Theology is all about knowing how to sing the song of redemption: to know when to shout, when to mourn, when to be silent and when to hope," writes Kelly M. Kapic, author of the recent IVP Academic release, *A Little Book for New Theologians*.

"But in order to enjoy the song and sing it well, we must learn the words and the music."

Regardless of how aware of it someone is, he or she is a theologian, Kapic explains in the book's first chapter. Every person makes decisions and goes about his or her everyday life informed by some kind of theology good or bad.

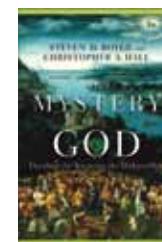
While everyone is no doubt a theologian, no doubt Kapic's book is targeted most specifically at seminary and Bible college students at the outset of their studies. Kapic, who is professor of theological studies at Covenant College in Lookout Mountain, Ga., voices his concern for the dangerous separation between theology and life.

"My worry is that in our day, for many of us, we have unintentionally cultivated what might be called theological detachment: such a view produces divide between spirituality and theology, between life and thought, between faith and agency," he writes.

"Theological detachment creates a deep misunderstanding that negatively affects not only our lives but also our theology, our churches and even the world in which we witness and serve."

At around 100 pages, this tract is a compact primer packed with admonition and encouragement. Kapic covers a range of topics in a short amount of pages, including the ongoing nature of theological development, the need for repentance and humility in the theological task, as well as the place of prayer, Scripture, tradition, community and reason in the theologian's life.

With its non-intimidating size and personable, pastoral tone, *A Little Book for New Theologians* is a little book that every Christian should read.



***The Mystery of God: Theology  
for Knowing the Unknowable***

(Baker 2012, \$19.99),  
Steven D. Boyer and  
Christopher A. Hall

**REVIEW BY  
CRAIG SANDERS**

**A**mbitious students of theology rarely seek to mention that the object of their studies is shrouded in mystery, but, as Steven D. Boyer and Christopher A. Hall argue in *The Mystery of God*, those students must acknowledge that only God provides the ability to see truth.

"God, according to Christianity of every stripe, is the supreme mystery, a blinding sun too bright to look at, but the source of illumination that allows us to see everything else on the landscape," the authors write in the introduction.

Boyer and Hall divide the book into two sections, "The Sun" and "The Landscape," first discussing the definite meaning and history of divine mystery and then examining doctrinal truths about God that are both revealed and hidden. These doctrines include the Trinity, incarnation, salvation and prayer.

Christianity is "a faith that knows God and simultaneously confesses that God is beyond knowledge," which Boyer and Hall describe as a transcendence rooted in God as Creator. The authors argue that this immutability is never designed to drive one away from belief in God but rather to compel one in worship.

The bedrock of the authors' argument appears in Chapter 4, "The Knowledge of Mystery," in which Boyer and Hall contend that humans are designed to know God as image-bearers in a knowledge that always results in worship.

"As God's image-bearers, we are created to know God, to love God, to enjoy God."

Readers will no doubt turn with intrigue to the chapters on the Trinity and Incarnation. While Scripture and tradition have revealed certain truths about these doctrines, questions and confusion still persist. Nonetheless, the authors encourage the readers to find nourishment in the "life-giving reality" of the Trinity and approach christological questions with humility.

Although not Southern Baptists, Boyer and Hall provide a great resource for dialogue concerning sovereignty and free will in salvation in "Mystery and Salvation," issuing an alternative that embraces both teachings.

At 244 pages, *The Mystery of God* offers a valuable resource as an introductory theology book to remind students of the humble approach for knowing the unknowable God.

# Warning: ministry dangers ahead

TRIPP DISCUSSES HIS NEW BOOK

**EDITOR'S NOTE:** In what follows, "Towers" executive editor Steve Watters talks with counselor and author Paul David Tripp about his new book, *Dangerous Calling*. A brief review of the book appears on page 6.

**SW: In your new book, *The Dangerous Calling*, what dangers are you concerned about?**

**PDT:** My concern has come with the realization that in my own life and ministry, I have never been shaped just by knowledge, experience, and skill. The Bible teaches that

ministry is also always shaped by the condition of your heart. And that doesn't get the billing that it needs to in pastors' training and in the way we look at pastors.

As I considered this, I asked, "What are the big, difficult issues for pastoral ministry?" How can we think about those in a biblical way, and organize those for people in ministry? When I looked at this question in my own life I realized there are these two clear and present, inescapable dangers for pastors: the danger of familiarity and the danger of arrival.

**SW: What do you mean when you write about seminary students keeping in close contact with the works of God, but losing the awe of God?**

**PDT:** My life is shaped by whatever awe grips my heart. And if it's not awe of God, it's an awe of something else. And so in ministry, I'm to rescue people and draw them back into the awe of God. The problem with that is that you can't give away what you don't have.

B.B. Warfield, the great Princeton theologian and educator, warned about the possibility of becoming weary of God. There's something dangerous about familiarity. Let's say you're driving for the first time to a place where you've started to work and it's a tree-lined road. You see all these beautiful trees and you think, "I'm so glad I get to drive this way." Six weeks later, you don't notice the trees and you're pounding the dash and saying, "I wish this traffic would go faster." That's what familiarity does. It can blind you and deaden you.

The problem is that not only is awe meant to be the principal motivation of every human being. You should be able to ask me why I've done anything in my life, and I should say, "Because of the awe of God." But it is of principal importance to ministry; you could argue that every Sunday School class, every small group, everything that we do in ministry — from music to preaching — we're trying to heighten and stimulate the people's awe of God.

**SW: How do you specifically see pastoral dangers starting during seminary?**

**PDT:** I think the academizing of the faith can be a dangerous thing. First, because it's easy to think the Bible is a book of ideas, when theology is never meant to be an end in and of itself. It's a means to a transformed life. Second, maturity gets defined as a high degree of biblical literacy, a high degree of theological understanding. And my experience is that we're providing biblical literacy and theological understanding but are sending hundreds of significantly immature people into ministry.

Students can have big theological brains

and diseased hearts. Seminary typically doesn't have a pastoral edge to it. I don't mean that seminary should compete with the local church, but there are times when a professor should step in front of his desk and say, "Let's talk about what this means for who we are and how we live for just five minutes." It would transform the seminary experience of students.

**SW: What does a healthy pastoral relationship from a seminary professor look like without replacing what should be taking place in a local church?**

**PDT:** First, if you were to go back 100 years, you'd see that just about every person who was a professor in a seminary classroom was a former pastor. But with the specialization of theological education, men became seminary professors because they were experts in their field. And so the life and ministry of the local church doesn't really drive the local classroom the way it once did. Instead, it produces language experts, history experts or apologetic experts. So that person loses in class pastoral moments that can make such a difference.

