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Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Carl F. W. Henry

Lambert talks *Finally Free*

Mohler, Strachan and Thornbury on Carl Henry

Tim Challies writes to Southern students



THE



EXPOSITORS

SUMMIT 2013



Alistair Begg



R. Albert Mohler Jr.



H.B. Charles Jr.

*“Preaching is the essential instrumentality
through which God shapes his people.”*

– R. Albert Mohler Jr.

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12 Seven questions about Carl F.H. Henry with Gregory Alan Thornbury

The King's College president, Gregory Alan Thornbury, talks about 20th-century theologian Carl F.H. Henry with *Towers* editor Aaron Cline Hanbury.



From the editor:

This year marks 100 years since the birth of Carl F.H. Henry, an important theologian of the last century who, along with evangelist Billy Graham, founded *Christianity Today* magazine and helped shape the evangelical movement.

In celebration of Henry's life and work, this issue of *Towers* explores his thought and influence. Inside, R. Albert Mohler Jr. explains that, in the history of evangelicalism, "no one rivals Carl Henry in terms of being at the very center of the intellectual, institutional, organizational energies" of the movement; Greg Thornbury, president of The King's College, who with the publication of his new book, *Recovering Classic Evangelicalism*, is the reigning expert on Henry, suggests that "we're all trying to be Carl

Henry when we grow up"; and Owen Strachan, a scholar of 20th century evangelicalism, shows us Henry's vision for Christian education. And at the end this month, Sept. 26, the seminary will host an event in Henry's honor, along with several other institutions and organizations.

Also in this issue, Boyce College professor Heath Lambert discusses his new book, *Finally Free*, and how the grace of Christ offers the power for men and women to find freedom from addiction to pornography.

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Grace enables power for purity

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'Dear Southern Seminary'

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Campus facelift continues

In the September Seen at Southern column, photographer Emil Handke features new campus updates.

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.

Newslog



SBTS Expedition explores England

By RuthAnne Irvin

Southern Seminary students explored the city where Clive Staples Lewis spent many of his days as professor and author, all while earning course credit with seminary professors during the United Kingdom Expedition trip, July 7-24.

Dan DeWitt, dean of the seminary's undergraduate school, Boyce College, taught lectures with Timothy Paul Jones, Southern Seminary professor of leadership and church ministry. The lectures included topics for the courses, "C.S. Lewis: His Life, Writings and Legacy," "Studies in Theology: Theology of Andrew Fuller," "Christian Apologetics in Contemporary Ministry" and several others.

The group visited the home of Lewis, author of *Mere Christianity*, *The Chronicles of Narnia* and *The Screwtape Letters* and English scholar at both Oxford and Cambridge University in the early 20th century. Students took a private tour of Westminster Abbey, visited parliament and participated in a private lecture from Michael Ward, an associate professor and C.S. Lewis scholar at Oxford University in Oxford, England.

Expedition trips offer on-site courses for students who want to study abroad. More information about events at Southern Seminary is available at sbts.edu/events.



Alumni Academy focuses on 'Counseling the Hard Cases'

By RuthAnne Irvin

The Bible provides the answers to life's toughest questions, said Southern Seminary's Alumni Academy speakers. Course attendees at the event, "Counseling the Hard Cases," heard from counseling professors and well-known authors about the sufficiency of Scripture to answer difficult questions in various counseling situations, Aug. 1-2.

Stuart Scott, associate professor of biblical counseling at Southern Seminary and executive director of the National Center of Biblical Counseling, spoke at the conference with Heath Lambert, associate professor of biblical counseling at Boyce College, the seminary's undergraduate school, and executive director of the National Association of Nouthetic Counselors (NANC). The sessions, based on Lambert and Scott's 2012 book, *Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God's Resources in Scripture*, focused on general situations that biblical counseling addresses. Scott reviewed secular counseling versus biblical counseling, and offered several ways that

biblical counseling approaches hard cases, including loving the counselee, gaining knowledge about the person, using biblical truth when counseling and accurately applying the biblical truth to the situation.

Martha Peace, the author of *The Excellent Wife: A Biblical Perspective* and co-author with Scott of *The Faithful Parent: A Biblical Guide to Raising a Family*, led a women's panel discussion and also led sessions at the Alumni Academy. In her session about anxiety, she discussed fear. She noted that fear keeps people from fulfilling their God-given responsibilities; fear may contribute to a person's sinning; and the biblical antidote to fear is trusting God. She also gave biblical solutions to fear, such as avoidance of sin, wise decisions and understanding the power of God in a believer.

The next Alumni Academy, based on seminary president R. Albert Mohler's book, *The Conviction to Lead*, is scheduled for Oct. 10-11. More information is available at sbts.edu/events.



The Personal and Family Vigilance conference, hosted by the Student Life office of Southern Seminary, Aug. 21, was the first event sponsored by the Rick Bordas Student Discipleship fund. The event featured R. Albert Mohler Jr., president of Southern Seminary, and Heath Lambert, associate professor of biblical counseling at Boyce College.

SBTS hosts 10th annual Heritage Golf Classic

By RuthAnne Irvin

A fun way that Southern Seminary raises money is by playing golf. Seminary supporters gathered at the Louisville, Ky., Lake Forest Country Club for the 10th annual Heritage Golf Classic, Aug. 19.

More than 120 golfers participated in this year's classic, and the event hosted more than 70 individual and corporate sponsors. This year's event raised more than \$100,000 for the seminary's tuition fund. The win-

ning team, sponsored by Bob Wells Restoration and Remodeling Co., won with a score of 54.

The event's sponsors included five "Truth Sponsors," a designation for people or groups who donate a substantial amount to the seminary. This year's "Truth Sponsors" were Nancy and Marvin St. John, Libby and Robbie Brown, Harriet and Howard Pope, Bachman Auto Group, Kragenbring Capital and Sodexo.



Friends honor Southern Seminary donor with student discipleship fund

By SBTS Communications

Friends of Rick Bordas, a Southern Seminary Foundation Board member, recently honored him with a student discipleship fund in his name for seminary students.

When these friends invited Bordas and his wife, Lori, to a dinner on June 17, the two did not know that 100 friends and family gathered at the seminary to unveil the Rick Bordas Fund for Student Discipleship.

R. Albert Mohler Jr., president of Southern Seminary, said the fund will touch every student on the seminary campus as it provides special speakers who will teach about prayer and discipleship.

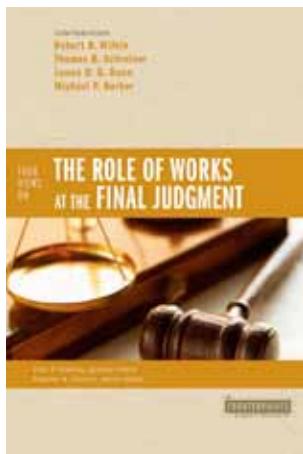
"Rick is a light in a dark world," Mohler said. "My wife was talking with a young man on a plane recently. When he found out we live in Louisville, he said, 'I know somebody in Louisville' and went on to explain that he didn't have a dad in his life, but he had been mentored by Rick Bordas. I think many could say that."

Southern's Personal and Family Vigilance Conference, Aug. 22, was the first event to be sponsored by the Bordas Fund. The event was co-sponsored by the John and Debbie Bethancourt Lectures for Ministerial Ethics.

Contributions to the Rick Bordas Fund for Student Discipleship may be mailed to: Southern Seminary c/o Rick Bordas Fund for Student Discipleship, Office of Institutional Advancement, 2825 Lexington Road, Louisville, KY 40280. Ruth Schenk, a writer for the Southeast Outlook, contributed to this article. Photo by Stephen Powell.



Book Reviews



(Zondervan 2013, \$17.99)

Four Views on the Role of Works at the Final Judgment

Alan P Stanley, ed. Review by Matt Damico

For centuries, the Christian church has confessed that Jesus Christ “will come again to judge the living and the dead.”

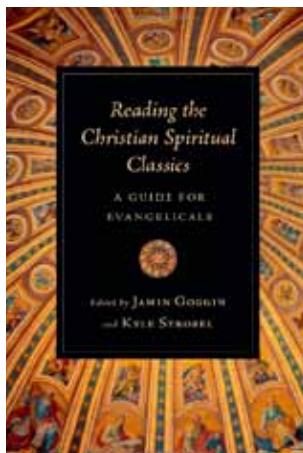
But what this judgment entails continues to be the subject of debate.

Four differing views are represented in *Four Views on the Role of Works at the Final Judgment*, edited by Alan P. Stanley.

Robert N. Wilkin argues that Christians will be judged according to works, but not at the final judgment. Thomas R. Schreiner writes that works will confirm, but not ground, justification at the judgment.

James D. G. Dunn claims that it need not be a problem that justification is by faith and judgment is according to works. Lastly, Michael P. Barber writes from the Catholic perspective.

Anyone wanting to grasp the relationship of justification and works, and the role of the latter at the judgment, will find this book a worthy introduction.



(IVP Academic 2013, \$24)

Reading the Christian Spiritual Classics: A Guide for Evangelicals

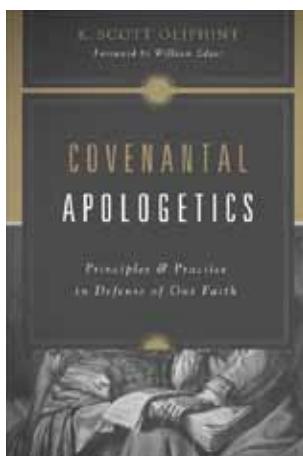
Jamin Goggin and Kyle Strobel, eds. Review by Aaron Cline Hanbury

In his essay summarizing his rationales for the practice of reading spiritual classics, Steve L. Porter writes, “The classics of Christian spirituality offer reflections on a biblical understanding of Christian holiness as well as contextualized examples of living out such holiness, and thereby extend to us the opportunity to engage the body of Christ across the centuries.”

