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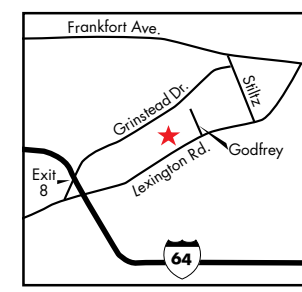
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Family ministry by The Book

By AARON CLINE HANBURY

What should inform and drive a local church's ministry to families? Surely the answer is numbers. After all, isn't the most important aspect of a church how many people sit in her pews? So when the American church sees that a significant number of its youth never return to church after graduating high school, it must develop a clever program to retain this lost group. A bigger church, it seems, is a better church.

Or maybe the driving force of a family ministry should be recognition. If a church uses a cutting-edge, innovative and unique method of ministry, the rest of the country, perhaps even the world, will take note. And a noticing world brings with it many attractive benefits, from TV syndication to book contracts. So a famous church is a better church.

Depending on the church answering the above question, many different answers could surface.

But at The Southern Baptist Theological Seminary, the School of Church Ministries' concern is about the texts of Scripture. The seminary asks "What does the Bible say about ministering to families in a local church setting?" Scripture's teaching on families and the church must be the driving force behind all church ministries. A biblically informed and motivated church is a faithful church.

The theology

The Gospel of Jesus Christ must be the central concern of the local church, and so each facet of the church should be fully Gospel-centered. Ministering to families is in no way an exception to this rule.

Pastors and elders need to think long and hard about their ministry to families precisely because it is a Gospel issue.

"Family ministry is a Gospel issue because God designed Christians' faith journey to begin in the home of faith that is surrounded by a community of faith," Jay Strother, pastor for emerging generations at Brentwood Baptist Church in Brentwood, Tenn., said.

"The family has been God's best plan to communicate and live out the Gospel in front of the next generation throughout redemptive history," Strother said. "In Deuteronomy 6, the first and most important commandment was to 'love the Lord your God with all your heart, soul and strength.' We are to accept this truth in our hearts. But then the very next command is to 'impress' or 'teach them diligently' to our children.

"In Genesis 15, when God begins his plan to bless the nations, God doesn't begin with a mighty army or brilliant political strategy – he

initiates a covenant with a man, Abraham, and his family. In Acts 2, when Peter concludes his stunning message at Pentecost and the people ask what they must do in response to the Gospel, he instructs them to 'repent and be baptized.' But he immediately tells them that this New Covenant extends not only to them but to their children as well and 'for all who are still far off,' every generation from this moment until the second coming. It's clear from the consistent instruction of Scripture that the family is to be a conduit for the Gospel – both Gospel proclamation and Gospel living," Strother said.

Christian Scripture presents the family as central to its communication of the Gospel. Further, Gospel centrality to the theology of the family can strongly impact people both inside and outside the church.

"Theology drives how we parent," Steve Wright, pastor of parent and family discipleship ministries at Providence Baptist Church in Raleigh, N.C. and Ph.D. student at Southern Seminary, said. "Do our Christian families

truly treasure Christ above all else? If they do then this would require that our families live missionally.

"There is simply no other remedy for sin and the consequences that we as a country are now facing. Where can we turn beyond the Gospel that can restore broken marriages, what

"The family has been God's best plan to communicate and live out the Gospel in front of the next generation throughout redemptive history."

allows the next generation to endure in their faith beyond the cross and what hope do we proclaim to more than 4 billion souls that is more eternal than the resurrection?" Wright said. "[Ministering to

families] is a Gospel issue but until we see the church and home connection as the 'starting blocks' we will never win the race."

The theology of the family raises another question when considering ministering to families: "How can the local church encourage and equip its families to best fulfill their God-given design?"

The model

In order for the church to help families

(Continued on page 6)

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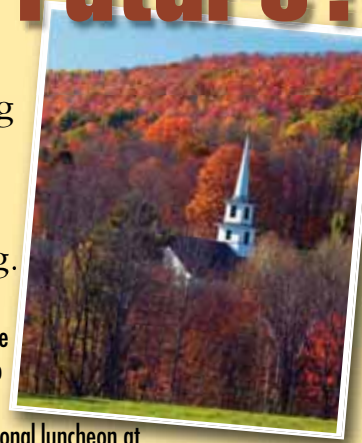
Rev. Wes Pastor, president of NETS, will be on campus the week of November 2nd to interview new church planters. To learn more about NETS, join us for an informational luncheon at

noon on November 4, 2009, in Honeycutt 222. To schedule a personal interview with Rev. Pastor, contact Renée Bittner, NETS director of student affairs, at (802) 878-9922 by October 30th.



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School of Church Ministries instills family-equipping ministry in students

By JOSH HAYES

For parents, the Great Commission Resurgence begins at home — after all every Christian parent has an unbeliever living in his or her home for some period of time. With the School of Church Ministries' "family-equipping model of ministry," The Southern Baptist Theological Seminary seeks to train local church pastors and leaders to equip families to heed the responsibility of in-home, family-rooted discipleship.

The emphasis on ministry geared toward the spiritual development of the family is what makes Southern Seminary's program unique, according to Randy Stinson, dean of the School of Church Ministries. Regardless of a student's degree program and anticipated field of ministry, everyone enrolled in the seminary learns to serve in the local church as a leader in family discipleship.

"We think that discipleship is best carried out in the local church through families and that parents are the primary disciple-makers of their children; that is infused in all of our degree programs," Stinson said.

The family-equipping model begins with the assumption that God calls parents to be the primary disciple-makers in children's lives (Deut 6:4-9; 11:18-21; Ps 78:5; Eph 6:4). Rather than acting as an "add-on" program to current ministries in the church, the family-equipping model seeks to prepare all ministries of the local church to join with parents in the task of discipleship.

Stinson and Timothy Paul Jones, associate professor of leadership and church ministry, articulated the theology behind the family-equipping model of ministry that the school pervasively applies to all of its curriculum and training.

According to Jones, family-equipping ministry is "the process of intentionally and persistently realigning a congregation's proclamation and practices so that parents — especially fathers — are acknowledged, trained, and held accountable as the persons primarily responsible for their children's discipleship."

In addition to intentionally shaping their curriculum around equipping families, the School of Church Ministries serves the church by preparing worship leaders who are theologically grounded and versatile for multiple areas of ministry.

"What we decided to change was how we were training," Stinson said. "In the past, the focus of worship leader curriculum had been on music performance. We have had very competent musicians who have graduated from this institution, but they weren't necessarily as pastorally qualified as they should have been.

"So, what we decided to do was not quit training musicians, but train theologically grounded, pastorally qualified worship leaders for the local church. That is a very different vision, but it doesn't mean we've quit doing something, it means we've improved it."

More than a century ago, Southern Seminary launched the world's first seminary-based program in educational ministry. In 2001, the program became known as the School of Leadership and Church Ministry.

After discovering that 80 percent of music ministers in Southern Baptist churches serve in dual roles such as in youth and children ministry, the seminary reevaluated its mission and structure. As a result, Southern Seminary merged the School of Church Music and the School of Leadership and Church Ministry in 2009.

The School of Church Ministries provides rigorous and comprehensive training in pastoral leadership. On top of learning to deal with conflict and organizational transi-

tions in the local church, all students are equipped with the tools to become skilled teachers of God's Word.

On the school's one-year anniversary, Stinson noted that another particular strength of the school is its solid faculty. Since its inception, the school's professors have become leading voices in evangelicalism with respect to family ministry through teaching, speaking and publishing books.

"We have the right faculty and we can deliver what we are promising," Stinson said. "They have the right vision. They have the right training. They are writing books. That is a great strength for the school now."

Faculty member Michael S. Wilder co-authored *TransforMission: Making Disciples through Short-Term Missions* (B&H Academic), a book making the case that short-term mission trips can serve as launching points for deeper discipleship. In addition, Jaye Martin, director of women's leader-

ship, has written and contributed to several books.

Jones has authored or edited more than a dozen works in the fields of family ministry and church history, including *Perspectives on Family Ministry* (B&H Academic). Together Jones and Stinson have edited the forthcoming book *Trained in the Fear of God: Theological and Historical Foundations for Family Ministry* (Kregel Publications).