Pastoral moments can occur in different ways. I know a professor of theology who would frequently step in front of his desk and plead with students, in light of the text, to follow Christ. I think in many ways what I'm doing is a legacy of that man's ministry. If I'm a professor reading a paper and I see something revealed in that paper, I'd set up an appointment with that student. I may not be the one to pastor him but I'm going to say, "Look, there's something here that you need to deal with." You don't try to make seminary become the primary spiritual community — it's not supposed to be. But the power of five days a week, several hours a day in a classroom can overwhelm the influence of a local church. Because the dominant encounter of that student with scripture is not in the local church; it's in a seminary classroom.

**SW: How can marriage and family provide a barometer of sorts for the danger pastors may face?**

**PDT:** Your heart will be revealed in the



places you live most, where you have the most responsibility, where you have the most relaxed familiarity, where you let your guard down, where you face pressures that are inescapable. There is often a separation between the public persona and the private ministry person, and the disconnect between what that person is preaching, teaching, counseling and his everyday life. That disconnect is borne by family members.

**SW: What does that look like for a pastor to be in intrusive, Christ-centered community?**

**PDT:** There's nowhere in the New Testament where it's even remotely suggested that a pastor doesn't need the body of Christ. And if Christ is the head of his body, then everything else is just body. So it's dangerous for a pastor to be able to live up above or outside of the ministry of the body of Christ. That doesn't mean that the pastor need bear sin to everybody around him, but he's got to ask himself the question, "Where am I under that essential ministry of the body of Christ in my life? Who provides that for me? By what means?"

There are things you could do that are healthy for a church. It'd be great for a pastor to attend a small group that he doesn't lead or teach. It'd be wonderful for people to hear him ask for genuine, personal prayer. It's important for him to have relationships with people who can speak into his life. It's often the case that the most influential person in the body of Christ gets the least body of anyone. You still have people in this generation who argue that the cost of being a pastor is being unknown. Where do we get this stuff? Who made up that rule?

**SW: What do you mean that "private devotional life has the power to kill you like nothing else does"?**

**PDT:** I can give you my own experience: It's very tempting for me to be always preparing; every time I pick up a Bible, I have an audience in mind. So I have required myself to have a devotional aspect to every bit of preparation that I do. There's a moment where I stop thinking "audience" and I think, "What does God want me to see of himself? What does God want me to see of my sin?"

What does God want me to see of his grace? Sinclair Ferguson said, "I want to be a man who sits under my own preaching."

This kind of reflection just brings you to your knees, and then it changes who you are as a preacher and a pastor. There's a particular humility that comes out of that, a tenderness for your people that comes out of that, a passion for the gospel that comes out of that. All the beautiful characteristics you want in a pastor come from brokenness before God, I love that when Isaiah is called to ministry and God reveals his glory, he says, "Woe is me. I'm undone, I'm a man of unclean lips, and I dwell among a people of unclean lips." I'm just like my people, and there's no hope for us but this glorious God who I've seen.

And so what propels you in the pulpit is neither the glory of this wonderful homily that you've put together, nor the glory of your knowledge. You're there as a man in need of rescue leading people in need of rescue.

**SW: How can you better link theological training with personal transformation?**

**PDT:** I do think that one of the questions that is great for the seminary community to ask is "What are the dangerous idolatries of Christian academia?" "How can we help our students to avoid those?" "Where does the seminary community tend to unwittingly encourage self-righteousness in students?" "Where does the seminary community unwittingly mis-define maturity?" Just having some of those questions in mind can begin to lead a seminary to being more warning and protective of its students.

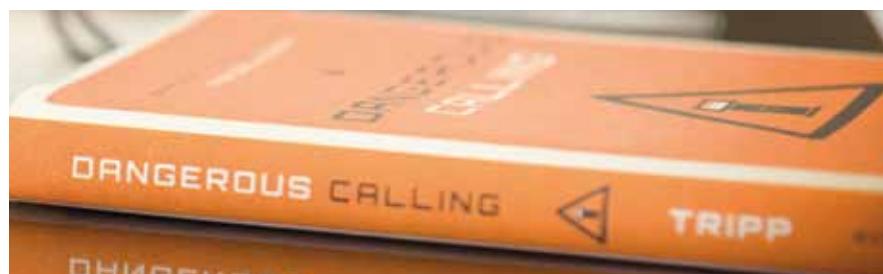
I would say to students, "Watch it." I was a man who left seminary and I thought, "Bring 'em on. I'm ready." I was a dean's list student, I won student prizes and I immediately began to destroy my life in ministry. Not because I forsook truth — I kept studying and I kept developing my knowledge of theology — but I lost my awe of God and I lived in the center of my universe. And I think there are a lot of seminary students who are zealous for ministry but don't understand the dangers.




---

*"In ministry, I'm to rescue people and draw them back into the awe of God. The problem with that is that you can't give away what you don't have."*

---



# Thinking in Public

A CONVERSATION WITH CHARLES MURRAY

*In this episode of "Thinking In Public," host R. Albert Mohler Jr. talks with author Charles Murray, W.H. Brady scholar at the American Enterprise Institute, about a moral divide in the United States.*

**MOHLER:** You talk about four founding virtues of the American experiment and you document the fact that America's founders, and virtually every generation that followed, have understood that these virtues are necessary. You list them in your own way as industriousness, honesty, marriage and religiosity. Can you tease these out?

**MURRAY:**

These four virtues are ones concerning which all of the founders — Adams, Madison, Jefferson, Washington — and others all essentially said the same thing: "The constitution is all very well, but for the constitution to work, it requires certain virtues from the people. Without those virtues in the people, the constitution will fail." Adams said very memorably, "It would collapse like a whale going through a net," if you did not have self-government. So when we talk about a decline in marriage, a decline in industriousness, honesty and religiosity, these are not just bad things; in specific ways they also are deteriorations in the things that make a limited government and freedom work. Looking ahead, with the decline of these virtues, you see the prospect of the end of the American experiment as we've known it.



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 Murray's full conversation is available at this QR-Code.

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# Reason for the seasons

SOJOURN COMMUNITY CHURCH AND THE CHRISTIAN CALENDAR



| By Daniel Montgomery |

*EDITOR'S NOTE: Daniel Montgomery is lead pastor at Sojourn Community Church in Louisville, Ky., and an alumnus of The Southern Baptist Theological Seminary.*

**W**e evangelicals love daily “Quiet Time” and Bible reading plans. We’re all about capital campaigns, and developing organizational systems for everything from scripture memorization to community outreach. But when it comes to organizing our time in a holistic manner so that every season focuses on Jesus more than on the weather or national holidays, many of us become skittish.