In their new book, *Reading the Christian Spiritual Classics*, editors Jamin Goggin and Kyle Strobel seek to “create readers who are able to read theologically, historically, practically and spiritually for the glory of God.”

They organize the book into four sections: “approaching spiritual classics,” “the spiritual classics tradition,” “reading evangelically” and “how to read the spiritual classics.” Chapters within these sections explore why, how, what and who to read in the Christian spiritual tradition.

The editors include an extensive reading list to help readers begin a journey in reading the spiritual classics.



(Crossway 2013, \$19.99)

Covenantal Apologetics: Principles & Practice in Defense of Our Faith

K. Scott Oliphint Review by Josh Hayes

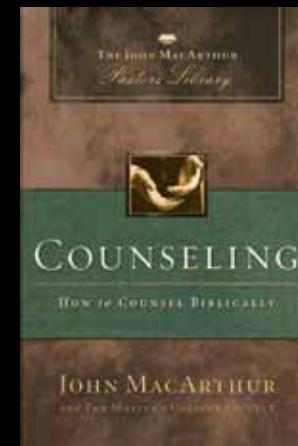
What’s in a name? Well, in the case of the title of K. Scott Oliphint’s new book, *Covenantal Apologetics*, quite a bit of carefully defined content.

In adopting the term “covenantal,” Oliphint refers to the reality that God, in revealing himself to his creatures, enters into a covenantal relationship with them. This is a definitive reality whether one acknowledges it or not; all people are either in Adam or in Christ.

Oliphint offers readers a window into what a covenantal approach looks like enfolded with sample dialogues with the likes of secular humanists, “pop”-atheists, evolutionists and Muslims.

Oliphint shows what can seem a technical subject to be as palatable as it truly is by straying away from heavy terminology while maintaining an accessible writing style.

Anyone desiring to think carefully and consistently about the relationship between theology and apologetics will find a preeminent guide in Oliphint’s *Covenantal Apologetics*.



Counseling: How to Counsel Biblically

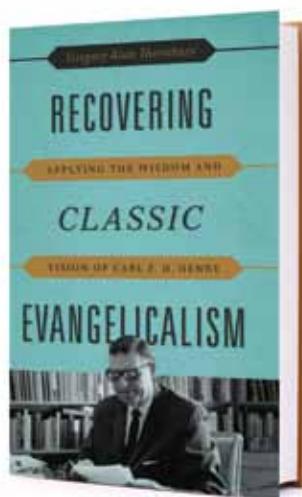
John MacArthur and the
Master’s College faculty
(Thomas Nelson 2005, \$29.99)

“If I had one book that I could recommend for people who want to grow in their ability to help people with their problems, I’d recommend John MacArthur’s book on counseling. It’s a multi-contributor volume. It’s got a little bit of history, a little theory and it’s got a lot of counseling methodology and practice. So, for people who want to figure out how to help people with other problems besides pornography, that’s the book I recommend.”

Heath Lambert

Biblical counseling professor at
Boyce College and executive
director of the National Association
of Nouthetic Counselors





**Recovering Classic Evangelicalism:
Applying the Wisdom and Vision
of Carl F. H. Henry**

Gregory Alan Thornbury
Review by Matt Damico

When people think of evangelicalism in the 20th century, they think of Billy Graham, whose popularity was unmatched in the evangelical world. But it was not Graham who shaped evangelical thought. That distinction goes to Carl F. H. Henry.

During the post-WWII era, “if Billy Graham was the heart of evangelicalism, Carl F. H. Henry was its head,” says Gregory Alan Thornbury in his book *Recovering Classic*

Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry.

Recovering Classic Evangelicalism explores Henry’s contributions to epistemology, theology, inerrancy, culture and evangelicalism. In each of these fields, Thornbury cites extensively from Henry’s works as he seeks to reset Henry’s relevance “for the current situation.”

While Thornbury considers Henry the “leading theologian” of the 20th century, he emphasizes Henry’s philosophical contributions, particularly his reformational and God-centered epistemology, which contends that “we know what we know because God wills both the possibility and the content of that knowledge,” writes Thornbury.

Thornbury considers epistemology the missing mark of current evangelicalism, citing a growing number of scholars putting the theological cart before the epistemological horse.

For Henry, everything fit together, for “it was the idea that Christianity is the most intellectually satisfying account of reality that energized him the most.”

Christianity’s account of reality — from its epistemological underpinnings to its cultural applications — is what Thornbury hopes to recover for modern evangelicals by calling them back to the legacy of Carl F. H. Henry.

Recovering Classic Evangelicalism reminds readers that Henry had a lot to say, and that they would all do well to listen. (Crossway 2013, \$17.99)

**Finally Free: Fighting for Purity
with the Power of Grace**

Heath Lambert
Review by Matt Damico

Carl Trueman recently claimed that “Internet pornography is probably the number one pastoral problem in the world today.” Sadly, he is probably right.

The problem of pornography, though, has wrought havoc not just in pulpits, but in the pews of churches everywhere.

Recognizing that pornography has grown into such a pervasive issue, a lot of people have written a lot of books about it. But, in spite of the sheer volume of resources that address the problem, there remains a lack of books that combine the sinful realities of pornography, that provide practical steps to fight the battle and that offer hope to change by the power of the gospel.

Enter Heath Lambert’s *Finally Free: Fighting for Purity with the Power of Grace.*

“This book is not about pornography,” writes Lambert. “This book is about the amazing power of Jesus Christ to free you from pornography.

“There is no porn user so enslaved that Jesus cannot set him or her free. There is no struggle for purity so intense that Jesus’ grace cannot win the battle,” Lambert writes.

This optimistic outlook on overcoming sin pervades the entire book, growing out of the first chapter, which establishes “grace as the

foundation in the fight against pornography.”

Lambert begins the book this way to ensure that any and all practical tips that he offers — and there are many — flow from a biblical understanding of grace; grace from a God who loves to forgive confessing and repentant sinners and who supplies the strength to win the battle with sin.

Lambert then takes the next eight chapters to give readers different weapons to use in the battle.

The first is sorrow. Most people struggling with pornography feel sorrow for their sin, says Lambert, but not everyone’s sorrow is the same. Two people who feel sorrow may have tears “drawn from two totally different wells.”

In order for sorrow to lead to repentance and life, it must be godly sorrow, which feels remorse at the thought of offending God and of breaking relationship with him. Worldly sorrow, on the other hand, focuses on the self and feels remorse for the loss of things the world has to offer.

Lambert does not end the chapter there. Rather, he identifies six markers of godly sorrow to help readers identify whether their “tears stem from concern over the world or concern over God.”

From there, as in every chapter in the book, Lambert ends with questions and steps to help readers apply what they have read.

In addition to encouraging the use of external resources and actions to overcome pornography — like confession, radical practical measures and other relation-

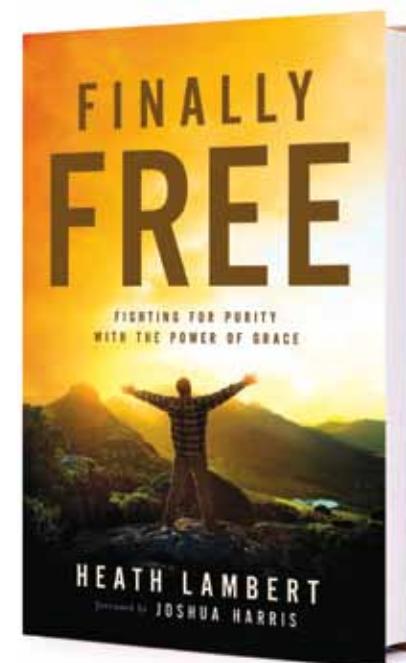
Lambert begins the book [with the foundation of grace] to ensure that any and all practical tips that he offers — and there are many — flow from a biblical understanding of grace; grace from a God who loves to forgive confessing and repentant sinners and who supplies the strength to win the battle with sin.

ships — Lambert also exhorts readers to use internal attitudes and dispositions, like gratitude and humility.

In his chapter about humility, Lambert contends that “only arrogant men look at pornography,” and that the sin of viewing pornography finds its roots in the sin of selfishness. Overcoming selfishness, then, demands the cultivation of its opposite: humility.

This combination of biblically driven indicative and imperative material characterizes each chapter.

Finally Free fills a significant void, not just in the topic it addresses, but by addressing it optimistically, with biblical fidelity and accessibility. Given the wide reach of the problem, pastors, students, husbands, wives and anyone who is serious about winning the battle with pornography — or who knows someone who needs help — will find this a most helpful and hopeful resource. (Zondervan 2013, \$14.99)





Grace enables the power for purity

LAMBERT TALKS ABOUT THE POWER OF GRACE IN OVERCOMING SIN

By Matt Damico

EDITOR'S NOTE: Heath Lambert, associate professor of biblical counseling at Boyce College and executive director of the National Association of Nouthetic Counselors, discusses his new book, Finally Free: Fighting for Purity with the Power of Grace, with Towers book review editor, Matt Damico. A brief review of the book appears on page 7.

MD: Why did you to write this book now?

HL: I wrote the book now because, although there are a lot of books available on pornography — and a lot of books available on pornography by Christians — I thought that all of the books were lacking in at least three areas.

First, most books tend to be about pornography, with a lot statistics about how many people are involved and

how many billions of dollars are made. It's amazing to me how many books are filled up with statistics that don't actually help anyone. I wanted to move past those statistics — I don't mention any in the book — just to provide help to people.

Second, the books that do move toward help often are full of really bad language. Those books often end up fueling lust and temptation rather than taming it. So I wanted to write a book that was pure — a book that talked about sex and lust and porn in a frank way, but not in a way that caused people to lust.

Third, I wanted to provide a book that was truly helpful and motivated by the gospel. A lot of the books that are out there, if they talk about the gospel, aren't very practical. So I wanted to write a book that was practical, but had all those strategies founded on the gospel of grace.

Your book has an optimistic tone that's unique among similar books. Why is that?