"We can't call you to ministry — only God can do that. But, for those whom God has called, the School of Church Ministries provides theologically grounded, vocationally tested training with an emphasis on pastoral leadership, family discipleship and biblical worship," Jones notes.

For more information, see the School of Church Ministries Web page at www.sbts.edu/church-ministries as well as Family Ministry Today at www.sbts.edu/family. 📖

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Moore and Stinson address the biblically shaped home

By COURTNEY REISSIG

What many are trying to convey in growing the orphan care movement is that God's call on believers to care for orphans has everything to do with all other church ministries, Russell D. Moore, dean of the School of Theology, senior vice president for academic administration and professor of Christian theology and ethics at The Southern Baptist Theological Seminary,

Moore said that "part of the way families learn how to be family is seeing those who have been set apart as spiritual fathers and Titus 2 spiritual mothers within the life of their congregations."

Moore went on to say that "some of the young men in your community will only see what it means to be a father by seeing the pastor, elders or leaders of a local congregation acting as fathers."



Russell D. Moore. Photo by Devin Maddox

told the more than 250 people gathered for the first general session of the Connecting Church and Home conference at SBTS. The School of Church Ministries held the conference in order to help churches equip families to be disciple-making units, instead of relegating family discipleship only to the church.

But orphan care ministry in the local church is not just about individual families adopting children. It is about a culture of caring for the widows and the fatherless, Moore said, speaking from James 1:22-27.

"There are many people in our communities who are spiritually widowed and spiritually orphaned. Often we only think of the kids who are adoptable," he said.

Reflecting on his time as a youth pastor, shepherding many kids who were fatherless,

This is why the church must be viewed as the Bible views it — a household. As the pastor fathers his own family, and fathers his congregation, and as godly women mother their own daughters and the motherless young women in their congregation, the next generation of spiritually and physically orphaned kids will understand what Paul means when he tells Timothy to teach elders to manage their own households, according to Moore.

Even the child who has the most absent father, or the most overworked single mother, can recognize and understand what fathering and mothering is like through godly models in their congregations. This is why the Bible views the church as a family.

In order for our churches to function as a family, Moore said, we have to model a differ-

ent kind of unity.

This unity should lead to "Gospel patience" with people. Jesus does not sanctify us all immediately. There is a patience that needs to be there if we want to help people. We are not going to give up on people because they are not completely sanctified right then, he said. Unity in the Gospel and patience will help pastors and leaders minister to people and live as a family.

Both unity and patience can be a catalyst for helping people not only seeing the church as family, but seeing how important the local church and the family are.

"If the church is family, then church matters because we belong to one another. If you don't have a high view of the local congregation, you will not have a high view of the family and your people will not have a high view of the family. The two are intricately linked together," Moore said.

This radicalizes how we view everyone in our churches. This means that we no longer have "single people," but brothers and sisters.

Carrying on the theme of the importance of being godly fathers and mothers, Randy Stinson, dean of the School of Church Ministries at Southern Seminary, addressed fathers specifically acting as vehicles for passing on the Gospel to their children.

Speaking from 1 Kings 2, he addressed David's final words to his son Solomon as he took over the kingdom.

We live in a culture, according to Stinson, that is confused about gender roles. The church has the responsibility to teach what it means to be a man and a woman.

"We are raising a generation of boys who think they have no responsibility for their behavior because they think they have a condition," he said.

"We have to have men leading, who see their primary roles as being the moral and spiritual leaders of their homes and we have all of these cultural challenges pushing and impacting the church."

King David, in 1 Kings 2, tells Solomon how



Randy Stinson. Photo by Devin Maddox

to be a man after God's own heart. He recognizes that there is a character and context to what it means to be a man. Men today need to have a "Christ-balanced masculine provision," Stinson said.

"If we are going to reach men, we are going to have to have a theologically sound and robust Christology. We are going to have to have a theologically sound and robust view of manhood and what's expected of men, and resist all of the cultural pressures to be softer, prettier and nicer," Stinson said.

This happens when the church views men's ministry as something by men, not to men.


"Relationships are forged, not forced," Stinson explained.

There needs to be an atmosphere in the local church where manhood is taught and embraced. The bar must be raised for men to act. They need a "God-size task" that they know they were made for according to Stinson.

"We need to bring back warfare language," Stinson said. "We are in a battle, whether we like it or not."

"Someone is out and after your home. It is the enemy, Satan," Stinson said.

The church can no longer ignore things like the "silent killer," pornography.

Satan loves a hypocrite, and he wants to destroy our homes. Satan wants your homes, Stinson said. Biblical manhood must begin in the home. 

What drives family ministry?

(Continued from page 3)

function within this theological framework, they need to have a model which accurately represents the biblical presentation of how the family and church relate to one another. The local church must not interpret and apply Scripture's teaching to fit an already existing model. Rather, the church's model of ministry must be the application of Scripture's teaching. Pastors and leaders must foster a culture in which the Bible permeates all things. A structure of family ministry should celebrate the Bible. But what then does this structure look like?

"Our models of ministry must align with our beliefs, or they will lack the power of truth and the Gospel. As Proverbs 19:21 says, 'Many are the plans in a man's heart but it is God's purpose that prevails.' There are lots of compelling reasons to not keep doing ministry in the age-segregated, siloed, entertainment-oriented approach that has dominated the past several decades," Strother said. "But by far the

most important reason to re-examine current ministry models is to bring our practices in the local church back in the line with the truth of Scripture."

A model of family ministry that allows the Bible to act as its driving force is paramount to faithful ministry, according to Wright.

"In Acts 2:39 we see that the Gospel is for 'you, your children and those that are far off.' After the context of this verse we see Luke carefully chronicling the formation of the church," Wright said. "Interesting is the fact that in these short verses we see a faith that continued beyond the church to the home. This faith that transformed the family saw repentance and salvation on a daily basis."

The local church must align its ministry to families with the clear teachings of Scripture.

The take home

Many pastors and church leaders are more and more viewing their ministry to families as an integral responsibility to church.

"I think one of the greatest developments over the past several years has been the reality that no one church or denomination or publisher 'owns' this movement [of churches looking for theologically driven family ministry]. Instead, there is an incredibly diverse mix of leaders from across the world who are re-discovering the truth of Scripture and connecting with like-minded leaders," Strother said. "This has all the distinctive marks of a movement of the Holy Spirit rather than a program or strategy.

"I'm honored and excited to be a part of

This isn't about retaining young adults on the attendance rolls; it's about coordinating families around a shared, Gospel-motivated perspective on parents and children"

the movement to re-connect the church and home and in doing so, see the hearts of the generations turned back towards one another," Strother said.

Ultimately, biblically faithful ministry glorifies God. And churches fulfill their calling to that end. But in addition, Scripture-saturated ministry to families shows fruit in its churches that magnifies the Gospel and promotes a culture in the church of people who desire to make the Bible preeminent in all things.

"[In faithful biblical ministry to families] the Gospel is rehearsed in families and reinforced at church so that God's truth can be revealed to the world. This isn't about retaining young adults on the attendance rolls; it's about coordinating families around a shared, Gospel-motivated perspective on parents and children," excerpted from the forthcoming book from Timothy Paul Jones. 📖

[Southern Seminary promotes a distinct model of family ministry, the family-equipping model. Josh Hayes has outlined and explained this model on page four.]

Fall Festival 2010

By EMILY GRIFFIN

Southern Seminary encourages its faculty, staff and students to attend Southern's sixth annual Fall Festival, Sept. 10 from 6 - 9 p.m. All food and activities are free of charge.

This year's festival will celebrate Kentucky life, exploring three unique themed areas: Kentucky State Fair, Frontier Land and Fort Knox.

Kentucky State Fair will feature carnival rides and games, inflatables, a Ferris wheel and traditional fair food, including popcorn, cotton candy and nachos. Fort Knox will host inflatables provided by the Mobile Event Team from the Kentucky National Guard and offer

MRE's, military meals ready to eat. Frontier Land food will include burgoo, a traditional Kentucky chili-like stew, served alongside cornbread and watermelon.