We need to get past that, because there is a bigger question than “Should I observe something that my local church hasn’t observed in the past.” The bigger question is, “What if there was a way to preach

the whole gospel to ourselves, year after year?” To ensure that nothing was lost. Nothing forgotten. Nothing overlooked or downplayed. To rehearse and draw strength from every rhythm of the gospel, within each year of time.

It’s easy to see why such a tool would be useful:

 Some of us anticipate the Second Coming so much that we fall into unhealthy speculation and lose our passion for missions, while others act as if Christ’s return has no bearing on our lives;

 Some of us dwell on the miracles and teaching of Christ’s earthly ministry to such an extent that we begin to see Jesus only as our example, not our savior;

 Some of us are drawn to the wonders of the cross while paradoxically missing the reason for the cross – the destructive presence of sin in our own lives;

 Some of us are so swept away in the glory of the resurrection that we end the story too soon, forgetting what Jesus taught and commanded between Easter and His Ascension, and what His Spirit began on Pentecost; and

 Some of us are so caught up in the blessings and empowerment of the Spirit that we fail to carry out the things the Spirit empowers us to do.

We are a forgetful people. And we each have personalities and experiences that shape us and cause us to see the gospel in

certain ways, to narrow our focus and camp out in one or two rhythms of the gospel most of the time.

Picture a man who loves to lift weights, but he only works his biceps, day after day, month after month, year after year. Imagine him on the beach: bulging biceps, with slight shoulders, shrunken chest, soft abs and skinny legs. He’s not going to win Body-builder of the Year.

What are your “gospel biceps?” The Second Coming? Jesus’ teaching and miracles? The cross? Resurrection? The presence and power of the Holy Spirit? What are you focusing on, and what are you inadvertently ignoring? Where has atrophy set in your understanding of the gospel?

And what can you do about it? What if there was a way?

## There is a way

In our narcissistic culture, we ignore the

wisdom of the Ancients and the traditions of those who came before us. We act like we've invented the wheel and we've got this whole thing figured out.

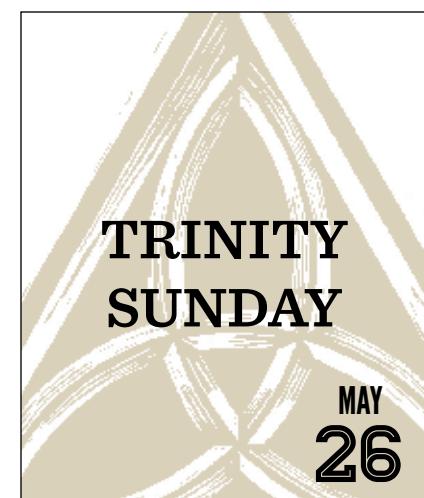
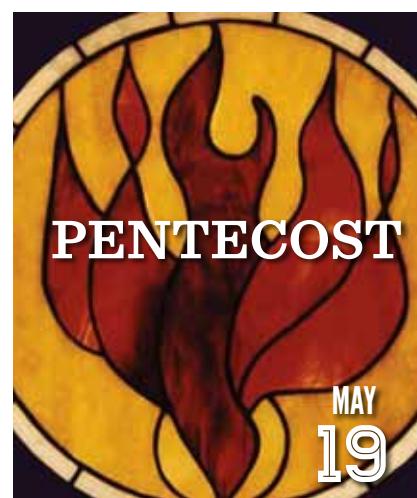
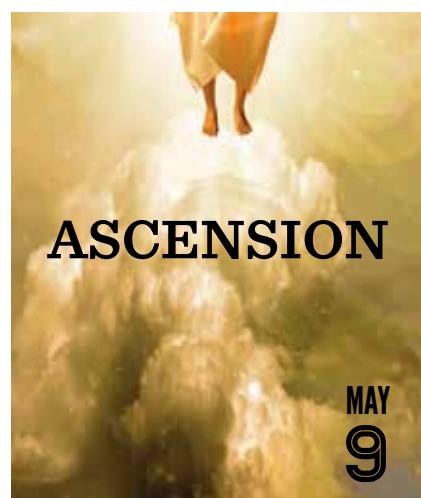
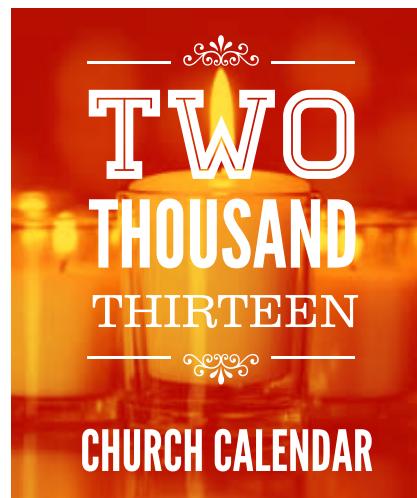
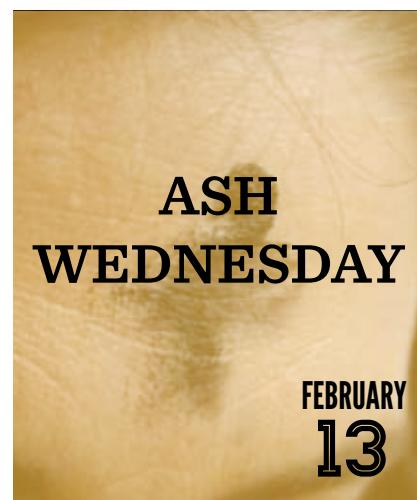
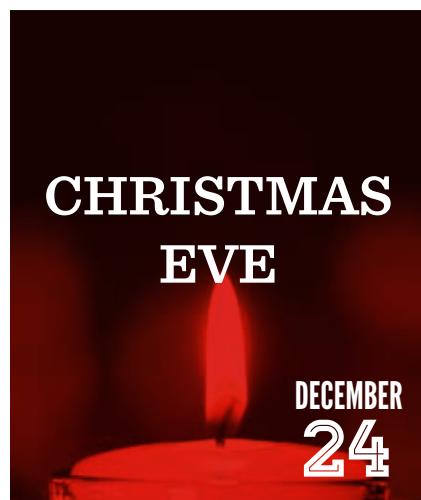
You see this in contemporary church services. You see it in the "latest and greatest" songs we sing, in the haphazard way we order our services, in the easy-come, easy-go mentality of our people and the consumer-culture mentality of our service planners. And you see it in the way we've laid aside and then forgotten the wisdom of our church fathers, who devised the Christian Calendar.

Rightly understood, there is nothing mystical about the Christian year. There is nothing about it that requires us to treat the Christian year as if it were commanded in Scripture, like baptism and communion are commanded. Yet there is nothing about it that requires us to steer away from it or regard it as an unbiblical intrusion on our services and our daily lives.