HL: So many books focus on the filthy and disgusting nature of the problem of pornography — and pornography is a filthy and disgusting problem — but I didn't want to write a book about pornography. I wanted my book to be about the gospel of grace that sets people free. So everything from the cover of the book to the content of the book is meant to be a positive, hope-filled, gospel-saturated presentation of the kind of change that's possible for those who are hoping and trusting in Jesus.

What's the danger involved in viewing pornography?

HL: The danger is great. But we need to remember that this is not the only time that men have been at risk for

sexual immorality. The kind of lust and the kind of adultery that's at stake when men ogle the bodies of women has always been a threat, it's just a unique temptation in this day and age. A sociologist named Al Cooper described online pornography as the crack cocaine version of pornography because it's so accessible, so affordable and because the viewers can remain anonymous.

There was a time when, if you wanted to look at porn or commit adultery, you had to do it in a way that could get you in trouble – whether it was buying a magazine over the counter from someone who thought you were a creeper, or committing adultery with a woman who could tell on you. That's not the way it is with Internet pornography. Internet pornography kills us softly and quietly. The women that you fornicate with on the screen are as silent as the grave. And a lot of times you don't find out that someone you love has a problem until they are lost in the abyss.

What's at risk when people think they can maintain a life of Christian discipleship while continuing to view pornography?

HL: I'm actually really encouraged when people are willing to talk about it and say, "Let me open up my life and tell you what's going on."

The people who concern me are the people who aren't talking to their pastor or anybody else. Those are the people who are destroying their ministry or future ministry and are destroying their marriage and family or future marriage and family. That's how sin works: it destroys.

The lie of Internet pornography says, "I'll do this little thing over here, and it's nasty and ugly, but when it's done I can cover it up and go back to the rest of my life." The problem is that sin doesn't stay covered up. You think you can control it, but you can't. It will break out and it will ruin your life. The worst consequences are the ones stored up over a long period of time. So the men who are doing this are sipping on poison that will eventually kill their ministry efforts and their marriage and family. They're destroying their lives and effectiveness for Christ and they don't even understand it.

For those seeking to overcome pornography, what practical measures are commonly missing from their strategy?

HL: The most important reality is that you must have a method for change that's founded on the gospel of grace. Legalism doesn't work, moralism doesn't work, guilt trips don't work.

We must motivate men to change by the gospel of grace. We can and should change because of who Jesus is what he has done for us. It's very practical to believe that. It's not just a confessional statement of orthodoxy. You can't change in the way Jesus wants you to change if you try to do it without his grace.

Another significant thing is that men think they can

change on their own, without help. They feel bad about it and pray for help, but they try keep it covered up because they don't want their mom or their church to find out. But you can't change that way; sin thrives in the darkness and the only way to defeat it is by exposing it to the light.

A third way people fail is when they try to bring people in, but it's the wrong people. They don't tell people who are wise enough to help them. The purpose of the book is to try to explain how to bring in the gospel of grace, how to bring in others and what to tell others in a way that is most conducive to lasting change.

How can people identify whether their sorrow over sin is godly sorrow or worldly sorrow?

HL: That's where so much of the action is, because you can have two people sobbing and begging for help, but you don't know if they're serious about it. That's why Paul's language in 2 Corinthians 7 is so helpful, because he makes a distinction between these two kinds of sorrow: godly sorrow that leads to life and peace, and worldly sorrow that leads to death and despair.

The fundamental difference is whether the sorrow is about you and your kingdom or about Jesus and his kingdom. If you're sad because you were found out or because of the consequences, that's a sorrow that will kill you. If you're sad over your sin because God's law has been broken and you've grieved the Holy Spirit, that indicates that you're moving from yourself and your own lusts toward God and his kingdom.

The markers for distinguishing between the two include asking if you have the willingness to reach out to others and to bring the darkness into light, and if you're willing to accept the consequences – for your wife to be upset, for your parents to take away Internet privileges or for you to lose your job at your church because of immorality. People who are willing to face the consequences are people who are demonstrating that their sorrow is the godly kind that leads to life.

In the process of "putting off" the old man and "putting on" the new, what are some of the thoughts, actions and attitudes that people struggling with pornography should seek to put on?

HL: One is gratitude. Men who look at porn are greedy for things they don't have. A lot of times, wives, girlfriends or fiancés think that if they looked differently then their husband, boyfriend or fiancé would be attracted to them instead of looking at porn. But that's not true. Men don't look at porn because there's anything wrong with what they've got. Men look at porn because they have something that they want but don't get. That's the logic of

lust: I'm greedy for the things I don't have. Gratitude is the antidote to greed. Gratitude says, "Whatever the Lord has given me is what I'll be thankful for." So as men grow and cultivate the fruit of gratitude, they grow in defeating the problem of pornography.

Another is humility. The only people who look at pornography are arrogant people. James tells us that selfish ambition leads to every vile practice. So, if viewing pornography is a vile practice, then viewing it stems from a heart that is selfish. It's arrogance; it's a prideful attitude of the heart. And one of the main virtues we can use to fight that is the fruit of humility.

How are pastors particularly vulnerable to pornography, and what are the dangers?

HL: There's a recent statistic that says 75 percent of pastors do nothing to make themselves accountable to anyone in regard to pornography. That's terrible. I think that, in this pornographic age, it's reckless and irresponsible for a minister of the gospel to take no measures to insulate themselves from pornography. The reality is that pornography is looking for you. The porn industry is investing millions of dollars in marketing to attract people who aren't currently looking at it. And pastors who are really concerned to protect themselves, their families and their flock from this silent killer need to be serious about putting some kind of accountability measures in their life, whether it's an accountability partner to be honest with and pray with, Internet filters and protection for phone and devices. Those are things that anybody can do, but it's particularly important for pastors.

When you're in Christ, porn is not your master. Jesus Christ is. Nobody's going to be looking at porn in heaven, and the good news of the gospel is that you don't have to wait until heaven to be free from pornography.

Ultimately, what hope do people have to overcome their struggle with pornography?

HL: That is the question. So many people feel stuck in their problem. And they really are stuck. So I always tell people, "Yes, you're stuck right now. But it doesn't have to be that way, because Jesus came to set you free from sin."

Romans 6 says our old self was crucified so that we would no longer be enslaved to sin. So, when you're in Christ, porn is not your master. Jesus Christ is. You are free in Christ – you have power in Christ – to walk with Jesus, to cultivate the virtues of the Spirit, so that you can change. Nobody's going to be looking at porn in heaven, and the good news of the gospel is that you don't have to wait until heaven to be free from pornography. You have the Spirit right now who gives life to your mortal body so that you can walk in victory. In perfection? No. In victory? Yes.

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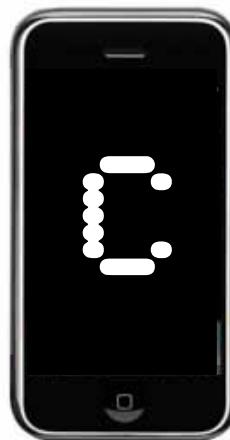
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Mohler calls ministers to speak the truth in times of trouble during 20th anniversary convocation address

By Aaron Cline Hanbury

In the midst of cultural pressures to remain silent, R. Albert Mohler Jr. told ministers to speak the truth because souls are at stake, during an Aug. 20 convocation address marking his 20th anniversary as president of The Southern Baptist Theological Seminary.

“We are called to be, as Scripture describes us, stewards of the mysteries of God,” Mohler said. “We are called to preach that which has been revealed. We are called to preach the Word in season and out of season. ... We are living in a time that may well be described as increasingly out of season. Thus, we speak of the sin of silence in a time of trouble.”

Mohler’s address, “Don’t Just Stand There: Say Something: The Sin of Silence in a Time of Trouble,” follows in the tradition of two previous convocation messages at significant moments in his presidency.

The first, in 1993, “Don’t Just Do Something: Stand There,” set his agenda to reclaim the seminary — a central concern during the Conservative Resurgence of the Southern Baptist Convention. He argued that the school lost its way theologically and needed to commit with integrity to its foundational doctrinal confession, the Abstract of Principles.

Ten years later, Mohler called the school — in a message oppositely titled, “Don’t Just Stand There: Do Something” — to re-engage in the mission of the church by taking the gospel to the nations.

Speaking to the seminary community at the beginning of a new academic year, now 20 years after his first address, Mohler said, “We know what we believe; that’s what we confess. We know what we must do, as the Lord himself has commissioned us. And may we ever be faithful to speak what we’ve been commanded to speak.”

Mohler preached from Ezekiel 3:16-27, where God gives the prophet responsibility for those to whom God calls him to speak. In the passage, God says to Ezekiel,

“If I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for his iniquity, but his blood I will require at your hand.”

Mohler asserted that the message God gives to Ezekiel is as applicable today as it was for the ancient prophet.

“The portrait given to Ezekiel is [one] we must hear and we must heed and we must own for our own time,” he said.

Confronting a fear of truth-telling, Mohler said the Scriptures present only two conditions that require silence: when in the presence of God and “when we do not know what to say because the knowledge is too far from us.” But, Mohler said, calls to speak are “far more prevalent in Scripture” than calls for silence, noting that the call to speak is not generic, but a specific call to preach God’s revealed truth.

“Our task is not theological speculation; we are not called to doctrinal creativity; we are not summoned to invent a message; we neither market nor test this message, nor modify it. We receive it. And as we receive it, so we preach,” he said.

But preaching God’s Word is often unpopular, Mohler reminded seminarians.

“The increasingly secular culture of the West, and specifically the United States, is poised to present the seriously Christian minister with serious challenges. And challenges bring temptations. One of the greatest temptations is for us to remain silent,” he said.

“We are tempted to speak in terms that will be better received, we believe, than the terms of the gospel that Scripture require. We are tempted to lower our voices when we should raise them, and to raise our voices when they should be lowered. The truth dies a thousand deaths of equivocation and is buried in a grave of evasion,” he said.