Southern's main lawn will hold an eating area and a main stage - which will welcome two local bluegrass bands, the Long Run Players and Fresh Cut Grass. Also, members from the Stephen Foster Musical will sing songs inspired by the life of Foster like "Oh! Susanna," "Camptown Races," and "My Old Kentucky Home."

Dan Dumas, senior vice president of institutional administration and Southern's Event Productions team developed the Fall Festival to bring the seminary together. 📖



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Mohler and Rush explain the importance of family ministry

By COURNEY REISSIG

Family ministry shouldn't be simply another program in the church, it should pervade everything the church does, Ryan Rush told those gathered for a session of the Connecting Church and Home conference. Rush is the senior pastor of Bannockburn Baptist Church in Austin, Texas. He claimed that pastors often



Ryan Rush. Photo by Devin Maddox

don't get excited about family ministry because they don't know how it's done.

"Pastors don't ignore home ministry because they don't care about home. Pastors ignore family ministry because they haven't yet seen how to do it differently, because they are overwhelmed," Rush said.

In order to show pastors how effective family ministry is done, we must begin with the proper standard for ministry, looking for one underlying theme that God wants us to see in the family.

This means we have to go back much farther than the 1950s or even the New Testament, according to Rush.

"We need to go all the way back to the beginning and look at the Garden. We go to the same place that Jesus did when he was asked about the family and was asked about divorce. He went back to Genesis 2," Rush said.

"What we are trying to do can be summed up in what happened in how the home acted in those very early days and hours."

Speaking from Genesis 2:25, Rush showed

that God was creating men and women in his image, with distinct roles, and with unashamed intimacy with their creator. Men and women were created to be intimate with God, and this is the "Genesis standard for family," Rush said.

God did not design the family primarily to know himself, but rather he created the family for intimacy with himself, to walk with him in their homes. Often we are concerned with

the appearance of the problem (lack of knowledge) more than the problem itself (lack of intimacy).

"There is a danger of building something without a proper diagnosis. Creating another morality factory and thinking that is going to solve the problem. We would do a great disservice to our people if all we did was raise them up to be moral," Rush said.

Intimacy with God should transform a person's entire life, including the home. But transforming the home is simply an overflow

of the transforming heart that desires intimacy with God. And this must begin in the pulpit, according to Rush.

"There are a lot of things I can do to help the home — there is none more important than exhorting the congregation to know God. The simple step of moving the congregation from knowing about God to knowing him will be the catalyst, the transforming agent that overflows into every home you serve," he said.

Cultivating intimacy with God in a congregation will not happen overnight. It requires patience and perseverance. It is a lifelong pursuit not built around behaviors, but built around God.

"It will take a generation for some of these transformations to take place. We need to be in for the long haul. Begin with the heart of the problem. Every household in the church can be transformed by addressing the deeper issue of intimacy with God, and be challenged to reflect God's image through the grace and power of Jesus in the home," Rush said.

Taking the warfare language previously

mentioned throughout the weekend, R. Albert Mohler Jr., president of Southern Seminary, concluded the conference with a message on parenting as warfare.

The conference theme implies that something has been lost and disconnected.

"To connect church and home is to connect that which should never be disconnected. The world has severed the most fundamental connection," he said.

Speaking from 1 Peter 5:1-11, Mohler explained that Peter teaches his audience how a normal church is supposed to function.

"Normal to the church ought to be a picture of believers rightly related to one another, receiving and hearing the Word of God,

preaching and teaching the Word of God, with a spirit of humility and leaders modeling their own behavior by their own lifestyle what Christ-likeness looks like," Mohler said.

However this is not normal Christian living for most believers, and that is a problem. In addition, Peter says we are to expect that the Evil One is roaming seeking someone to devour even in our churches today.

"All of our ministry, marriage and childrearing is in the context of the fact that we know we have an enemy, and he is seeking someone to devour. Peter sees this as normal.

There is a lot of devouring we can witness firsthand. Marriages are being devoured. Churches are being devoured. It is a great danger to pretend like it's not true," he said.

Parents need to be prepared for war for their children.

"We want our children to grow up and be worth something," Mohler said.

We do not want it to be said of them that they are worthless men, for they do not know the Lord, like it says of Eli's children, Hophni

and Phineas in 1 Samuel 2:12.

In order to do this, we have to be better than our parents were, according to Mohler.

"If our parents, by and large, failed at any point in parenthood there was a support system that would come in and fill the gap," he said.

That support system is no longer in existence, as children are now largely influenced by media, pop and peer culture rather than parental involvement.

This means that to connect church and home parents need to be ready for combat. The next generation needs parents who are willing to stay engaged with their children, and not allow the ambient culture to raise and shape their children, Mohler said.



R. Albert Mohler Jr. Photo by Devin Maddox

"Satan is roaming, and that is normal until Jesus comes and all will be well. We hope on that day that we do not discover that our own children were worthless men and women, or that we were worthless men and worthless women. The only way to avoid that is to know the Lord Jesus Christ as savior and to be incorporated into the fellowship of the saints and to exhort one another to faithfulness until Jesus comes," Mohler concluded. ✠

Word Sampling

"There is a moral, a depth and intensity of meaning, a richness of sentiment that the Bible calls unsearchable, in the cross of Christ. It tells a sinful world that God is righteous; and it as clearly and emphatically tells us that God is love." **Thomas Chalmers** (cited from *The Works of Thomas Chalmers* vol. 10)

"Like those who design/build airport restroom stalls, those who determine the number of AC outlets in hotel rooms never travel." **Donald S. Whitney** (Tweeted 8/20)

"Twas a strange thing the world should be offended at Him who raised the dead, made the blind to see, and the deaf to hear. They who would deem such a man a devil, what kind of a God would they have?" **Martin Luther** (cited from Luther's *Table Talk*)

"Like other musical media, blues makes a serious reflection on the human condition: without Christ, the human state is melancholy indeed. I suppose my Celtic melancholic temperament is what finds the blues so appealing, much more than jazz, and when played by rockers like the ones on this album: utterly awesome...." **Michael A. G. Haykin** celebrating the new album, "The London Howlin' Wolf Sessions."

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Southern Story: Troy Temple

By AARON CLINE HANBURY

As a future engineer, he really “had what it takes” to make it as a light for the Gospel in that professional field. The University of North Carolina at Charlotte seemed the perfect place to train for such a vocation. But he didn’t.

“I [couldn’t] get away from God calling me to full-time youth ministry.”

Troy Temple, associate dean for master’s studies; assistant professor of youth and family ministry; School of Church Ministries youth ministry coordinator; and associate director of the International Center for Youth and Family

Ministry at The Southern Baptist Theological Seminary, could not shake his burden for adolescents as a high school senior looking to attend college. Because of his decision to pursue a life teaching and training youth, Temple chose to enroll at Liberty University in Lynchburg, Va., to train for ministry.

Prior to coming to Southern, Temple spent 18 years in local church ministry. And even now, he balances his time in the academy by serving in interim capacities as a conference and retreat speaker as well as other outlets for serving the local church. But now teaching at SBTS, Temple certainly has not forgotten his



Photo by Devin Maddox

original passion, and thus he teaches theology and method of youth ministry to future youth and family pastors.

“Teaching youth ministry has been tied to my calling in youth ministry,” Temple said.

“Ultimately, I teach because it’s an extreme expression of the discipleship mandate we’ve been given. That’s what has always driven me back to the academy and back to the institution for training is the deep impact and the multiplicative result and fruit that you see in discipling leaders and training leaders for the church.”

Temple strongly believes in the “multiplicative” results of teaching. By training students who then faithfully teach and train adolescents, some of whom will also desire to work with youth, the first teacher has the opportunity to impact multiple generations toward learning and embracing the Gospel.

“The end of youth ministry is equipping leaders who are able to develop culturally

“Ultimately, I teach because it’s an extreme expression of the discipleship mandate we’ve been given. That’s what has always driven me back to the academy and back to the institution for training is the deep impact and the multiplicative result and fruit that you see in discipling leaders and training leaders for the church.”

appropriate methods and programs whereby every adolescent in their community can hear the Gospel and have the opportunity to spiritually mature and respond,” Temple said.