It is simply a practice of historic Christianity that continuously stirs reflection, anticipation and action in the hearts of God's people for the whole, big story of the gospel. More and more Christians are rediscovering this historic practice, and growing in the truth and knowledge of Christ. As author Laura Winner has said:

I want the Christian story to shape everything I do, even how I reckon time. I want it to be truer and more essential to me than school's calendar, or Hallmark's calendar, or the calendar set by the IRS. I want the rhythms of Advent, Christmas, Epiphany, Lent, Easter, Pentecost to be more basic to my life than the days on which my quarterly estimated taxes are due.

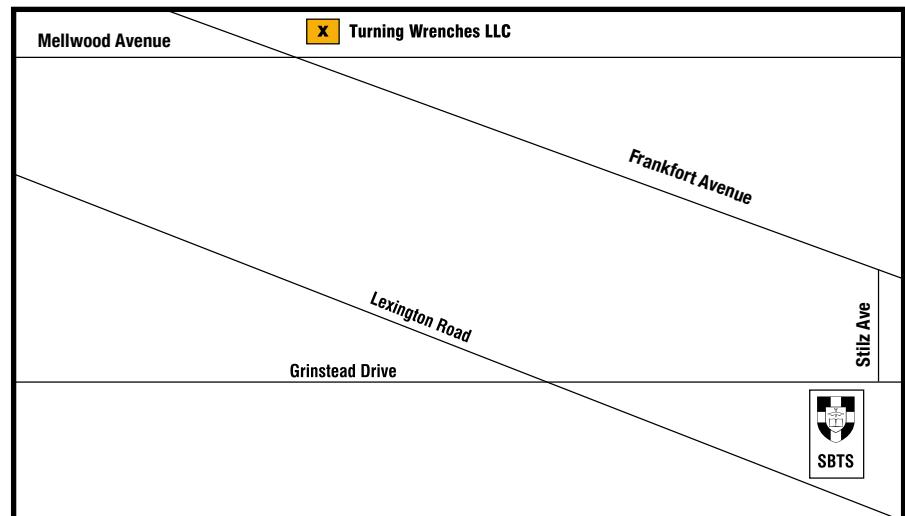
This is why we move through each season of the Christian year, every year. We aren't unobservant of national holidays or "Hallmark's calendar," but we want to redeem and use every tool at our disposal for saturating the days of our lives with God's Story, the good news of the gospel.



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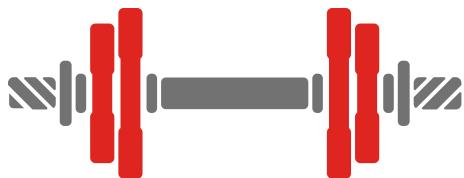
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# And a happy New Year

FIVE SBTS PERSONALITIES GIVE THEIR 2013 NEW YEAR'S RESOLUTIONS



## Aaron Harvie

*Church-planting mobilization strategist*

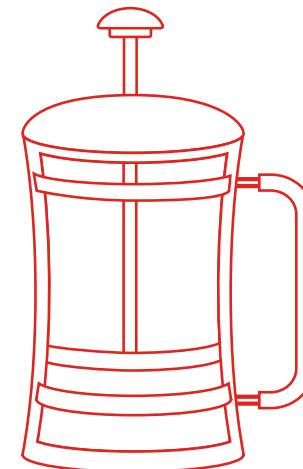
- ❶ I know its a classic cliché, but to workout regularly and get in shape;
- ❷ To serve our local church through investing in others to multiply disciples and to stay connected with the field of church planters serving in tough places; and
- ❸ To have more fun! Mix it up on campus and in Ky. Its time to laugh more.



## Mark Coppenger

*Professor of Christian theology and vice president for extension education*

- ❶ Have a serious gospel conversation with at least one lost person each week;
- ❷ Complete at least one of the book manuscripts now in the works, whether on “social justice,” John 3:16, arts in the church, or a maps/law intro to philosophy; and
- ❸ Crank up a blog on one of the domains I've reserved — the dot-coms, dialogipotamus, logipotamus, philosophipotamus, syllogipotamus and theologipotamus.



## Jeff Dalrymple

*Vice president for hospitality services*

- ❶ Read through the entire Bible while enjoying the French Press Coffee at Founders' Café;
- ❷ Add more date nights with my wife; find more Boyce babysitters; and
- ❸ Swim laps in the HRC pool monthly.



## Tanya York

*Wife of professor and Kentucky pastor Hershael W. York.*

- ❶ Ignore the voice telling me, “Save that \_\_\_\_\_ (bag, box, pen, hotel soaps ...); You may need that one day”;
- ❷ Stop taking the easy way out of maintaining relationships through electronic means (e-friendships); and
- ❸ Enjoy the odd people God brings into my life (and, yes, I might be thinking about you).



## Mary Kassian

*Distinguished professor of women's studies*

- ❶ To overcome my dislike of twitter
- ❷ To not drink coke on weekdays
- ❸ To teach my puppy to pee behind the shed and not on my lawn

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Greek Exegesis Elective:  
Ephesians  
Jarvis Williams  
Jan. 2-5, 2013

Philosophical Influences  
on Augustine's Thought  
Paul Helm  
Jan. 7-11, 2013

Modern Christian Ethics  
and Human Sexuality  
Russell D. Moore  
Dec. 3, 2012-Jan. 18, 2013

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# History Highlight

## CHRISTMAS TRADITIONS IN MUSIC AND DRAMA

| By Chris Fenner |

On Thursday, December 18, 1958, a mild and snowless Kentucky day, students and faculty gathered in Alumni Chapel in anticipation of the approaching Christmas holiday. Only two days prior, the Seminary Oratorio Society presented a massive, 150-voice production of Handel's *Messiah*.<sup>1</sup> Thursday's gathering was more modest in scope and featured a presentation by the

Goaded by Pride, Man is reluctant to let them into his house, so he offers them his stable instead. A struggle over Man's soul follows; Gabriel prevails and drives away Hell and Pride, and Man offers his soul to the child born that night in his stable. McGlon framed the allegorical drama with two parts of a reading called "The Inn of Life" and concluded with a hymn of resolution, "Come, thou long expected Jesus." This was a carefully constructed, pastorally minded program that

performance featured 64 singers and almost as many instrumentalists. Like McGlon, Stam's career was cut short by cancer after devoting a lifetime to proclaiming Christ through the arts.