Still, ministers cannot avoid trouble, Mohler said.

“We will be in trouble with someone. So let us choose this day those with whom we will have trouble. The world says, ‘Remain silent,’ and God says, ‘Speak.’”

Mohler emphasized his desire not to spark a “new belligerence or to a posture of defensiveness,” but to call the church to obedience to all that Scripture teaches.

“My concern is the mandate given to us by God and my concern is the church,” he said.

Silence in times of trouble is sin, Mohler said, noting the increasing cost of speaking the truth. “It will cost more every year to bear witness to the gospel of Jesus Christ, to the exclusivity of that gospel as a radical cause of outrage in this culture, to the moral teachings of God’s Word,” he said.

Mohler stressed that consequences of speaking God’s truth span beyond cultural discussions of morality. The call to speak the truth in times of trouble today, as in Ezekiel’s day, carries eternal consequences.

“This is not merely about some cultural conflict over moral questions; it is about an eternal conflict over the souls of men and women. Nothing less is at stake,” he said.

“Together, may we be determined never to remain silent when we are called and commissioned and given opportunity to speak. May we end our days free and innocent of the blood of all men,” he said. “May Southern Seminary and the Southern Baptist Convention and all of God’s people learn new skills of truth-telling and draw courage to speak the truth in love and resolve to speak as best we know in the time we are given to the people whose eternal destiny many hang in the balance.”

Audio and video of Mohler’s address, along with his two previous milestone addresses, are available at the Southern Resource Web page.

Carl Henry's grand dream: a gospel-driven Christian school

By Owen Strachan

From the moment one first hears of him, one can guess that the great 20th-century theologian Carl Ferdinand Howard Henry lived an outsized life. Bearing not one but two middle names, he attained not one but two doctorates. Many scholars would be pleased, over the course of their careers, to produce six dense volumes meshing theology, philosophy and biblical exegesis.



Henry wrote a six-volume set, the *God, Revelation, and Authority* masterwork, in addition to more than 25 other texts. It is the privilege of many Christian professors to share their ministerial insights in foreign countries, undertaking a major journey every year or two. Henry traveled incessantly all over the globe, speaking in dozens of countries as he held positions like “lecturer-at-large” for World Vision. If you work for an outfit named something like World Vision and your title ends with “at-large,” you really are a trans-continental traveler, and the world really is your parish.

The Grand Strategy

The ultimate quest of Henry's life, however, was a university. More than anything else, he wanted to establish a colossal Christian research school that would provide a major counter to the skepticism and secularism he saw proliferating in the West. In a letter to his close friend, Billy Graham, on Oct. 8, 1955, Henry outlined the essential content of his vision. It was:

An institution for preparing men professionally and for the pursuit of collegiate and post-collegiate studies leading to higher degrees, in an environment which so articulates evangelical Christianity in relationship to the

cultural crisis in all the areas of study that we shall attract students who would otherwise be inclined to go to the big established universities such as Harvard, Yale, etc.

Henry pursued this exciting idea for several years, convening meetings with high-level evangelical statesmen and ping-pong-ing with potential donors to raise support for the project. In the midst of his teaching at Fuller Theological Seminary (1947-56), his founding editorship of *Christianity Today* (1956-68) and his writing of seminal books like *The Uneasy Conscience of Modern Fundamentalism* (1947), Henry thought constantly about what the “Christian Harvard” could be. He penned his foundational ideas in a furiously typed letter to Graham. The school had to orient itself in the “highest levels” to “the rich context of the Bible.” Following this first move, the institution had to meet numerous criteria. At base, it had to be:

- 1) “Evangelical in urgency,” with the gospel at the forefront of all study and research;
- 2) “Evangelical in doctrine,” expressly grounded in biblical and systematic theology;

3) Committed to “academic standards and moral purity,” concerned with displaying the kind of life created by the gospel;

4) Grounded in the “importance of personal academic relationships between professors and students,” such that holistic intellectual, moral and spiritual discipleship happens;

5) Achieving “the unification of all the university disciplines in the interest of a Christian world with an eye on tragic cultural crisis of our times”;

6) Focused on “the political, economic and social applications of Christianity, and thus expound a consistent criticism of an alternative to socialistic revisions of the social order”;

7) Deeply aware of “the history of thought and systematic orientation to Jesus Christ as the revealed center of history, nature, conscience and redemption”; and

8) Staffed by “a faculty engaged in corporate conversation, research and writing, each making some minimal contribution for the production of textbooks that will enable the evangelical enterprise to challenge the initiative of secular scholars, and to penetrate the collegiate world.”

This was a fulsome, full-tilt, vertically scaled operation. On paper, it bore outrageous promise. It hearkened back to the colonial glory days when many of the top institutions in the world were formed for the express purpose of cultivating an excellent intellectual life for the glory of God and the betterment of his church. Henry had trained at Boston University under renowned theologian Edgar Brightman. He had felt the pull, the intensely skeptical energy, of Bostonian academe, and he yearned to counter it with equal verve. His thoughts, written succinctly in a yellowed letter to his friend, suggest both the promise and the difficulty of such an enterprise.

Henry’s Vision in Our Day

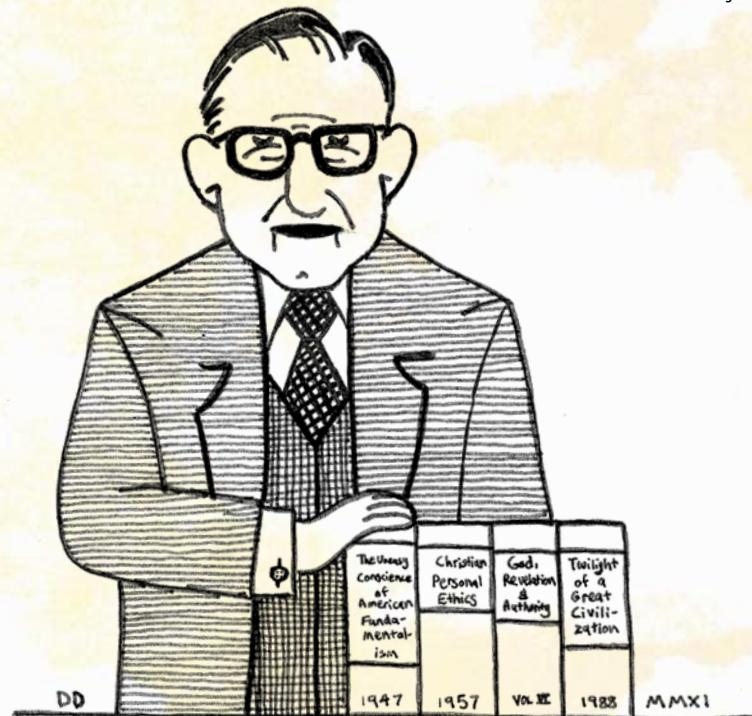
In the end, the university Henry sought to find never materialized. This was a hard pill to swallow, even decades later, as his private letters show. Yet the Southern Baptist theologian made his mark as a thinker and influenced many young

believers who have gone on to lead important evangelical institutions.

At Southern Seminary and Boyce College, Henry’s influence is distinctly felt. From a distance, Henry mentored and advised figures like R. Albert Mohler Jr., Mark Dever, David Dockery and C. Ben Mitchell. He wrote to Dever on September 12, 1989: “I may see Al Mohler at Southeastern. He has many gifts. Who knows how our Lord may bring together a core of young evangelical spirits for some dramatic breakthrough a half generation down the road.” Of course, only four later Mohler

is a school on mission in a way that Henry himself would have deeply appreciated. The faculty loves the gospel, and relishes the opportunity to preach it. Mission trips go out all over the world as bright and passionate students from a wide range of countries train for the work of a lifetime. The faculty eagerly engages the culture, speaking in secular university venues and standing outside abortion clinics at 6 in the morning to speak a word of hope to the destitute. Whether in economics, biblical studies or philosophy, the faculty publish on topics that demonstrate the lordship of Christ. In these and

Illustration by Dan Dewitt



would become president of Southern Seminary. We can read these words in light of the gospel-driven movement of our day, when thousands stream into Louisville to study for several years in an ongoing celebration of the gospel. It is sweet — and surprising — to see that Henry’s prediction of such a work “a half generation” after him came abundantly true.

Undergraduate schools that are grounded in the gospel and are striving to render students “approved workmen” to God’s glory have a considerable part to play in extending the legacy of men like Henry and in carrying on the “dramatic breakthrough” of which he spoke (2 Tim 2:15, KJV). Boyce College

other ways, Boyce College works from the standpoint that Jesus Christ is the “revealed center” of all things. The legacy of Henry lives.

Carl Ferdinand Howard Henry, we see, lived a large and full life. At Boyce College, students are trained to do the same. A great gospel inspires massive confidence in a great God that leads to great things in his name.

Owen Strachan is assistant professor of Christian theology and church history at Boyce College, and the former managing director of the Carl F.H. Henry Center at Trinity International University.

Seven questions about Carl F.H. Henry with Gregory Alan Thornbury

By Aaron Cline Hanbury

In what follows, Gregory Alan Thornbury, the new president of The King's College in New York City, answers seven questions about 20th-century theologian Carl F.H. Henry and his new book, *Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F.H. Henry*.



Photo by Anne Richoux
(Union University)

— 1 — When did you first encounter Carl F.H. Henry (not necessarily in-person)?

GT: When I went to a Christian liberal arts college, and was really confronted in my first semester by a very winsome, articulate, biblical studies professor who was essentially trying to convert me to higher criticism of the Bible. I was reading people from Marcus J. Borg to Robert W. Funk from the Jesus Seminar and reading about Form Criticism and Redaction Criticism. And this was a convulsion to me, coming from a really solid background. My father was a very well-read pastor, a scholar in his own right. But it shook me; my faith in the reliability and the authenticity of the Bible was shaken. I was close to going to the dark side. In many ways, it was kind of a Bart Ehrman scenario. My father gave me a list of scholars' works to read. The one who really stuck in my head was Carl Henry. I went to the library and looked up *God, Revelation and Authority*. I was studying philosophy at the time. And so here was somebody with a titanic brain who was philosophically sophisticated and yet defended not only the general inspiration of the Bible but its inerrancy. And my faith rallied. I was like, "Listen, if this guy believes [the Bible is] true, I can believe it's true."