As a ministry coordinator and Center for Youth Ministry director, Temple maintains various administrative roles and responsibilities. And though these tasks may seem tedious to some people, Temple embraces his work as a direct result of his mentors’ advice.

“One of the things I have learned from several of the mentors in my life is that if you’re going to be involved in something, and you have an opportunity to lead it — you might as well lead it, which is one of the reasons I enjoy being in the administrative side of what I do,” Temple said.

Among those influences, is David E. Adams, professor of youth ministry and executive director of the International Center

for Youth and Family Ministry at Southern Seminary, who taught Temple as an undergraduate student at Liberty. Adams and Temple now serve the seminary as colleagues. And like many people, Temple strongly benefits from reading and studying some of the impactful twentieth century Christian thinkers.

“A lot of who I am is shaped by Francis Schaeffer [and] C. S. Lewis,” Temple said. “[There is also a] deep impact on my life by Jerry Falwell”

Unlike thinkers Schaeffer and Lewis, Falwell has affected the Temple family in profound ways that shape who they are as a family.

“It’s no secret to anyone around me, how God has blessed our family through the miracle of adoption — our two daughters,” Temple said. “It was through the ministry there in Lynchburg.”

Through one of the organizations established by Falwell and Liberty University, Temple and his wife had the opportunity and privilege of adopting their two daughters. Temple pointedly attributes the work and ministry of Falwell as the means by which God brought the Temple family together.

When not spending time with his family or obsessing about all things youth, Temple has time for only one thing: University of North Carolina basketball. As a native of North Carolina, and a lifelong Tarheels fan, Temple’s office is seasoned with baby blue tributes to his favorite sport. Beyond office decorum, UNC basketball even finds its way into Temple’s classes.

“My students know that an extra credit question is going to come that has something to do with Carolina basketball,” Temple admitted.

In addition to studying and teaching youth ministry, and of course following UNC basketball, Temple also possesses keen insight into life after death.

“I think Third Day will probably play in heaven,” Temple said. 🙏

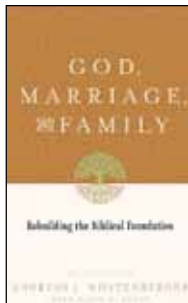
FACTS...

EDUCATION: B.S., M.A., Liberty University; Ed.D., The Southern Baptist Theological Seminary

POSITION: associate dean for master’s studies; assistant professor of youth and family ministry; School of Church Ministries youth ministry coordinator; and associate director of the International Center for Youth and Family Ministry

CHURCH HOME: Highview Baptist Church, East Campus

Current literature



God, Marriage and Family: Rebuilding Biblical Foundations

(Crossway)
By Andreas J. Kostenberger with David W. Jones

Review by
JEFF ROBINSON

In a revised and updated edition of *God, Marriage and Family: Rebuilding Biblical Foundations* (Crossway), Andreas J. Kostenberger and David W. Jones meet head-on the cultural crisis confronting

family by providing an integrated, biblical treatment of the full range of issues surrounding marriage and family.

The work covers in-depth issues that arise with marriage and family such as childrearing, singleness, homosexuality and divorce and remarriage.

The overarching purpose of the authors is to develop a biblical theology of marriage and family to fill a glaring void within the present corpus of Christian literature on the topic. Despite the existence of an endless array of books on marriage and family, few, if any, seriously engage the Bible as a whole, the authors argue. *God, Marriage, and Family* seeks to do just that.

“Many, if not most, of the plethora of popular books written on marriage and family are theologically weak and not fully adequate in their application of sound principles of biblical interpretation,” the authors assert.

“Many of these authors have Ph.D.s in counseling or psychology but their formal training in the study of Scripture is lacking. Theological and hermeneutical naiveté gives birth to superficial diagnoses, which in turn issue in superficial remedies. It seems that the dynamics and effects of sin are poorly understood in our day. The result is that many Christian self-help books owe more to secular culture than a thoroughgoing Christian worldview.”

God, Marriage, and Family includes chapters on marriage and family in the Old and New Testaments, the nature of marriage, wisdom from Solomon on childrearing, the gift of singleness, the biblical verdict on homosexuality, divorce and remarriage, and qualifications for church leadership. In the final chapter, the authors present a biblical synthesis on marriage and family.

Kostenberger serves as professor of New Testament and director of Ph.D./Th.M. Studies at Southeastern Baptist Theological Seminary. He is a prolific author and distinguished evangelical scholar. Jones is assistant professor of Christian Ethics at Southeastern Seminary.



What Did You Expect? Redeeming the Realities of Marriage

(Crossway)
By Paul David Tripp

Review by
JEFF ROBINSON

He is tall, dark and handsome. He drives a nice car, possesses

advanced degrees from leading institutions of higher education, fetches a six-figure salary. And, he boasts bloodlines that, from a purely human perspective, are impeccable. Likewise, she is from a prominent family, graduated as valedictorian at college, has a smile and overall bearing reminiscent of Lady Diane and has a winsome personality to match. They meet, they marry, they honeymoon in a tropical paradise and then they go home, both expecting to have a dream life together in their new house with

its spacious lawn, its picket fence, its existence in an upper-middle class neighborhood and its conspicuous existence under perpetual blue skies.

But, Paul David Tripp argues that this new couple, Mr. and Mrs. Perfect, have just entered into what might best be called round one of holy headlock. Inevitably, they will go to their separate corners. And they will come out swinging. The giddiness will fade. And the gloves will come off. Why? How did paradise so quickly evaporate like a desert mirage? In his new book, *What Did You Expect? Redeeming the Realities of Marriage* (Crossway), Tripp tells us, and he puts a biblical finger on perhaps the single greatest factor that has troubled marriages for generations in the modern-day West: unrealistic expectations. The problem with the idyllic marriage, Tripp argues, is that it does not exist in a fallen world, one in which marriage happens when two sinners say “I do.”

“It happens to everyone,” Tripp writes. “It is

the unavoidable reality of marriage. Somehow, somehow, every marriage becomes a struggle. Life after the honeymoon is radically different from the honeymoon that preceded it. The person you loved to play with, you are now living and working with. The person who was once your escape from responsibility has become your most significant responsibility. Spending time together was radically different from living together. Reasons for attraction now become sources of irritation. We are all confronted with the fact that in some way our marriage is not what it was meant to be.”

In six chapters, Tripp offers the biblical and theological antidote to such faulty views of the human heart that have plagued every marriage since the first Adam ate the fruit. The book offers six commitments that provide the fundamental cause of most marriage woes, six commitments that are made possible by the person and work of the Second Adam. The six commitments between husband and wife

include declarations that:

We will give ourselves to a regular lifestyle of confession and forgiveness.

We will make growth and change our daily agenda.

We will work together to build a sturdy bond of trust.

We will commit to building a relationship of love.

We will deal with our differences with appreciation and grace.

We will work to protect our marriage.

As with all of Tripp’s books on biblical counseling, *What Did You Expect?* is rooted in and centered on the Gospel of Jesus Christ. Here, you will find sound Gospel solutions to the problem of unreasonable expectations, solutions that will transform your marriage and your heart in a way that is unique to the power of the Gospel.



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Tue., Aug. 31

BILL LANGLEY
Senior Pastor
Saverns Valley Baptist Church
Elizabethtown, Ky.

Tue., Sept. 7

DAVID HELM
Lead Pastor
Holy Trinity Church
Chicago, Il.

Tue., Sept. 14

R. ALBERT MOHLER JR.
President
Southern Seminary

Thu., Sept. 2

JOSH MOODY
Senior Pastor
The College Church
Wheaton, Il.

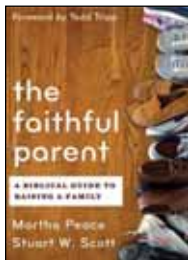
Thu., Sept. 9

BRYANT WRIGHT
Senior Pastor
Johnson Ferry Baptist Church
Marietta, Ga.

Thu. Sept. 16

PANEL DISCUSSION:
*Marriage in a
Post Prop 8 Culture*

Previous chapel messages available at www.sbts.edu/resources/.