Alumni Chapel has had its turns as a theatrical stage and a concert hall, but on Dec. 4, 1984, it became an opera house for *Amahl and the Night Visitors*. The opera by Italian-American composer Gian Carlo Menotti, depicts the arrival of the magi, seen from the perspective of a young child in Bethlehem. Amahl takes some cues from Tiny Tim, being slightly crippled and hopelessly impoverished. He and his mother attempt to entertain the magi, and the mother considers stealing some of their gold. In the end, they decide to offer gifts to the newborn king, but they have nothing to give. Amahl offers his crutch; he is rewarded for his selflessness by being healed. The SBTS performance, directed by Mozelle Clark Sherman, was elaborately staged and truly operatic in scope, with full orchestra and some of the music school's biggest and best voices. Sam Jensen, who had performed the same role with a professional touring company the previous year, played young Amahl.<sup>5</sup>

One of the music school's most enduring traditions was also one of its most curious. Perpetuating a medieval European pagan rite, music students and faculty burned a Yule log at their annual Christmas dinner. The music school's aspirations for the celebration were more noble than tradition's secular roots. Hugh McElrath, who had attended the first SBTS Yule log dinner in 1944, later recalled: "It was primarily a time of simple, warm fellowship, and of solemn symbolizing in a time-honored tradition, the ... burning of a profound gratitude for what then was a brand new school and of our commitment to the perpetuation of its spiritual ideals and its mission."<sup>6</sup> At each dinner, the ashes were preserved, then added to the fire of the next year's log. This was carried out for decades until dinner facilities with active fireplaces became scarce when the music school merged into the School of Church Ministries in 2009.

On that snowless day in 1958, the campus Christmas celebrations proved to be a welcome relief from a semester jarred by

administrative controversy. McGlon's pastoral vision for a service of dramatic reflection surely served as a balm for shaken faculty and busy students. Likewise, *Amahl, Messiah*, Yule logs, and similar traditions over the years have given students and faculty the opportunity to engage with the incarnation story and engage with fellow believers in a time of wonder, love and praise.

*Anyone interested in learning more about the persons and resources mentioned in this article is welcome to visit the SBTS Archives and Special Collections on the second floor of the James P. Boyce Centennial Library<sup>6</sup> or consult its website at [archives.sbts.edu](http://archives.sbts.edu)*

### ENDNOTES

<sup>1</sup>Dick Thomassian, "Theology and Music Profs Unite to Teach Handel," *The Tie* (Dec. 1958), 3.

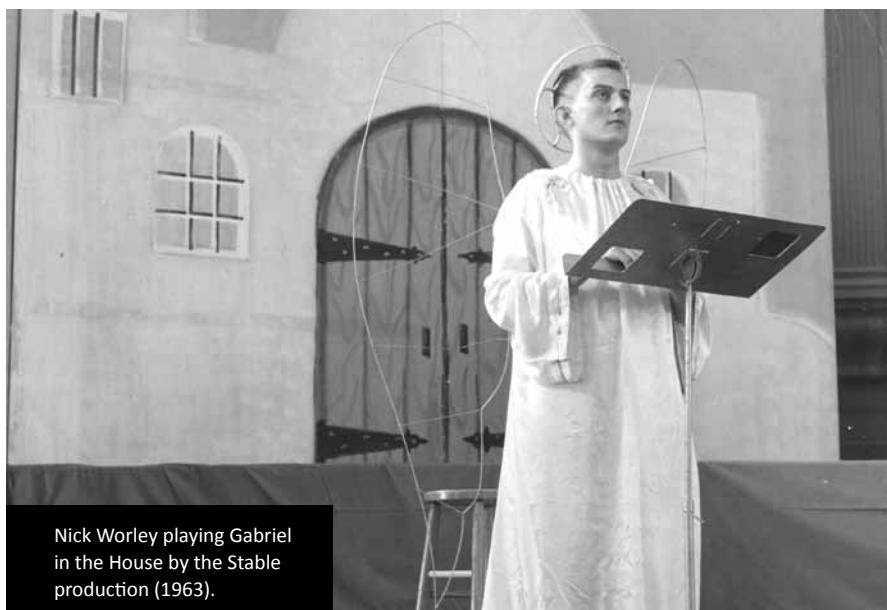
<sup>2</sup>For an explanation of the controversy referenced here, consult pages 351-404 of Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (Oxford University Press, 2009).

<sup>3</sup>Charles A. McGlon papers, Series 3, Box 1, SBTS Archives & Special Collections

<sup>4</sup>SBTS Catalog, 2000-2001

<sup>5</sup>Printed program from the 1984 performance of *Amahl and the Night Visitors* at SBTS.

<sup>6</sup>"50 Anniversary Yule Log," presented at St. Matthews Baptist Church on December 9, 1994.



Nick Worley playing Gabriel in the *House by the Stable* production (1963).

speech department under the leadership of Charles A. McGlon. The program was one of six produced by McGlon for the seminary's centennial events of the 1958-1959 academic year, a session marred by the dismissal of 12 theology professors, yet commemorated by the construction of the James P. Boyce Centennial Library.<sup>2</sup>

McGlon's Christmas program featured *The House by the Stable*, "a modern English morality play" by Charles Williams. The story centers around the character Man (played by McGlon's son Kenneth), tempted by Pride and her brother Hell. Man has misplaced his soul, but he shows no concern for it, instead gorging himself with wine. The angel Gabriel enters and asks Man to help a poor couple in want of food and shelter (Joseph and Mary).

demonstrated McGlon's passion for ministry through dramatic arts.<sup>3</sup>

*Messiah* was performed by the Oratorio Chorus 16 times between 1958 and 2006. George Friedrich Handel's masterpiece portrays the life of Christ using selected verses of the King James Bible. The initial performance in 1958, conducted by William C. Bushnell, was assisted in part by Clyde T. Francisco, professor of Old Testament Interpretation, who offered insight into the prophetic passages from Isaiah. The last two performances were conducted by Carl Stam, professor of church music and worship, who came to SBTS in 2000 with considerable choral conducting experience, including a term as director of choral music at the University of Notre Dame from 1981 to 1991.<sup>4</sup> The 2006 per-



Dr. Charles Addis McGlon

# Jason Allen: Go midwest, young man

SOUTHERN STORY

| By Craig Sanders |

On Aug. 28, 1995, a young man was baptized at Cottage Hill Baptist Church in Mobile, Ala. The guest preacher that Monday evening was R. Albert Mohler Jr., president of Southern Seminary.

Jason Allen had never heard of Southern Seminary before that fateful night, but a seed was planted that would come to fruition just five years later when he arrived in Louisville, Ky., in the fall of 2000.

Allen, recently elected president of Midwestern Baptist Theological Seminary, enrolled as a student at Southern and accepted a position in the executive cabinet in the same decade. His legacy as vice president of institutional advancement includes growing the seminary's annual fund by at least 13 percent each year and collecting more gifts in three years than the ten-year period prior to his involvement.