— 2 — Why does Henry matter?

GT: I could give a litany of reasons. Anytime the church drifts — theologically, philosophically, culturally — we always wind up finding our way back to Henry. That's what happened with the Southern Baptist Convention in the late 1970s. People said "We don't have any Southern Baptist scholars, *per se*, who have defended the inspiration and authority of the Bible." So who did they go to? They went to J.I. Packer and Carl Henry.

And then the influence of his starting *Christianity Today* to offer vibrant engagement with the history of the church applied to contemporary problems. We're all still trying to do that today, but Carl was *sui generis* in trying to get that going. So, we're all still trying to be Carl Henry when we grow up.

— 3 — What was going on around Henry that causes him to emphasize evangelical engagement?

GT: There are historical reasons why he matters. I think the *Uneasy Conscience of Modern Fundamentalism*, published in 1948 right on the heels of World War II, was the evangelical equivalent of Barth's commentary on the Book of Romans published in 1919. It was the bombshell that fell on the

playground of the pastors of the time. What Henry said was, “Here we are post-World War II and the world is looking for answers — and they don’t want just parochial, pietistic answers. They’ve seen the holocaust, the worst horror the world has ever know. Where do we go from here?” Henry stared down weak-kneed church leaders at the time and said, “Unless you have confidence that the Bible speaks to everything — politics, economics, alliances and diplomacy, the environment, racial issues — we’re sunk; it’s over. Go home.”

So, *Uneasy Conscience* birthed neo-evangelicalism as a viable intellectual alternative. The way I put it is this: If Billy Graham was the heart of the evangelical movement, Carl Henry was the head.

— 4 —

What was Henry’s vision for evangelicalism?

GT: Henry’s vision for evangelicalism is that we once and for all reaffirm and demonstrate that a two-spheres kind of thinking related to Christianity and culture is a non-option. To say faith is separate from the socio-political and cultural predicaments of our time is not to receive the biblical witness. And so his vision for evangelicalism is an upbeat, confident, positive outlook saying that there is no way to outflank the genius of biblical revelation as applied to the crises of the age.

— 5 —

Why does Henry’s vision need recovering (where did it go)?

GT: It seems to me that evangelicalism as an identity has lost its shape — it doesn’t feel like a milieu anymore. When prominent thinkers convert to Roman Catholicism, they speak of returning “home” to the Great Tradition — it’s a milieu. Meanwhile, evangelicals are diffused, theologically and culturally, all over the map. Our worldview has, to quote the words of Paul Simon in his song “Call Me Al,” has “gone soft in the middle now ... now that our role model is gone.” Even when we agree upon basic theological affirmations, I worry that we’re not quite sure why. What’s the philosophical basis for all of this stuff we believe? Do we know? Upon what basis? Carl Henry provided answers to all of these questions when he wrote *The Uneasy Conscience of Modern Fundamentalism*, edited *Christianity Today* and penned *God, Revelation, and Authority*. So I thought, since the work has already been done, before we abandon these Henrynian notions, I just wanted to ask the question, “Are we sure we’re ready to abandon this way of thinking, folks?”

As I write in my book, Carl Henry contended that evangelicalism matters. Beyond our tribes, there

is this sense of solidarity around a confidence in Scripture and vicarious atonement and the need for the world to repent and believe the gospel. One of the stories I tell in my book is from when Carl came to a Ph.D. seminar at Southern Seminary about contemporary theology. A student asked, “What is the great theological question of our time?” And Carl didn’t blink. He gave a very evangelistic answer; he said, “Have you met the risen Lord?”

We can’t be smarter than evangelism. And the embodiment of that evangelistic impulse is evangelicalism itself. It’s kind of like Benjamin Franklin at the Continental Congress when he said, “We must all hang together or we will all hang separately.” We need to recover that solidarity with anybody who agrees with those basic affirmations.

— 6 —

What surprised you most during your writing of *Recovering Classic Evangelicalism*?

GT: Two things. First, Carl was reflective, mid-career, that he was not prophetic enough, forceful enough in the civil rights movement. He thought he could have done more. Although he was for civil rights, he felt as though *Christianity Today* could have done more at the time. So, he was self-effacing enough to admit that mistake.

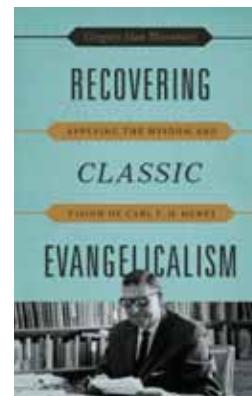
The second thing was not surprising, but as I read through Henry again, it was a bit of a sorrow that Henry really did close out his career quasi-depressed at what had happened in evangelicalism. He felt as though its prophetic mantle was co-opted by a political emphases with effort like the Moral Majority. He felt that the term “evangelical” came to mean something it was never intended to mean. Trying to recover classic evangelicalism, the very word itself is tarnished because of some of that legacy.

— 7 —

For someone new to Henry, where is a good place to start reading his work?

GT: Henry is at his clearest, most brief and, I think, at his best, in his Rutherford Lectures delivered in Edinburgh at Rutherford House. Crossway published it years ago in a slim little volume called *Toward a Recovery of Christian Belief*. That’s the place to start. And then the second thing is to read the 15 theses of *God, Revelation, and Authority* in volume two. Make a poster out of that, because it will buoy you. Then, thirdly, read my book.

The office of the president of The King’s College provided additional material for this interview.



Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry

Gregory Alan Thornbury
(Crossway 2013, \$17.99)

‘Wistful for his presence and grateful for his influence’

MOHLER TALKS ABOUT CARL F.H. HENRY
AND HIS CENTENNIAL CELEBRATION

R. Albert Mohler Jr., president of Southern Seminary, discusses the ministry and influence of Carl F.H. Henry with James A. Smith Sr., *Towers* executive editor.



JS: Why is Carl Henry important?

RAM: In the history of evangelicalism in the 20th century, no one rivals Carl Henry in terms of being at the very center of the intellectual, institutional, organizational energies of the evangelical movement. Henry is one of the founding faculty members at Fuller; he was the founding editor of *Christianity Today*; he was chairman of the Berlin Committee of World Evangelism; he was a close associate with Billy Graham and he ended up teaching at a number of evangelical institutions and writing a six volume work that defined the evangelical understanding of the doctrine of revelation in a comprehensive way. He was a man of enormous vision. And he was a leader of that generation of evangelicals who framed the movement in the post-war period who saw tremendous opportunity for evangelical advance, who wanted to redefine evangelicalism in terms of cultural engagement and intellectual credibility. He was, in one sense, one of those great, rich figures from the fundamentalism of the early 20th century to the evangelical movement that had emerged as such a powerful force in the American mainstream by the end of the century. He did his doctoral work at Boston University which was then the capital of the personalist philosophy, and the context was theological liberalism. He went right into that context and that epitomized who he was. He didn't run

from any issue, he ran to it and became a model for evangelicals of intellectual engagement.

JS: Why should Southern Seminary be the host for this centennial event?

RAM: The fact that Carl Henry at the end of his life was a distinguished professor of theology at Southern Seminary, and the fact that the event marking his centennial of his birthday is held here is itself a significant signal that something of enormous consequence happened in the Southern Baptist Convention and at Southern Seminary and within the larger evangelical movement. No one would have predicted this 20 years ago, but the reasons for it are several.

First of all, it signals very clearly that Southern Seminary has identified with the evangelical movement and with evangelical theology, and that we are self-consciously continuing the project that Carl Henry and his colleagues began at the midpoint of the 20th century. That was not the trajectory on which this institution was headed throughout World War II to the Conservative Resurgence.

There are personal aspects as well. As a young evangelical and a young Southern Baptist trying to understand the intellectual, apologetic and theological worldview issues of today, I found tremendous help in Carl Henry. Not only help, I found a mentor. I found

a model. I found an enormous theological resource. I found inspiration and I found encouragement, and that was all before I met him.

Then having met him and establishing a deep and lasting personal friendship, all those things were amplified many times over, such that when I really got to know Carl Henry in person in the mid-1980s, he in a very personal way came to be a mentor to me, an intellectual teacher and guide to me. At times an irritant, in terms of the ruthlessness and rigor of his probing and his analysis. I'll never forget the questions he asked me, as I've said many times over in my own theological biography. He stopped me cold out in the middle of the seminary lawn the very first week I knew him when I articulated my position in support of women in ministry, which is the only position I'd yet heard. He looked at me with a straight face and said, "One day you will be embarrassed about this position." And as I'll say over and over again, when Carl Henry said that to me, I had a very good idea that that day was simultaneous with today, and he sent me by that comment into the library where I stayed up all night trying to get my hands on the best arguments on both sides of the case. It's a long story, which I've told many times over, but once I investigated the case for each position, it was true. Dr. Henry was right; I was embarrassed to have held the previous position.

JS: That was when he was on campus and was shunned by the faculty?

RAM: That's right. He was told that he could not speak and I had to be his host because no faculty member would host him. I was an assistant to the president and that was why Dr. Roy Honeycutt said, "I don't want any faculty member to host him; you host him." But he didn't get to speak in colloquium. Frank Tupper said that when he introduced him at the beginning, Carl Henry is the most significant thinker in the room, and Carl Henry, who had debated at Yale about a week or so before, is not allowed to speak.

JS: Why was he here?

RAM: He was here because the student evangelical fellowship, a group of inerrantist students who identified with the Conservative Resurgence in the SBC, invited him to be here. They had even come up with the funding to bring him here. Dr. Henry was enough of a troublemaker to relish the opportunity.