The Faithful Parent (P&R Press) By Martha Peace and Stuart W. Scott

Review by
AARON CLINE
HANBURY

When an author writes a book, a complimentary review from an expert in said book's field is a high honor. Such a review is exactly what Tedd Tripp, an influential author on parenting, offers Martha Peace and Southern Seminary professor Stewart Scott concerning their new book, *The Faithful Parent*.

"I always look for two things in a parenting book: (1) I look for insight and understanding of the heart as the wellspring of life. (2) I look for the book to be full of the hope and grace of the gospel. Both of these are here in abundance. ... This will be a timeless resource for faithful parents," Tripp says in the book's forward.

The Faithful Parent seeks to explain the what

and how of godly parenting so that its readers will be "faithful to God's Word by his grace and for his glory." Towards that end, Peace and Scott organize their book in three sections, providing the biblical foundation for faithful parenting, offering practical and applicable advice for parents of children at each of life's stages and providing and applying wisdom and experience to various difficult and extenuating situations.

Stressing the importance of biblically faithful parenting, Peace and Scott describe and tease out the implications of training children about God, and also leading them in discipleship. The ultimate example from whom parents must learn is God the Father, who fathers his children perfectly. Infinitely important, though not always practiced, is parents' role in relating the Gospel to their family. Peace and Scott make great pains to communicate creative methods for teaching and living out the Gospel in front of children.

In its second major section, *The Faithful Parent* walks its readers through stages of life

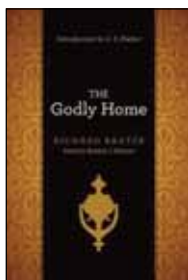
in children, from "the infant" to "the teenager." For each stage, Peace and Scott direct instruction to everything from development to discipline to general needs of specific ages. Inevitably, each age-stage presents opportunities for difficult and potentially hurtful issues. Drawing from experience, Peace and Scott address a few of these issues directly throughout the section. In addition, *The Faithful Parent* sends pointed commentary and instruction to parents about the tendency of many to provoke their children beyond their fault.

Flowing from an obvious organizational unfolding from theoretical to practical, the third and final section of Peace and Scott's book tackles the diverse circumstances in which real parents find themselves. The circumstances the authors deal with range from blended homes to children with special needs to homes where only one parent is a Christian. Continuing to make available helpful material to its readers, *The Faithful Parent* then systematically works through such situations as unruly and even unsaved children, presenting biblical teaching

to help parents persevere in faithfully leading, teaching and loving their children.

Almost every chapter concludes with a number of "commonsense tips" designed simply to help both new and experienced parents apply those subjects addressed in book's chapters. In addition, many chapters include graphs or charts that line up different parenting situations/problems with Scripture passages. These graphics form a resource that parents will be able to reference easily and quickly far beyond the book's initial reading.

One cannot easily overstate the importance of biblically faithful parenting. After all, continuing a line of Gospel-centered, truth-seeking believers is predicated on the Christian home faithfully parenting the children placed in it. Peace and Scott's *The Faithful Parent* makes a helpful contribution to the church, one that will serve many parents and future parents for many years.



The Godly Home (Crossway) By Richard Baxter

Review by
JEFF ROBINSON

Crossway has done families a great favor in making available an important section on ministry in the home

from Puritan pastor Richard Baxter's "Christian Directory." *The Godly Home* is a complete guide to the home that begins with Baxter's biblical directions for marriage and then goes right into the worship of God within families. Richard follows the structure of families in Ephesians 5 to set forth duties of fathers, mothers, children and youth and concludes with a section on "right directions for teaching children." Though Baxter's directory was originally written for a 17th century audience, it provides proof that God's timeless truth as it relates to family transcends the passage of time.

Here is one brief example of the excellent advice that Baxter gives to parents with regard to teaching children: "Cause your children to learn the words (of a catechism or Scripture), though they are not yet capable of understanding the matter. Do not think as some do that this is to make them hypocrites and to teach them to take God's name in vain; for it is neither vanity nor hypocrisy to help them first understand the words and signs in order to [develop] their early understanding of the matter and signification." Whether you are newly

married, married and raising children or thinking about getting married and raising a family, Baxter's text in this accessible format provides a solid foundation upon which to build.

Included in the work, is Baxter's 10 motives fathers should have for providing spiritual leadership for their wives and children:

1. The holy government of families (by fathers) is a considerable part of God's own government of the world, and the contrary is a great part of the devil's government.

2. An ungoverned, ungodly family is a powerful means to the damnation of all the members of it.

3. A holy, well governed family tends not only to the safety of the members, but also to the ease and pleasure of their lives.

4. A holy and well governed family doth tend to make a holy posterity, and so to propagate the fear of God from generation to generation.

5. A holy, well governed family is the preparative to a holy and well governed church.

6. Well governed families tend to make a happy state and commonwealth. A good education is the first and greatest work to make good magistrates and good subjects, because it tends to make good men.

7. If the governors of families did faithfully perform their duties, it would be a great supply as to any defects in the pastor's part, and a singular means to propagate and preserve religion in times of public negligence or persecution.

8. The duties of your families are such as you may perform with greatest peace, and least

exception or opposition from others.

9. Well governed families are honorable and exemplary to others.

10. Holy, well governed families are blessed

with the special presence and favor of God.

Fathers, hear and heed the wise pastor Baxter.

COFFEE/DESSERT RECEPTION

with Dr. Josh Moody

senior pastor of College Church



THURSDAY, SEPTEMBER 2, 2010

1:00 P.M.

Presidents Reception Room
in the Honeycutt Campus Center

Dr. Moody will be available to explain to students College Church's "Ministry Resident Program," a 2-year, full-time postgraduate program of church-based training for future pastors, church planters, and missionaries.

For more information about the program, visit
<http://www.college-church.org/learningopportunities.htm>
and scroll down to "Ministry Residency."

HISTORY HIGHLIGHT

Survival of the Seminary

By STEVE JONES

As a new academic year begins at The Southern Baptist Theological Seminary, we are wise to look back to the events of the summer of 1865, when the continued existence of this institution was in doubt. The seminary closed in 1862 amidst the turmoil of the Civil War. Following the end of the war, physical and economic conditions in the South were desperate and there was doubt as to whether the seminary could feasibly open again. The founding faculty members corresponded throughout the spring and summer of 1865 and then met in the late summer to make decisions regarding the future of Southern Seminary.

James P. Boyce, John A. Broadus and Basil Manly Jr. agreed on the vital importance of the seminary resuming classes with a majority of its faculty intact in order to inspire confidence and continued support for a common theological school for Baptists in the South.¹ Manly wrote to Broadus in July “it is desirable to return to the Seminary, if possible to reorganize it. That work is the most agreeable to my feelings. Its prompt re-establishment secures the

institution for the churches of the country with all its boundless possibilities for good.”²

Still, they were fully aware that it would be extremely difficult to raise the necessary funds to support themselves as faculty and the institution in the post-war South. The currency upon which the economy of the former Confederate states had been established was worthless; it was a struggle for families to meet their own needs, let alone honor pledged investments to institutions such as the seminary. There was also a concern that few students would be able to begin a course of seminary study amidst the period of Reconstruction in the South.

Convinced of the necessity of expediently reopening the seminary, Boyce presented his fellow faculty members with a proposal. Boyce would advance each of them \$3000 to allow them to return to their teaching duties at the seminary.³ To make up for the additional funds they would require to support their families, Boyce proposed that the instructional schedule be adjusted by no longer holding Saturday lectures, to allow Manly and Williams to return and preach at their home churches

once a month. This way, they received continued financial support from those congregations.⁴ Boyce would be required to leave his teaching duties in order to attend to his own business affairs and pursue fundraising efforts for the seminary.

With Boyce dealing with financial matters, the bulk of reestablishing the educational program at Southern would fall to Broadus, Manly and Williams. Given the economic roadblocks the seminary encountered, both Manly and Williams held severe concerns as to whether they could adequately support their families.