Reflecting on his upbringing at Cottage Hill, Allen credits his pastor Fred Wolfe with shaping his views of ministry, the local church and the Christian life by fostering a commitment to biblical instruction and the essential teachings of the conservative resurgence.

During his college years at Spring Hill College, Allen encountered the teachings of Stephen Olford, John MacArthur and Adrian Rodgers, which instilled in him an understanding of and commitment to expository preaching. Allen also played college basketball, which he says offered him a sense of discipline for the Christian life.

Upon graduation from college, Allen married Karen Brunson, also a native of Mobile, Ala. Having recently surrendered to a call to ministry, the newly married couple began praying for the next step.

Eventually, they chose to attend Southern Seminary for its theological convictions, esteemed faculty, the city of Louisville and the beautiful campus.

"It was an overwhelming sense that God was calling us to this place, and we very quickly fell in love with Southern Seminary and what God was doing here."

Muldraugh Baptist Church called Allen as their pastor in 2002 while he was still a student at Southern. He remained there until 2006 when he sensed a call to return to Southern, by then his alma mater. But this didn't mean he had given up on serving the local church.

"As I began to develop a love for the local church and theological education within a Southern Baptist context, we began to sense in our hearts a desire to be a part of equipping a generation of pastors and missionaries," Allen said. "I saw this [return to Southern] as a step towards greater service for the local church."

For the next three years, Allen served as chief of staff for the president's office at Southern, working alongside and representing Mohler, a duty which he calls his "life's highest honor."

Allen describes Mohler as the "quintessential seminary president," identifying his love and commitment to the Great Commission, the Word of God, theological integrity, cultural engagement and institutional excellence as defining marks of his presidency at Southern.

"Those five features have been deeply imprinted on my heart and shape who I am as a leader and a man," Allen said.

In 2009, Allen added vice president of institutional advancement to his involvement at Southern and continued teaching a personal spiritual disciplines course, later earning his



Ph.D. from the seminary in 2011. Among his accomplishments in this role, Allen secured funding for The Bevin Center for Missions Mobilization and The Towery Plaza, The Jenkins Center for the Christian Understanding of Islam, added 60 members to the Foundation Board and increased the SBTS endowment by approximately 15 percent.

His wife Karen also taught classes with the Seminary Wives Institute, an opportunity that provided a greater friendship with Mary Mohler.

"Karen and I are honored to serve the cause of Christ alongside [Mr.] and Mrs. Mohler, and we are even more honored to know them as cherished friends," Allen wrote in his 2011 dissertation, offering an insight to the importance of the Mohler family in his life.

For Allen, his wife Karen and their five children, Southern Seminary is a place they have called home for more than 12 years.

But on Oct. 15, 2012, Midwestern Seminary's board of trustees voted 29-2 to elect

Allen as the seminary's fifth president, setting the course for his departure from his alma mater.

Allen, 36, is only three years older than Mohler was when he assumed presidency at Southern in February 1993. While Allen's election is not embroiled in the SBC controversy of the early 1990s, he still finds himself with a similar opportunity for institutional advancement.

"A lengthy tenure in the presidency of an institution enables you to build momentum, develop donor relationships, cast a long shadow over the institution and hire faculty," Allen said. "I hope to grow old in the presidency of Midwestern Seminary."

Nonetheless, Allen's departure signals a significant change in the life of his family as well as the life of Southern Seminary. He is heading midwest with a bright future, and with a constant reminder of his spiritual roots.

"You can take me away from Southern, but you can't get Southern out of me."



In late October, Southern Seminary announced R. Craig Parker as its vice president for institutional advancement and executive director of the Southern Seminary Foundation.

Prior to accepting this position, Parker served the seminary as vice president of business services. And before arriving at Southern, Parker served churches in Tennessee, including 15 years as church administrator at Bellevue Baptist Church in Cordova.

# Don't waste your winter

SBTS WINTER TERM OFFERS OPPORTUNITIES FOR ELECTIVE COURSES



| Compiled by RuthAnne Irvin |

The Southern Baptist Theological Seminary will offer several courses over winter break to master of divinity, master of theology and doctoral students. Southern continues to expand the winter schedule in an effort to best meet the changing schedule demands of students both on campus and off. The winter term begins Dec. 10, 2012 and ends Jan. 25, 2013.

Featured winter classes include:

## Greek Exegesis of Ephesians

Jan. 2-5, 2013 | Jarvis Williams

This course centers around the exegesis and interpretation of the Book of Ephesians. At least two semesters of coursework in the

Greek language is required for this course.

Williams is associate professor of New Testament and Greek at Campbellsville University. He is author of several books, including *One New Man: The Cross and Racial Reconciliation in Pauline Theology*.

## Daniel

Jan. 7-11, 2013 | James M. Hamilton Jr.

This course will be an introduction to the place of the book of Daniel in biblical theology. The course will look at Daniel's contribution to Old Testament salvation history and then interpret the book in light of the Bible's big story.

Hamilton is associate professor of biblical theology at Southern and author of several books and articles, including *God's Glory in Salvation Through Judgment: A Biblical Theology*.

## Marriage and Family Counseling

Jan. 7-11, 2013 | Stuart Scott

This course will be an examination of family problems including marriage, parenting, and financial issues. Attention will also be directed to pre-marital counseling.

Scott serves as associate professor of biblical counseling at Southern Seminary. He is the author of *The Exemplary Husband, From Pride to Humility: A Biblical Perspective*, and *Conflict Resolution*.

## Philosophical Influence on Augustine's Thought

Jan. 9-13, 2013 | Paul Helm

This course looks at Selected studies in the area of St. Augustine's philosophical thought, with particular emphasis given to the figures

and works that influenced his thinking.

Helm is a philosophical theologian and teaching fellow at Regent College, Vancouver, and author of several books including *Eternal God, Calvin at the Centre, John Calvin's Ideas* and *The Providence of God*.

## Christian Ethics and Human Sexuality

Dec. 10-11, 2012 | Russell D. Moore

This course will be a study of human sexuality from a Christian worldview perspective. Attention will be given to issues such as a theology of sexuality, the sexual revolution and contemporary perspectives about sex, as well as singleness and celibacy, marriage, divorce and remarriage, procreation and contraception, abortion, and reproductive technology.

Moore serves as dean of the School of Theology and senior vice president for academic administration at Southern Seminary. He is the author of three books, including *The Kingdom of Christ: The New Evangelical Perspective*.

## Biblical Hermeneutics

Dec. 10-14, 2012 | Brian Vickers

This course will be a study of the history of the English Bible, the goal of biblical interpretation, the presuppositions involved in the interpretation, the means of arriving at the meaning of ancient texts along with its present-day implications and the formation of the New Testament canon.