JS: As a young thinker he influenced you as a seminarian. How has he influenced you as a seminary president?

RAM: Well, there's a lot actually between one and the other. First of all, we ended up sharing a friendship that was deep and abiding, correspondence going back and forth, phone calls going back and

forth. He eventually asked me to edit some of his writings for publication that became the *Gods of This Age, Or God of the Ages?* I ended up helping to bring his literary affairs into order at the end of his life. Then I was elected president of Southern Seminary, and he and I ended up speaking together at a meeting sponsored at the National Association of Evangelicals that took place very early on about the issue of homosexuality where he and I were the main two speakers. And that was for both of us a crucial meeting because we realized what a challenge this was going to be for evangelicals and how unprepared evangelicals were to deal with it. He spoke at my inauguration, which is very important because it was at that meeting that we had the opportunity to create a reunion between Carl Henry and Billy Graham. Then we brought him on as distinguished professor and at that point he was not really able to keep an ongoing full-time teaching load but he did have involvement with the classroom here. We started the Carl Henry Institute, which was mostly started when he was alive to help give him a platform and also to help bring into publication *God, Revelation and Authority* in cooperation with Crossway Books.

JS: What is the significance of Southern Seminary hosting the Carl F. H. Henry Centennial Celebration?

RAM: We are extremely proud and grateful to be hosting the centennial. The historical moments are very important. The 100th year anniversary of Carl Henry's birth reminds us of how his life was framed by the 20th century. The 20th century was the age of radical social and intellectual transformation where all those things that happened in the 17th, 18th and 19th centuries arrived at the popular level where all of a sudden the man on the street was affected by the intellectual changes that took place and the great moral revolution. Carl Henry was at the center of helping evangelicalism define itself over against fundamentalism and liberalism. It's incredibly

appropriate for us to step back and say 100 years after his birth, we're thankful for the man and his contribution. We are wistful for his presence and grateful for his influence. But we also are not just looking at the man as important, even as titanic as he was, but we're looking at evangelicalism today and realizing how much we need his model even now. Greg Thornbury has made this point so well in his book, *Recovering Classic Evangelicalism*, but I think we all want to be a part of the movement that Carl Henry would recognize were he to walk into the room today, to get the best from Carl Henry. The best intellectual engagement — the best academic aspiration — the best in his literary expression — the best in his global vision — and realize that on the other hand, we're not going back 100 years to when Carl Henry was born. We've got a responsibility in the present. He would be the first among us to say that you better get at that.

JS: Anything else you want to say that you didn't get a chance to say?

RAM: The question "Why here at Southern Seminary?" just points out the radical transformation of this institution. We want to host such an event and the radical change in the larger evangelical movement to where Southern Seminary is now the natural place, along with several very important colleague institutions and partnerships with us, for it to be here.



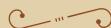
R. Albert Mohler Jr. meets in his office in October 1993 with Carl F.H. Henry (center) and Billy Graham (right), founders of 20th century evangelicalism.



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Adam W. Greenway, BGS dean, ready for ‘best job in the world’

By Aaron Cline Hanbury

Adam W. Greenway says he has “the best job in the world.”

This year, Greenway entered a new phase of his ministry when Southern Seminary president, R. Albert Mohler Jr., announced the appointment of Greenway as dean of the seminary’s newly restructured Billy Graham School of Missions, Evangelism and Ministry.

The new Graham School, which combines the former Billy Graham School of Missions and Evangelism and the School of Church Ministries, serves students of both international and domestic missions, church planting, worship leadership and both local church and educational leadership.

“I am dean of the only school that Billy Graham ever endorsed with his own name,” Greenway said. “Particularly, when we are uniting all the Great Commission-related disciplines under one academic roof, with this faculty — to me, the greatest assemblage of God-called individuals in any school anywhere — and the legacy that’s gone before me, it’s a humbling thing. This is a sacred trust.”

According to Greenway, this deanship brings together his gifts and interests.

Back in June 2006, Greenway, at the time pastoring a church in Lexington, Ky., was on the campus of Southern Seminary conducting research toward his doctorate when Chuck Lawless, then the dean of the Billy Graham School, found Greenway and pulled him aside. He asked Greenway about his interest in teaching at the seminary. Somewhat surprised, Greenway agreed to send Lawless his resume and pray about the possibility.

For some time, Greenway sensed that God was preparing him and his wife for a new phase of ministry, and it became increasingly clear that teaching at the Graham School might be that new direction.

For the five years before, Greenway pastored The Baptist Church at Andover in Lexington, a role he assumed when the church was struggling with revitalization. Within three and a half years, Greenway led the church to financial sustainability; it no longer needed support from its mother church — a church pastored by Greenway’s long-time friend, Bill Henard.

“I had five of the happiest years of my life pastoring that church,” Greenway said. “I could never say anything but great things about our time in Lexington.”

Pastoring is what he wanted to do. By the time Greenway, a native of Frostproof, Fla., entered Samford University, he had already served as an interim pastor — as a 17-year-old. In Birmingham, Ala., Greenway was

an active preacher in area churches, which is how he first met Henard, who, at the time, was the pastor of a small church that helped the Samford preaching ministry.

Greenway moved to Dallas in 1999 to attend Southwestern Seminary. There, he primarily studied evangelism under professor Roy Fish and apologetics with professors Malcolm McDowell and Doug Blount.

About the same time Greenway left Birmingham for seminary, Henard left to pastor a church in Lexington. In his new city, Henard’s church helped to revive another small church, and he suggested Greenway as a candidate for pastor. When Henard called him about it, Greenway wasn’t interested.

He intended, after finishing a master’s degree, to pursue a doctorate at Southwestern.

About that time, Greenway told his intentions to the new provost at Southwestern, Craig Blasing, who previously was a professor and director of doctoral programs at Southern Seminary in Louisville, Ky. He suggested to Greenway that he look into the doctoral program at Southern.

Within a week, Greenway again received a call from Henard saying that, despite looking at other candidates, he was convinced that Greenway was the ideal the person to lead the small church revitalization — a church about an hour east of Southern Seminary. Henard asked, “Would you please talk with the search committee?” Greenway did.

After he met with the committee and spent some time with the church, Greenway sensed that “God [was] in this.” He accepted the call to pastor The Baptist Church at Andover.

This move came amid a productive year for Greenway: he met his future wife, Carla, on Easter Sunday, March 31, 2002; he graduated with his master of divinity from Southwestern in May; he proposed to Carla in August (she said yes); The Baptist Church at Andover called Greenway as its pastor in September; he moved to Lexington in October; Carla completed her master’s degree in December; and finally the two married in March 2003.

Less than a year after moving to Lexington, he started working on a doctorate at Southern Seminary, in January of 2004, studying both evangelism and apologetics under Timothy K. Beougher, which Greenway later described as a “great experience.”

This led to the winter of 2006, when the newly appointed dean of the Billy Graham School, Lawless, asked Greenway to consider joining the faculty. He accepted. And then in June 2007, Greenway moved into the next phase of his ministry, joining the faculty



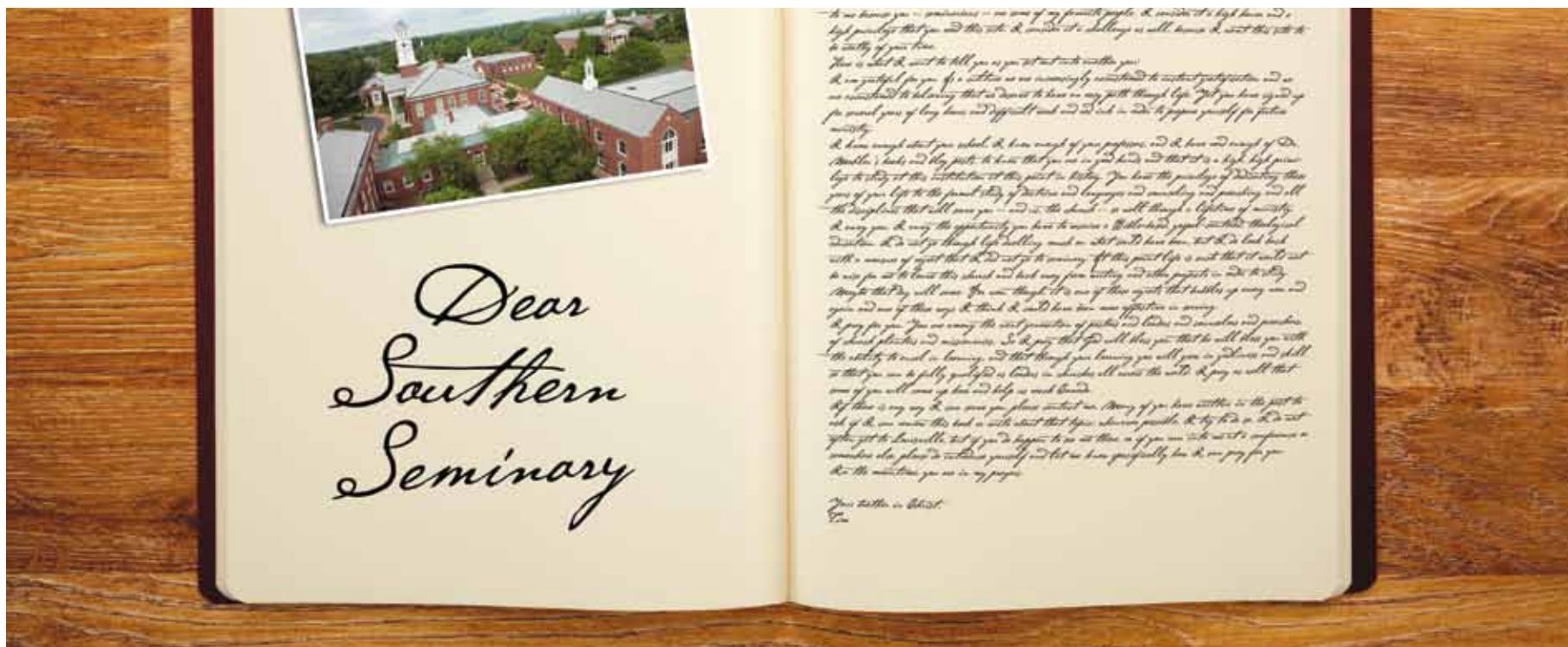
of The Southern Baptist Theological Seminary to teach evangelism and applied apologetics.