Manly wrote to Broadus indicating that “calculations on pay from churches must be extremely moderate. Three hundred dollars, I think, is as much as could be counted on with safety. The people are both impoverished and utterly discouraged.”⁵

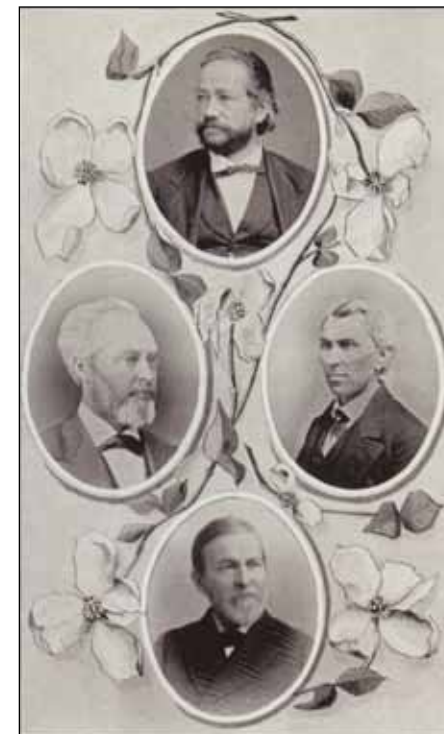
Despite his concerns, Manly agreed to commit to re-establishing the seminary and officially declined an offer of the presidency of the Richmond Female Institute, in late August.

Manly wrote to his parents that it was his hope that “by energy and sacrifice, Broadus and I can save the Seminary.”⁶ Still, it was uncertain whether Williams would be able to return to the faculty. Broadus wrote Manly, “Boyce [is] home this evening. Hopeful about his affairs. Desires to stand up to his proposition. But says the Seminary must not fall below three professors. If Williams can’t possibly take hold, he will feel bound to do it himself, though with the certainty of considerable, and the danger of enormous, losses from inability to move about as his affairs may require, and with a very poor chance to teach satisfactorily. It will, therefore, be a favor to him personally, if Williams can join us.”

By the final week of August it was still uncertain if Williams would return.

The founding faculty members gathered together in late August or early September to make a final decision regarding the fate of the seminary. At that meeting, Broadus urged his fellow faculty members, “Suppose we quietly agree that the Seminary may die, but we’ll die first.”⁷ The decision was made and advertising efforts to announce the opening of the seminary were underway by Sept. 9.⁸

The seminary began its first session after the Civil War on Nov. 1, 1865. There were only seven students enrolled that year and only one student remained enrolled in Broadus’ homiletics course. While that may not have seemed like a grand reopening of a seminary, the founding faculty did make an important stride in promptly re-establishing the institution following the war, which ensured continued sup-



The founding faculty of the seminary. (clockwise) James P. Boyce, William Williams, John A. Broadus, and Basil Manly, Jr.)

port. Furthermore, the lone student in Broadus’ homiletics course that session was blind, which required Broadus to adjust his teaching method and develop new lessons in homiletics. Those lessons would go on to form the foundation for Broadus’ influential book *On The Preparation and Delivery of Sermons*.

The events of the summer of 1865 were vital in securing the existence of Southern Seminary today. 🙏

ENDNOTES

¹John A. Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893), 200.

²Archibald Thomas Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 212.

³*Ibid.*, 212

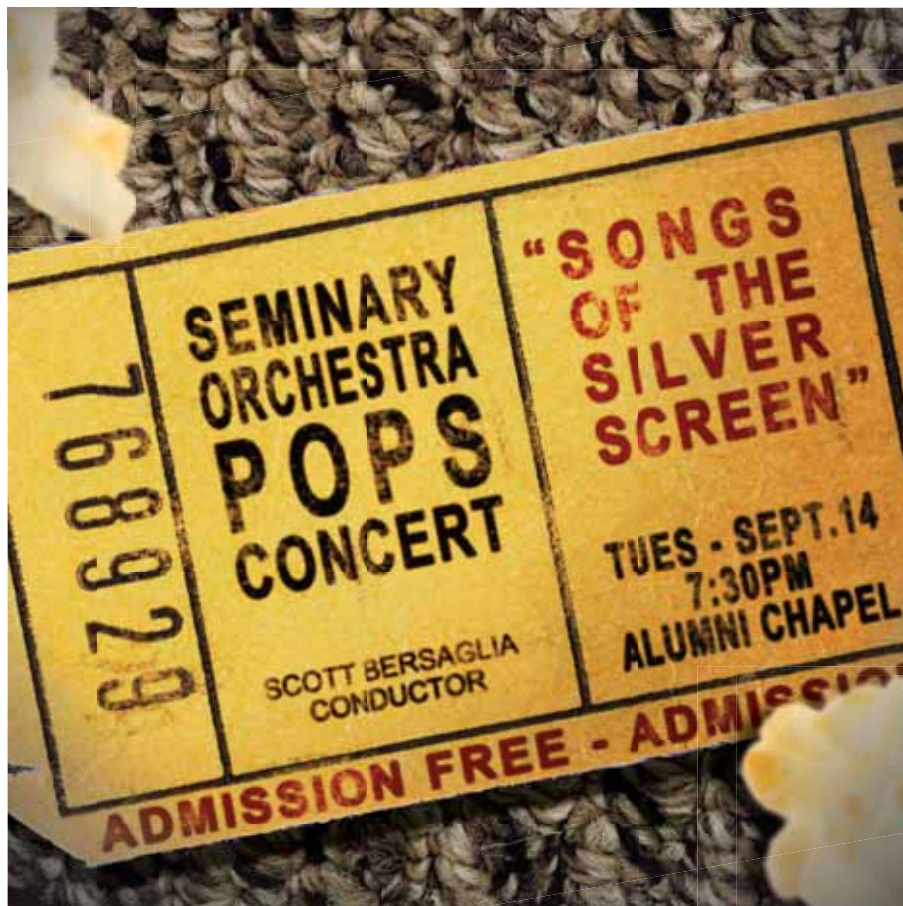
⁴*Ibid.*, 212

⁵*Ibid.*, 213

⁶Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (New York: Oxford University Press, 2009), 64.

⁷Robertson, 214.

⁸Basil Manly Jr. to John A. Broadus, 9 September, 1865, box 2, John Albert Broadus Papers, Archives and Special Collections, Southern Baptist Theological Seminary.





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Contact Mr. Greg Ross in the School of Church Ministries
for more information 897-4803, ross@sbts.edu

Mixed-faith marriages on the rise

By BAPTIST PRESS

The recent nuptials of former first daughter Chelsea Clinton and investment banker Marc Mezvinsky were a high-profile example of a growing trend in America: mixed-faith marriages.

Clinton identifies herself as a Methodist, but her new husband is Jewish, and their wedding included a pastor and a rabbi as well as the traditional Jewish “chuppah” and the breaking of a glass underfoot.

The wedding prompted USA Today and other publications to cite statistics showing that religiously mixed marriages are growing rapidly among U.S. couples. In 1988, 15 percent of couples in the United States didn’t share the same faith, according to the General Social Survey, but by 2006 the number had grown to 25 percent.

For those of nominal faith, this is no big deal, Cathy Lynn Grossman of USA Today wrote Aug. 2. But for those who are serious about their faith, life-cycle decisions from baptism to burial will loom. Every rite of passage, sacred ritual and holy day will require negotiation, she said.

Gerald Harris, editor of the Georgia Baptist Convention’s Christian Index newsjournal, was quoted as saying one of his main concerns about mixed-faith marriages is that teachings or traditions are blended or forsaken.

Harris, a former pastor, told USA Today he declined to wed Christians to unbelievers, and at funerals for unbelievers, he would gently tell mourners that true comfort could be found in Christ.

“It is going to be increasingly difficult for people who hold to their faith firmly and strongly,” Harris said of mixed marriages. “... The idea of absolute truth is what is at stake here.”

A Methodist bishop told Grossman that in premarital counseling he has found that “many religious folks don’t know their own tradition — Methodist or Catholic or Baptist.”

A priest said most mixed couples go one of three ways: They toss all the fun parts of faith at the kids and let them decide a religious path later, or one parent takes the lead, or they shift to secular lives and let it all drop, Grossman wrote.