Vickers serves as associate professor of New Testament at Southern Seminary. He has written *Jesus' Blood and Righteousness: Paul's Theology of Imputation*.

## The Reformation

Dec. 10-14, 2012 | Shawn Wright

This course will be a study of the Lutheran, Reformed, Anglican, Radical and Roman Catholic phases of the sixteenth-century Reformation.

Wright serves as associate professor of church history. In addition to contributions in journals, Wright co-edited *Believer's Baptism: Sign of the New Covenant in Christ* with Tom Schreiner.

# Tragedy, hope and theology for life

SCHREINERS DISPLAY MODEL OF FAITHFULNESS

| By RuthAnne Irvin |

**O**n Aug. 17, the Schreiner family faced a tragedy. Tom Schreiner, a New Testament professor at Southern Seminary, received news that his wife, Diane, was involved in a severe bicycle accident, leaving her unconscious, with multiple broken bones and fractures — and, of most urgent concern, bruising to her brain. The family knew few



details about the accident, and they knew even less about its effect on Diane's future.

During the following days, Schreiner kept an online journal through CaringBridge, in order to update friends and family about his wife's condition following the accident. This journal also became a window into the spiritual and emotional state of Schreiner and his family.

His first entry: "We don't know for sure, and in one sense it doesn't matter," he wrote. "God reigns over all things, and now we deal with the situation he has placed us in."

Five days later, on Aug. 22, Tom Schreiner wrote: "Diane woke up and was conscious. She responded to questions, squeezed my hand, gave us the peace sign when we asked, etc. We cried with joy. We know that we have a long journey, but what an astounding answer to the prayers of so many."

Later, Schreiner wrote that Diane had the text of Isaiah 41:10 posted to a window sill. The verse reads, "Do not fear, for I am with you; do not be afraid, for I am your God. I will strengthen you; I will help you; I will hold on to you with my righteous right hand."

The Schreiner family's response to this crisis demonstrates that they believe this

promise in Isaiah to be true.

The process of Diane Schreiner's healing brought many unknowns, but Schreiner consistently pointed to the gospel through all the questions. In a post on the online journal on Sept. 2, he wrote:

"If sparrows don't fall to the ground apart from the Father, neither do bicycle riders. Not even the tiniest thing can happen to us apart from the Father's will. He didn't cease being her Father when she fell. ...Why did it happen? The scriptures are clear: to bring glory to God. ... He planned it for our good, so that we would become more like Christ and trust our Father even more."

On Oct. 25, Schreiner was scheduled to preach in Southern Seminary's chapel. Diane progressed enough in her recovery that she was able to attend the chapel where she received a warm greeting from seminary president R. Albert Mohler Jr. and an extended standing ovation from those in attendance. Once he stood to preach, Schreiner thanked the seminary community for prayers and support.

"I want to say thank you for the love and prayers you've shown Diane and me. Your love for us has been overwhelming; it has

been deeply encouraging to us. I'm so grateful to Drs. Mohler and Moore. They gave me freedom to care for and minister to Diane, for which I am so grateful. We have seen the love of Christ in countless ways — especially in prayers. Almost every day the Lord has encouraged me and my family by answering prayer. From the very beginning, it's his will, but we'd ask, 'Lord, encourage us with an answer to prayer' and virtually every day, he did."

The week after Diane's accident, the Schreiner family prepared for a recovery time lasting as long as two years. On Nov. 19, roughly three months after the accident, however, Schreiner gave the following update:

"We are full of praise, for Diane finished her outpatient therapy today! ... That doesn't mean that Diane is fully recovered; but she has made amazing progress since her accident."

Back in August, the Schreiners anticipated a different fall season, but their faith in God, rooted in sound theology, prepared them for the fall that came.

"The best thing to prepare for suffering is good theology," Schreiner wrote at CaringBridge. "Whether it is life or death, healing or disease, God is good and he rules."

## Expository ministry from expository men

| Dan Dumas |

*EDITOR'S NOTE: SBTS Press released A Guide to Expository Ministry last month, the third installment in its guide book series, Oct. 30, 2012. The book, edited by Dan Dumas, is available at [sbts.edu/press](http://sbts.edu/press). The following is an excerpt from the book's introduction, "Expository Ministry: A Comprehensive Vision," by Dumas.*

**E**xpository preaching is about more than preaching. It's about preaching and the preacher; the ministry and the man. People need preaching grounded in and guided by the Scriptures, and they need preachers grounded in and guided by the Scriptures.

There's a reason the majority of the biblical qualifications for leadership in the local church center on character (1 Tim 3:1-13; Titus 1:6-9). Such a noble calling requires noble character. The last thing the church needs is a preacher who preaches against adultery one day, and is found guilty of it the next, or a preacher who preaches self-control, but clearly lacks it in the way he uses the Web, consumes and eats. Churchgoers know they can trust the preaching in their pulpit only as far as they can trust the preacher who steps into it every week. The fruitfulness of a man's ministry will never exceed that of his life.

God's people need expository preaching from godly men who lead expository lives

and do expository ministry. If the man is going to be an expositor in the pulpit, then he had better be an expositor in the study, in the home, in the prayer meeting, at the kids' soccer games and all the other places where he lives out God's call on his life (i.e., everywhere). The same commitment demanded in the study lays claim on the entirety of the preacher's life and is to be applied relentlessly, the commitment to live out God's Word as the final authority rather than our own minds. A commitment to this kind of lifestyle is the recipe for faithful, expository preaching and faithful, expository ministry.

And a funny thing happens when preachers start living faithfully and start preaching the Bible: their people start to want more of

it. Your church members will begin to realize that God's Word is to be desired more than gold, and is sweeter than the honeycomb (Ps 19:10). They start to crave the "solid food" of God's Word (Heb 5:12). They can't get enough of it. They want to hear more preaching and teaching. They want to know how to get more out of the sermon. They become grateful for faithful preaching. They want to know how to read and study the Bible for themselves. They want to know what resources they can take advantage of in their personal study.

And if you're a preacher, you want this for your people, but you must remember that your church will never esteem God's Word any higher than you do.

# Dec-Jan 2013

The Fall 2012 semester of Southern Seminary is over. Thanksgiving is past. Christmas and the New Year are here. But that doesn't mean that Boyce College and the seminary will slow down. The second week of December begins the 2012-2013 winter term, with several general requirement courses and important electives offered throughout December and January. And, as usual, Spring 2013 course are already beginning to fill up too.