Since then, Greenway worked in several administrative capacities across the seminary. When he first started, he became associate director of the doctor of ministry program. For three years, he ran the school’s extension centers. He was then director of the Graham School’s research doctoral program — Greenway developed the seminary’s modular doctoral program. In 2010, Lawless appointed Greenway as senior associate dean in the Graham School, a position he retained under Lawless’s successor.

When Greenway entered his current role, he said that his previous experience prepared him for it.

“I always believed that my gifts are in administration and in preaching and teaching. And this new role lets me do both,” said Greenway, who intends to promote Southern Seminary and the Graham School through preaching and speaking as often as possible.

“Under Dr. Mohler’s leadership, and under Dr. Stinson’s leadership, we’re going to work every day to provide the highest quality of rigorously theological but Great Commission-focused training because we want to see, at the end of the day, new churches planted, existing churches revitalized, those who’ve never heard to hear the gospel and, ultimately, for the glory of God to be made known amongst all people,” he said. “That’s my vision for the new Billy Graham School. This is not a job; it’s a calling.”



‘Dear Southern Seminary’

TIM CHALLIES WRITES LETTER TO STUDENTS AT SOUTHERN SEMINARY

EDITOR'S NOTE: Tim Challies, popular blogger and author in Ontario, Canada, published the following letter on his blog, www.challies.com, Aug. 19, after a data chart showed Louisville, Ky., as the top location of his blog readership. Reprinted here by permission.

Dear Southern Seminary, As you begin your classes once again, I want to send along just a brief note.

I should begin with a word of explanation. A little while ago, I signed up for a service to help me organize some of the behind-the-scenes information related to my website. One graphic displays where the people are located who read articles I wrote over a certain period of time. And right at the top is Louisville, Ky. Perhaps this is an unfair leap, but I am assuming a connection to Southern Seminary; a couple of friends down there tell me this is probably a safe assumption.

I don't know that I can easily explain what it did to me to see that graphic. It meant so much to me because you — seminarians — are some of my favorite people. I consider it a high honor and a high privilege that you read this site. I consider it a challenge as well, because

I want this site to be worthy of your time.

Here is what I want to tell you as you set out into another year:

I am grateful for you. As a culture we are increasingly accustomed to instant gratification and we are accustomed to believing that we deserve to have an easy path through life. Yet you have signed up for several years of long hours and difficult work and red ink in order to prepare yourself for future ministry.

I know enough about your school, I know enough of your professors, and I have read enough of Dr. Mohler's books and blog posts, to know that you are in good hands and that it is a high, high privilege to study at this institution at this point in history. You have the privilege of dedicating these years of your life to the formal study of doctrine and languages and counseling and preaching and all the disciplines that will serve you — and us, the church — so well through a lifetime of ministry.

I envy you. I envy the opportunity you have to receive a Bible-based, gospel-centered, theological education. I do not go through life dwelling much on what could have been, but I do look back with a measure of regret that I did not go to seminary. At this point life is such that it would not be wise for me to leave this church and back away from

writing and other projects in order to study. Maybe that day will come. For now, though, it is one of those regrets that bubbles up every now and again and one of those ways I think I could have been more effective in serving.

I pray for you. You are among the next generation of pastors and leaders and counselors and preachers, of church planters and missionaries. So I pray that God will bless you, that he will bless you with the ability to excel in learning, and that through your learning you will grow in godliness and skill so that you can be fully qualified as leaders in churches all across the world. I pray as well that some of you will come up here and help us reach Canada.

If there is any way I can serve you, please contact me. Many of you have written in the past to ask if I can review this book or write about that topic; whenever possible, I try to do so. I do not often get to Louisville, but if you do happen to see me there, or if you run into me at a conference or somewhere else, please do introduce yourself and let me know specifically how I can pray for you.

In the meantime, you are in my prayers.

Your brother in Christ,
Tim

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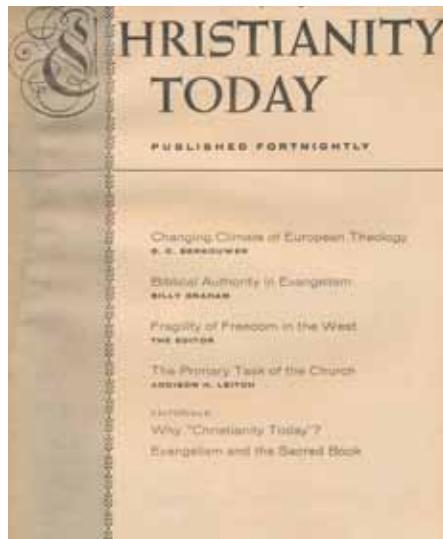
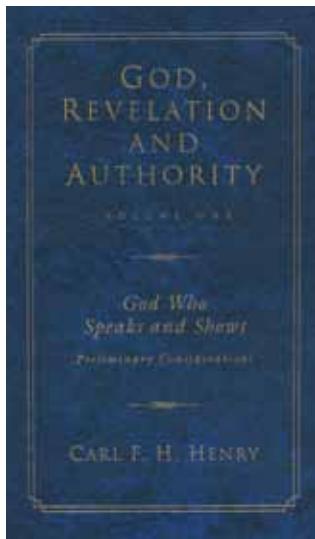
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The 'Dean of Evangelicals' and Southern Seminary

By Trey Moss

Carl F. H. Henry in his lifetime earned the reputation of “Dean of Evangelicals.”¹ The reach of his influence began in evangelical institutions Fuller Seminary and *Christianity Today* in the 1950s and 60s and extended to World Vision and Southern Seminary in the 1980s and 90s. If Billy Graham and his crusades represented the heart of evangelicalism, then Carl Henry and his writings represented the head.² It was Henry’s intellectual fortitude that spilled over the pages of his books into the halls of Southern Seminary through their influence on president R. Albert Mohler Jr., and other seminary faculty. The presence of Henry on the seminary’s campus around the turn of the millennium signaled a passing of the torch from one generation of evangelicals to the next. Preserved in the past issues of seminary publications and audio recordings, Henry’s involvement with Southern Seminary indicated the institution’s evangelical trajectory.

In 1988, Henry taught a winter term on “God, Revelation, and Authority.” At that time a school reporter interviewed Henry concerning the conservative versus moderate controversy that divided the Southern Baptist Convention. Henry, who earlier in his life served in churches among the Northern Baptist Convention, was an outsider and therefore an apt critic of how the controversy looked from outside the denomination. He

observed that the attention given to the controversy by the media darkened the image of the SBC in the eyes of non-Christians and potentially hurt local church evangelism. Yet he supported the “genius of Southern Baptist ecclesiology,” which allowed the churches and messengers to determine the direction of the convention.³ Henry’s writings defending inerrancy and later support of the seminary show that he favored the conservative direction of the SBC.

At the inauguration of Mohler in 1993, Henry delivered an address for the inaugural luncheon. Introduced by Mohler as one who carried a burden for a theological reawakening in the church and broader culture, Henry told his audience and the new president that if they wanted theological renewal in the local church and at Southern Seminary then, “it may be more important to bring a Bible and an extra handkerchief [to worship] than a neighbor who wonders what the church professes to change.”⁴ His prayer for the seminary was that it would become “theological terrain” where the Bible and the returning King Jesus would be the focus of theological inquiry and spiritual power. This return to biblical authority in the convention’s first seminary and the broader evangelical world was for Henry a call for revelry.

Henry was appointed as senior professor

of research in 1995.⁵ This position deepened Henry’s fellowship with Southern Seminary. He was frequently interviewed in seminary publications concerning cultural and theological issues, continually giving his wisdom and conviction to the seminary.

At the beginning of the 1998 spring semester, Henry and Mohler gave faculty workshop lectures about “The Future of Evangelical Theology.” In his first lecture Henry stated that he no longer felt the need to prod evangelicals out of “social hibernation.” Rather, he saw the need to drag contemporary “Madison Avenue” culture out of evangelicalism.⁶ Henry observed that evangelicals had lost playing politics at its own game. He urged for an evangelical reentry into larger culture by church reformation. A reformation that included a reaffirmation of Christ and the authority of the Bible, fervent prayer, evangelistic cooperation between Christians of differing races and denominations and a reevaluation of educational commitments.

Furthermore, Henry assured the faculty of Southern that they need not fear postmodern and post-liberal scholarship because, “they cannot make up their own confused, unstable minds and reconstructions.”⁷ And so, Henry observed, the faculty of Southern Seminary found itself in a favorable position to provide grounded theology in a theological milieu that lacked theological bearings.

Henry died on Dec. 7, 2003. During his life he shaped the early discourse of what it meant to be an evangelical and defended biblical authority in his monumental work *God, Revelation and Authority*. Near the end of his life he was asked what advice he would give to the next great evangelical theologian. He responded:

I am very worried about the loss of the priority of the mind among evangelicals. This is a matter of great importance in the struggle for evangelical fidelity. It must not be forgotten. I would recommend that an upcoming evangelical theologian take a good course in logic, and spend some extensive practice putting it to use.⁸

Henry understood that the evangelical endeavor must always be anchored in serious intellectual work.

The current theological landscape of Southern Seminary is owed in part to Henry’s efforts. As a new generation of evangelicals committed to theology, the Great Commission and cultural engagement, we should acquaint ourselves with Henry. The torch he bore is now ours. *Seminary publications and audio recordings are available for further research in the archives of the James P. Boyce Centennial Library.*

ENDNOTES

¹ Michael Foust, “Carl F.H. Henry Known as ‘Dean’ of Evangelical Theologians, Dies at 90,” *Southern Seminary Magazine* (Winter 2003), 33.