“Increasingly I hear young adults say, ‘What does it matter? God is everywhere,’” the priest said. ✠

Newsbriefs

Voters say abortion too easy

Nearly half of the voters continue to believe it is too easy to obtain an abortion in the United States, according to a recent survey by Rasmussen Reports. The poll, released Aug. 16, found 48 percent of American voters believe an abortion is too easily procured, while 23 percent think the degree of difficulty is about right and 14 percent feel it is too difficult. Fourteen percent say they are unsure.

The results were largely consistent with what Rasmussen has found for the last four years. In 2007, 45 percent said it was too easy to get an abortion. That poll, however, showed 22 percent thought it was too difficult, meaning the number of those adopting that viewpoint has fallen eight points. (BP)

Group urges religious hiring rights

Southern Baptist church-state specialist Richard Land and 10 Baptist college presidents joined other American religious leaders Aug. 25 in urging Congress to protect the hiring rights of faith-based organizations that receive federal grants. The request came only two days after a federal appeals court delivered an important victory for the hiring practices of federally funded religious organizations.

The letter — with 108 signers, including heads of many of the country’s most prominent Christian organizations — went to all the members of the Senate and House of Representatives. It asked them to resist attempts to amend federal law to prevent religious groups that receive government funds from making employment decisions based on their faith. (BP)

A.G.: Va. can tighten abortion oversight

Virginia’s government is able to enforce stronger restrictions on abortion clinics in the state, Attorney General Ken Cuccinelli says. Cuccinelli’s Aug. 20 legal analysis was a setback for abortion providers, but an advance for pro-lifers who have long sought to hold abortion clinics to standards they believe are required for a procedure that not only takes the lives of unborn babies but results in injury and death to an unknown number of women. The opinion permits, but does not require, the state’s Board of Health to issue regulations on abortion clinics that would be similar to those mandated for hospitals. (BP)

Martin Luther: “The home is an earthly kingdom”

By JEFF ROBINSON

For the great reformer Martin Luther, the home was mission field one.

The medieval church, which Luther’s ministry challenged, had drawn a sharp distinction between secular and spiritual estates. Persons who took upon themselves the counsels of perfection — poverty, chastity and obedience — obtained a higher righteousness than those immersed in the daily affairs of the world, which was the exclusive vocation of priests and monks. But Luther rejected this dichotomy and asserted the priesthood of all believers in Christ.

Further, Luther argued that everyone is born as someone’s child and “educated as someone’s pupil, governed as someone’s subject, supplied as someone’s customer, married as someone’s spouse, nurtured as someone’s parishioner” and at last became a parent himself.

Thus, the initial staging ground for missions and the advance of the Gospel must be the home; the priests in the home are parents and it is their sworn duty before God to set the Gospel before the entire family.

By his own marriage as much as by his theology, the German reformer radically shifted the way the church viewed marriage and family in the 16th century. William H. Lazareth correctly points out the profound consequences of Luther’s decision to enter into nuptials: “It is no exaggeration to say that Luther’s monastic revolt and subsequent marriage represent for his ethics what the nailing of the Theses and his defense at Worms represent for his theology. Rightly understood, both are dramatic symbols of the very heart of the biblical message that was recovered by Luther in his reformation of Christian life and thought.”

When the former Augustinian monk married runaway nun Katharina von Bora in June 1525 before a group of friends and witnesses at Luther’s home — an erstwhile Augustinian monastery — the news hit with nuclear impact because Medieval church law forbade monks and nuns to marry. But Luther’s commitment to the principle of *sola Scriptura* along with his rejection of the authority of the church’s canon law, drove him to starkly different conclusions on marriage and family:

“Ah, dear God, marriage is not a thing of nature but a gift of God, the sweetest, the dearest, and the purest life above all celibacy and singleness, when it turns out well, though the very devil if it does not . . . If then these three remain — fidelity and faith, children and progeny, and the sacrament — it is to be considered to be a wholly divine and blessed estate. . . One

should not regard any estate as better in the sight of God than the estate of marriage.”

Luther and Katharina, had six children, including three sons and three daughters: Hans, Elizabeth, Magdalena, Martin, Paul, and Margaretha. By all accounts, the Luther home was filled with joy: Martin sang songs with them, regaled them with music played on his lute, and taught them many games.

The home was also filled with teaching and learning, particularly about the things of God. For Luther, marriage was not a sacrament as the Roman Catholic Church posited; it was one of the three basic institutions ordained by God alongside church and state. Luther viewed the home, the church and the magistrate as “orders” because they “have been commanded by God, and for this reason are truly divine works.”

Thus, as Greg Priebbenow points out, marriage and family, for Luther, functioned as a handmaiden of the law, a means of compelling people toward good works and restraining sin. The home, as Luther expressed it, operates as “an earthly kingdom” in which children are trained in the commandments of God, else they grow up to be “unruly and disobedient subjects in the civil realm.” Parents must also serve as instruments of the Gospel in teaching their children the things of God so their young ones might see their need for a redeemer.

For Luther, raising godly seed was the purpose of marriage: “The best thing in married life, for the sake of which everything ought to be suffered and done, is the fact that God gives children and commands us to bring them up to serve Him. To do this is the noblest and most precious work on earth, because nothing may be done which pleases God more than saving souls.”

In his *Larger Catechism*, Luther made clear that the family is the pre-eminent estate of life, one which took root in the first two chapters of Genesis, one that serves as the central sphere of power within every culture: “Thus all who are called masters stand in the place of parents and must derive them from their power and authority to govern.”

And who is to lead spiritually in the home? The parents, Luther, argued; but a special calling falls on the head of the home, the father. In his preface to the *Larger Catechism*, Luther admonishes the heads of homes to regular, substantive catechesis of the entire household: “Therefore, it is the duty of every head of a household at least once a week to examine the children and servants one after the other to ascertain what they know or have learned of it, and, if they do not know it, to keep them faithfully at it.”

Luther, who developed a comprehensive doctrine of calling, considered parenting a vocation, a divine calling, one that faithfulness to spoke volumes about the eternal destiny of the parents: “Think what deadly harm you do when you are negligent and fail to bring up your children to be useful and godly. You bring upon yourself sin and wrath, thus earning hell by the way you have reared your own children, no matter how holy and upright you may be otherwise.”

After all, Luther asserted, children are depraved in heart, mind and emotive faculties. Children for Luther were not innocent cherubs; rather, they were born sinners, united to death as sons of Adam, a reality that fully manifests itself in direct proportion to the increase in age: “Children under seven years of age have not developed real thoughts. We know this because

they do not feel the urge to kill and commit adultery. Still, sin has begun to stir in them, as is evident in their tendency to steal, snatch sweets, and so on.”

Armed with the knowledge of original and actual sin and with his understanding of the father’s calling “to stand between his family and the devil,” Luther faithfully catechized his own children. And he also schooled his wife Katharina in theology, at one point promising her 50 gulden if she would read through the Bible in a year.

Luther was a first generation reformer who saw that the implications of *sola Scriptura* and the call of the Gospel demanded substantive, regular biblical instruction in the home. Oh how we must pray that God will raise up a generation of fathers who will take up Luther’s mantle in the home to the glory of God! 🙏

Andrew

Peterson

In Concert

September 25, 7:00 pm

Ashland Avenue Baptist Church
483 W. Reynolds Rd. Lexington, KY
www.ashlandbaptistchurch.org

Admission is FREE

Announcements

New podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit www.albertmohler.com for more information.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on 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 380-6448 or Mrs. Vogel at 742-1497.

Childcare Needed

In home babysitter needed for two children, two days a week. Sitter should pick up children from school, and then feed and play with them until parents return home around 5:30 p.m. If you are interested, email David.Cebalo@brightpoint.com to schedule an interview.

Special Class on Disaster Relief and Community Development

Pat Melancon, who serves internationally as an expert in disaster relief and community development, is teaching a course on this topic this semester (33477). The class meets on Wednesday mornings from 7 a.m.-9:50 a.m. All SBTS students are welcome to take this course.

Doxology Ensemble Auditions

Doxology Vocal Ensemble will have auditions by appointment only. This select acappella vocal group represents the seminary in concerts on and off campus during the year. Email assistant director, Will Gerrald for more information about auditions, will.gerrald@gmail.com.