## Announcements

### Aplus Edits

Aplus Edits is a full service — grammar, format, clarity, style — proof-reading 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](http://www.aplusedits.com) or e-mail Chris at [cbosson@aplusedits.com](mailto:cbosson@aplusedits.com)

### Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 34. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

### Food collection for The Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need.

Limited refrigerator and freezer space is now available on site so please consider donating luncheon meats, dairy items as well as frozen entrees. Canned food is also accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at [theattic@sbts.edu](mailto:theattic@sbts.edu) and arrange an appointment for picking up food items.

## Health and Rec

The Health & Recreation Center (HRC) hours of operation: M, T, W, Th, F - 6 a.m. - 10 p.m.; S - 9 a.m. - 9 p.m.; closed Sunday. (The swimming pool closes 30 minutes before the rest of the HRC. Check the website for daily guard break updates.)

### Holiday hours

Dec. 26-29 — 9 a.m.-3 p.m.  
Dec. 31-Jan. 1 — 9 a.m.-9 p.m.  
Jan. 2 — Regular hours winter fitness classes resume

### New Years resolutions

Are you resolved to lose those extra pounds? Are you resolved to get in-shape, feel better, stay healthy? Make some New Year's Resolutions to come to the Health & Rec Center! It's free, it's a fabulous facility, there is a full selection of exercise opportunities, and it's fun! Students: add it into your regular schedule! Staff and employees: come before or after work, or during lunch!

### Boyce basketball games

**GIVE-AWAY!** Win a free full suit, shirt and tie from Edgars by hitting a half-court shot during a halftime giveaway Jan. 22 at the Boyce vs Kentucky Christian University Basketball game, 7 p.m.

### Court maintenance

The HRC Main Gym will be closed during Christmas break for floor maintenance.

### Pool limitations for the winter

Lap Lanes will be slightly limited during afternoon High School Swim Practices. M, W & Th 3:30 - 5:30 p.m., only 1 lap lane open. No lanes open T 4:45 - 5:45 p.m.. Recreational/Family swim will not be available M, T, W, Th afternoons 4:45 - 5:45 p.m. No conflicts on Fridays

### HRC e-Newsletter

Sign-up for HRC e-newsletter to receive weekly updates, and check Lifeguard breaks. Contact the HRC Front Desk (897-4720).

### HRC children's play area

The Health and Recreation Center has made some changes that will delight parents and children. New larger, safer area for young families, new toys, new giant screen for Wii — the lobby has been rearranged!

SUNDAY	MONDAY
2	3
9	10 SBTS Winter Term Begins
16	17
23	24 Christmas Eve

SUNDAY	MONDAY
30	31 HRC Open 9 a.m. - 9 p.m. New Year's Eve
6	7
13	14
20 D3 Winter Camp	21 MLK Day OFFICES CLOSED Boyce Classes Begin →
27	28 SBTS Spring Semester Begins

## DECEMBER 2012

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1
4	5	6	7 SBTS Graduation	8
11	12	13 7 p.m. FFH and Lifesong for Orphans Concert	14	15
18	19	20	21	22
25 Christmas Day	26 HRC Open 9 a.m. - 3 p.m.	27	28 Israel Expedition Begins	29

## JANUARY 2013

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 HRC Open 9 a.m. - 9 p.m. New Year's Day	2 HRC resumes normal schedule	3 Alumni Academy HISTORICAL THEOLOGY	4	5 2 p.m. Boyce Basketball Game
8	9	10	11 Israel Expedition Ends	12
15 7 p.m. Boyce Basketball Game	16	17	18 Boyce Orientation 7 p.m., Boyce B-ball D3 Winter Camp	19 2 p.m. Boyce Basketball Game
22 7 p.m. Boyce Basketball Game	23	24 7 p.m. Boyce Basketball Game D.C. Expedition	25 SBTS Orientation 7 p.m., Boyce B-ball SBTS Winter Term Ends	26
29 Chapel Begins	30	31		

**New pilates mat work fitness class (childcare available)**

M 10 – 11 a.m. in Levering Gym. Childcare is available! \$3 per child. This class for ladies begins with revitalizing stretches, placing emphasis on proper breathing. We will combine the best of Classical and Progressive Pilates mat exercise using simply a mat and IT Bands for resistance. Pilates will help strengthen and tone the abdominal muscles, back, arms, hips, and thighs. All levels are welcome! The instructor will be Lindsey Winkler.

**New men's fitness class coming soon**

The Core Foundry, a new fitness class for men, will meet T & Th, 4 -4:45 p.m. in the Levering Gym, taught by Stephen Pierce. This class focuses on different core muscles for the purpose of building up a body that can perform better athletically. This class will use weights as well as coordination improvement exercises with a focus on abs, chest, back and glutes. For beginner to expert.

**Winter break fitness class schedule, Dec. 10 – Jan. 19 (no classes Dec. 24 – Jan. 1)**

Total Toning M, T, Th 4:45 – 5:45 p.m. (Lauren Maine and Alana Pentecost)  
Aqua Alive T, Th 5 – 5:45 p.m. (Linda Blincoe)  
Edge Martial Arts M, Th 6 – 8 p.m., S 9 – 11 a.m. (Joe Maupin)  
ZUMBA T 7 – 8 p.m., \$2 fee or 10 classes for \$15 (Ashley Gardner)  
Core Essentials M 7 – 8 p.m. and S 9:15 – 10:15 a.m. (Kaycee Owens)  
Body Blitz M, W, F 8 – 8:45 a.m.  
New later winter hours (Clara Stam Flores)  
11 a.m. (Lindsey Winkler)  
Pick up Schedules at the front desk.

# Towers

The Southern Baptist Theological Seminary  
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## 3

### Questions WITH

#### **Jonathan Akin**

Senior pastor, Fairview Church  
in Lebanon, Tenn.



#### **№ 1** WHAT DRIVES YOU TO PURSUE VOCATIONAL MINISTRY?

The local church is the body that God has ordained to transform the world for his glory. That is what motivates me to serve the local church in whatever capacity the church asks me to serve. Having the opportunity to shepherd and disciple brothers and sisters in Christ and deploy them to fulfill the Great Commission is a great joy.

#### **№ 2** HOW DID YOUR TIME AT BOYCE COLLEGE PREPARE YOU FOR FUTURE MINISTRY AND FURTHER STUDY?

The top-notch faculty at Boyce College had high expectations and prepared me for masters and doctoral degrees. They also trained me for ministry by teaching me how to understand and preach the Bible in a Christ-centered way. I was taught how to share the gospel with skeptics, and they gave me a passion for international missions.

#### **№ 3** WHAT IS SOMETHING YOU REMEMBER FONDLY ABOUT BOYCE LIFE?

I remember the deans at Boyce challenging students to actively serve in a local church. One dean once walked through the dorms on a Sunday morning to rebuke those who were not. Serving at Highview Baptist Church while I was at Boyce gave me the opportunity to utilize what I was learning in the classroom with actual people.