² Greg Thornbury, *Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry*, (Wheaton: Crossway, 2013), 22.

³ “Henry: Controversy Causes Evangelical Decline,” *The Tie* (March/April 1988), 11.

⁴ Carl F. H. Henry, “Address At The Inaugural Luncheon for R. Albert Mohler,” October 15, 1993. Available at <http://hdl.handle.net/10392/3192>

⁵ “Southern Names Henry Senior Professor of Research,” *The Tie* (Winter 1995), 26.

⁶ Carl F. Henry, “A Troubled Conscience Fifty Years Later,” January 26, 1998. Available at <http://hdl.handle.net/10392/2993>

⁷ *Ibid.*

⁸ Russell D. Moore, “A Conversation with Carl F.H. Henry,” *Southern Seminary Magazine* (Winter 2001), 3.



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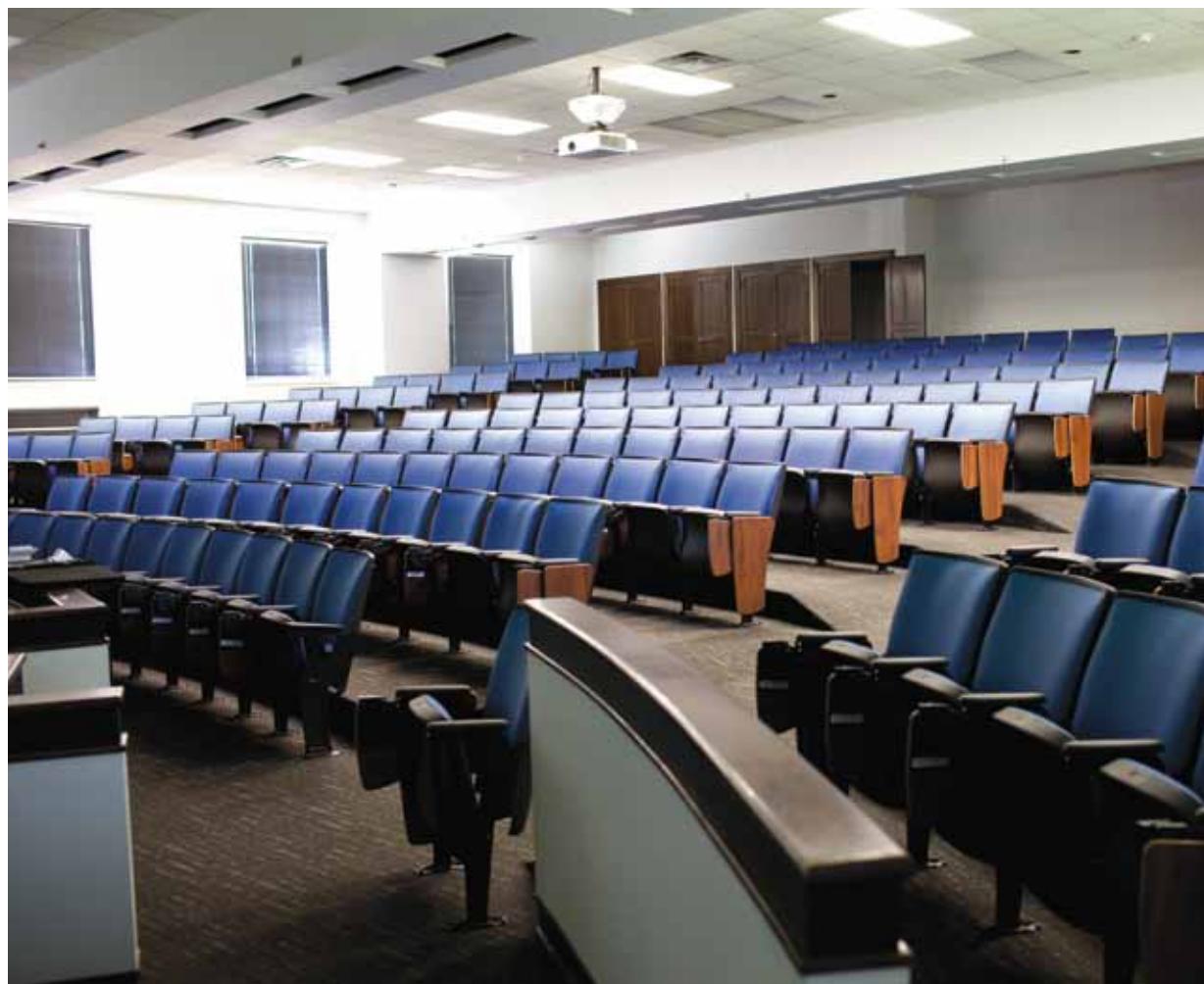
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Seen at Southern

Southern Seminary maintenance staff spent the summer months giving several areas of the campus a much-needed face lift. Right: Norton Hall 195; below: the Allen Central Services building; bottom left: newly lighted library cupola; and bottom right: Honeycutt Campus Center water fountain.



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

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 16. 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. Imperishable food is 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 and arrange an appointment for picking up food items.

Health and Rec

More information on hours and fitness classes are available at www.sbts.edu/hrc, the front desk or call 897-4720.

Seminary Clinic Hours

Staff, students, and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213. *Monday-Friday, 11 a.m. - 5 p.m.*

More information and price listings are found on the clinic website, www.sbts.edu/clinic

SUNDAY	MONDAY	TUESDAY
<p>1</p> <p>HRC open 2-8 p.m.</p>	<p>2 Labor Day</p> <p>HRC Labor Day hours 9 a.m. - 9 p.m.</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba; Childcare 9 a.m. - noon</p>	<p>3 Installation of Gregory A. Wills 10 a.m. Alumni Chapel</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>8</p> <p>HRC open 2-8 p.m.</p>	<p>9</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba; Childcare 9 a.m. - noon</p>	<p>10 Chapel 10 a.m. Alumni Chapel Scott Patty</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>15</p> <p>HRC open 2-8 p.m.</p>	<p>16</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba; Childcare 9 a.m. - noon</p>	<p>17 Chapel 10 a.m. Alumni Chapel Miguel Núñez</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>22</p> <p>HRC open 2-8 p.m.</p>	<p>23</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba; Childcare 9 a.m. - noon</p>	<p>24 Chapel 10 a.m. Alumni Chapel David Dockery</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>29</p> <p>HRC open 2-8 p.m.</p>	<p>30</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba; Childcare 9 a.m. - noon</p>	

SEPTEMBER 2013

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>4</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p>5</p> <p>Chapel 10 a.m. Alumni Chapel Thom Rainer</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>6</p> <p>Fall Festival 7 p.m. Seminary Lawn</p> <p>Body Blitz; Mommy and Me; Zumba; Childcare 9 a.m. - noon</p>	<p>7</p> <p>Edge Martial Arts</p>
<p>11</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p>12</p> <p>Chapel 10 a.m. Alumni Chapel Hershael York</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>13</p> <p>Body Blitz; Mommy and Me; Zumba; Childcare 9 a.m. - noon</p>	<p>14</p> <p>Edge Martial Arts</p>
<p>18</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p>19</p> <p>Chapel 10 a.m. Alumni Chapel Ed Copeland</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>20</p> <p>Urban Plunge</p> <p>Body Blitz; Mommy and Me; Zumba; Childcare 9 a.m. - noon</p>	<p>21</p> <p>Edge Martial Arts</p>
<p>25</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p>26</p> <p>Carl F.H. Henry Centennial event 10 a.m. Alumni Chapel</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Boot Camp; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>27</p> <p>Family camping trip</p> <p>Body Blitz; Mommy and Me; Zumba; Childcare 9 a.m. - noon</p>	<p>28</p> <p>Parents' night out</p> <p>Edge Martial Arts</p>

Towers

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Questions

WITH

Wayne Grudem

Research professor of theology and biblical studies at Phoenix Seminary, Phoenix, Az., and author of a news book, *The Poverty of Nations*



- 1 -

Why did you decide to write most recently on world poverty?

A few years ago a Christian woman from Kenya asked me, “Wayne, why is Africa so poor? Are we under a curse?”

I stood there in silence for a minute and then I had to admit, “I don’t know.”

This led me to several years of research on the Bible’s teaching about economic development, in collaboration with my friend and fellow elder from my church, Barry Asmus, a professional economist.

This book suggests 78 reasons why Africa — and many countries outside of Africa — are so poor. These 78 factors affect three areas: the economic system of a nation, the government of a nation and the cultural values and beliefs of a nation. A strong motivation for us to complete this book was Paul’s statement that we are to “remember the poor” (Gal 2:10).

- 2 -

Why do you think that pastors should be engaged in political discussions?

Because the Bible teaches us how to act with God’s wisdom in all areas of life, including politics. Just as pastors should teach about marriage, about raising children, about how to work in the business world, how students and teachers should please God in education and how Christians should approach their work in music, the arts and literature, so I believe the Bible also teaches us how God wants governments to function.

Jesus told us, “You shall love your neighbor as yourself” (Matt 22:39). If I love my neighbor, then I want to have good laws for my neighbor, laws that will protect his marriage, his children’s education, his health and safety, his freedom to obey God, and many other freedoms.

- 3 -

When you’re not teaching, writing or speaking, how do you like to spend your “down” time?

I try to run at least a couple of times a week, and go to the gym to work out once or twice a week. Margaret and I enjoy getting together for dinner with friends, spending time with our children and watching movies and TV shows at home (recently especially British murder mysteries such as “Foyle’s War”). We also like to walk together and, when we get the opportunity, we enjoy traveling and exploring new cities. And we both read fiction novels for relaxation as well — I will usually read spy novels like those of Daniel Silva, but her choices are more romantic stories than that.