Chapel Orchestra & Worship Band

Instrumentalists needed for Tuesday and Thursday Seminary Chapel services. Students can receive one hour of elective credit with no course fee for participating in these ensembles. Worship Band auditions will be Thursday, Aug. 19 at 10 a.m. For more information on these groups contact Mr. Greg Ross, gross@sbts.edu.

Chapel Choir

Singers needed for Tuesday Chapel service. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student

or spouse. Students can receive one hour of elective credit with no course fee. Join us for our first rehearsal, Tuesdays 9 a.m. in Cooke Hall, choral rehearsal room.

Ministry Resident Program

College Church in Wheaton, Ill., is considering candidates for its Ministry Resident Program, a two-year, full time postgraduate program of church-based training for future pastors, church planters and missionaries. Ministry residents will gain exposure to the realities of pastoral ministry through intentional mentored ministry and ministry training. Josh Moody, senior pastor of College Church will preach in chapel on Thursday, Sept. 2. At 1 p.m., Moody will meet with interested students during an informal coffee/dessert reception in the President's Reception Room in the Honeycutt Campus Center to explain the program and answer questions. For more information about the program, visit www.college-church.org/learningopportunities and scroll down to "Ministry Residency."

Parents Night Out

Enjoy a night without the kids. PNO will provide the childcare. This semester's first Parent's Night Out will be Friday, Sept. 3, from 5:30 p.m.-9:30 p.m. Registration will open at 9 a.m. Saturday, Aug. 28. Registration and payment must be in person at the Health and Rec. Center. The cost is \$5 for one child and \$10 for two or more children. Be sure to register early because space is limited. For more information contact the Health and Rec. Center (hrc@sbts.edu).

Forum with Pastor/Author David Helm

Join pastor and author David Helm on Tuesday, Sept. 7 at 7 p.m. in Heritage Hall for a special forum on "How to Teach Your Children the Whole Story of the Bible." Helm is the author of *The Big Picture Story Bible*, a pastor at Holy Trinity Church in Chicago, and executive director of the Charles Simeon Trust. Complimentary childcare is available on a limited first-come-first-serve basis. To register for childcare, please email HRC@sbts.edu.

Lunch Forum with SBC President Bryant Wright

All students are invited to a forum with SBC president Bryant Wright on Thursday, Sept. 9, at 11 a.m. in Heritage Hall. A complimentary Chick-Fil-A lunch will be provided, but attendees must pick up a free ticket in advance from the Office of Event Productions to secure admission.

Ministry Resources

Ministry resources

Could Your Future be in New England?

Wes Pastor, president of the NETS Institute for Church Planting, will be on campus on Monday, Sept. 13 to host a free informational luncheon at noon in HCC 222 and to interview prospective candidates for the two-year NETS Residency Program to mentor church planters in New England. To schedule an interview, call NETS at (802) 878-9922, or contact

IMB Missions Information Conference

IMB candidate consultant Dr. Jim Riddell will lead a Missions Information Conference on Tuesday, Sept. 28 from 7:00-8:30 p.m. in the Honeycutt North Gallery.

Ministry Position Postings

Full-time and part-time ministry positions may be found on e-campus through the Help Desk's link to Ministry Resources.

Résumé Service

Start or update your résumé file with Ministry Resources by submitting our on-line candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208

Health and Rec

The Health and Recreation Center (HRC) will be open: M-F — 6:00 a.m.-10 p.m. Sat. 9 a.m.-9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6:00 p.m. on Wednesdays.

Aerobics schedule

- The Gauntlet T & F 7-7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8:00-8:45 a.m.
- Mommy and Me Power Walking M, W & F 10-11 a.m.
- Practical Pilates M, T, & R 4:45-5:45 p.m.
- Aqua Alive T & R 5-5:45 p.m.
- Fast Blast Aerobics T & R 6:00-6:45 p.m.
- Body Sculpt T & R 9:00-9:45 p.m.

Intramural Volleyball

Co-ed Volleyball takes place every Monday at 6:30 p.m. in the Main Gym of the HRC.

Intramural Basketball

5:45 p.m., Tuesdays and Thursdays, Aug. 24-Nov. 11
Games will take place in the Main Gym of the HRC.

Intramural Football

10:00 a.m., Saturday, Aug. 28-Oct. 16
Games will take place on the Seminary Lawn.

Holiday Hours

9 a.m.-9 p.m., Monday, Sept. 6

Parent's Night Out

6:30-9:30 p.m., Friday, Sept. 3
\$5 for one child, \$10 for two or more
Registration will begin Aug. 28 at 9:00 a.m. and will end September 1 at 3:00 p.m.

Group Swim Lesson #1 Registration

Starting Monday, Aug. 30
\$20 per child
Register at the HRC Front Desk. The first session of group lessons will take place Sept. 15-Oct. 1

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

- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS website to see what is happening at the HRC.

- Become a fan of the HRC on Facebook and follow us on Twitter ([SBTSHealth_Rec](https://twitter.com/SBTSHealth_Rec)).



3

Questions

WITH

Stephen J. Farish
Senior Pastor
Crossroads Church
Grayslake, Ill.

1 *You've pastored men like Wayne Grudem and Tom Nettles. How do you approach pastoring men who have themselves contributed to your own theological education?*

GOD HAS GRANTED me the amazing privilege of serving as pastor to great teachers of his Word. I thank the Lord that they have been men of genuine humility, so much so that they were anxious to learn from a preacher somewhat younger and certainly substantially less knowledgeable about the Bible than they. Godly men like Drs. Nettles and Grudem have the teachable spirit that the book of Proverbs commends to us (2:15; 19:20; etc.). In the end, I found that serving as pastor to great teachers of the Bible in many ways is like serving other Christians as shepherd of their souls (1 Pet. 5:1-4). All Christians are different and have particular needs related to their individual circumstances. However, as followers of the Lord Jesus Christ, we also have certain needs in common. Great teachers of the Bible still need to grow in their knowledge and wisdom of the Word of God, just like all other believers. Great teachers of the Bible still need to grow in the sanctification the Holy Spirit works under the authority of the preached word. They still need preachers who rightly divide the Word of God, so that the Lord convicts their hearts of sin and righteousness, and so that the Holy Spirit gives them direction for their lives.

I must also say, however, that when the Lord providentially plants a great Christian teacher under a pastor's care, that pastor should take advantage of every opportunity the Lord brings to learn from that teacher as well. It consistently amazed me how generous Drs. Nettles and Grudem were with their time, given that they are two incredibly busy men. Because of their generosity, the Lord has blessed me with a deeper and, I think, more biblically faithful practice of pastoral ministry.

2 *Whose preaching, heard or read, has most affected you during your years pastoring?*

THERE ARE MANY preachers from whom I have learned the past 15 years, including the two men mentioned above, who in addition to being great teachers of the word, are also great preachers. However, I would say that the two men from whom I have learned the most about preaching are John Piper and Jonathan Edwards. From Dr. Piper I have drawn the lessons of faithful and deep biblical exposition and preaching with God-given passion, as if life and death depended on the preached word, precisely because life and death do hang on the preached word. Jonathan Edwards has set for the rest of us preachers the example of a heart set on fire by the beauty and glory of the living God. Edwards has taught us the desperate need we preachers have for the grace of the Holy Spirit to stir the affections of our hearers as we preach. Edwards also has left to us preachers the heritage of faithfulness to Scripture above all else, even when it means loss of a position and great suffering. I should also mention with thanksgiving that I trained 20 years ago under a man committed to expository preaching — Rev. Jim Wood — and from him I learned how to apply the Word faithfully to the life of a congregation and to the glory of God.

3 *What's playing on the radio while you drive into work?*

I HAVE TO confess I do not generally listen to Christian radio, though I am certainly grateful to the Lord for much of it. Classical music is what the Lord uses as balm for my soul, especially baroque music, and particularly the music of J.S. Bach. I hope the Lord places me in the corner of heaven where Bach is leading the choir, and they are singing his famous church-service cantatas.

Towers

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