

SOUTHERN SEMINARY

Legacy



SUMMER 2009 VOLUME 77, NUMBER 2



Truth Legacy Vision



President R. Albert Mohler Jr.

A LETTER *from the* PRESIDENT

COMMENCEMENT WAS my big surprise. After sixteen years as president of Southern Seminary, I can confess that the experience of commencement is the most emotional experience of this responsibility. The process is formal and simple – the graduate’s name is called, there is a short walk across the platform, and I hand them their diploma at the end.

But that short walk across the platform represents far more than the graduate may recognize. When the graduate reaches out for the diploma, he or she joins the thousands of others who have gone before us. Many have long since died, while others serve on the fields of mission and ministry around the world. After 150 years, that means a long line of faithfulness.

We come to love them as students, but then we have to send them out. We do not get to keep them here, nor is that our purpose. I stand there at each commencement, wondering how God will use these newly-minted graduates of Southern Seminary for the cause

of Christ, the Church, and the Gospel.

Some will serve in churches here in the United States. Others will answer the missionary call to serve around the world. Some will plant new churches, while others go to bring new life, conviction, and vision to existing churches. Some we will see often, others we may never see again in this life.

As the Southern Seminary hymn, “Soldiers of Christ, in Truth Arrayed,” reminds us with each singing, “We meet to part, and part to meet, when earthly labors are complete.” It is impossible to sing that line without a lump in the throat.

And so, Southern Seminary sent out several hundred new graduates this year,

even as we welcomed new students to take their places. The long line of faithfulness continues.

Consider for a moment what is required for us to stand at that commencement ceremony. We have to go back a century and a half to the determined vision of James Petigru Boyce and the others of the founding four. We have to trace that line of faithfulness through dangers, toils, and snares. We would have to trace that line back to churches that needed educated pastors and sustained this work, to the Southern Baptist Convention and its support for education, to donors who generously have kept this institution to a standard of excellence, to professors who have dedicated their lives to this teaching ministry, to trustees who have held this institution secure and faithful on behalf of our churches, and to students who come, determined to prepare themselves for the high calling of the ministry.

I see them all at commencement. Every single graduate represents this entire line of faithfulness. Every one of them is what makes this school what, by God’s grace, it has become.

A sesquicentennial is such a significant observance. 150 years represents a timeline few schools ever reach and a legacy few schools can claim. The Southern Baptist Theological Seminary stands in 2009 in a stronger position than ever before. We have a world-class faculty of Christian scholars, a campus beyond compare, resources unparalleled, and global opportunities beyond our imagination.

We celebrate this sesquicentennial with the confidence that God is calling us to do more, not less. The legacy we celebrate propels us to the future of ministry and global missions. The preaching and teaching of the Word of God is at stake.

That famous line of our Seminary Hymn ends with these words: “To join in yet more blessed employ, in an eternal world of joy.” This sesquicentennial celebration is but a small foretaste of that reunion. Between now and then, we draw a yet longer line of faithfulness.

When the graduate reaches out for the diploma, he or she joins the thousands of others who have gone before us. Many have long since died, while others serve on the fields of mission and ministry around the world. After 150 years, that means a long line of faithfulness.

The Building of a Legacy



1859 – The first session of the seminary opened at Greenville, South Carolina, with 26 students and four professors.



1862 – The seminary was closed, until October 1865, due to the Civil War.



1877 – Opening of the seminary's first session in Louisville, Kentucky.



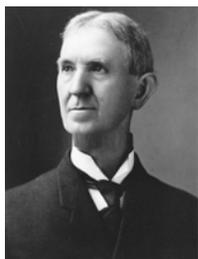
1888 – The seminary moved from rented buildings to its own property at Fifth and Broadway in downtown Louisville. Dr. James P. Boyce was named President. He had served since 1859 as "Chairman of the Faculty."



1889 – Dr. John A. Broadus was elected second President.



1894 – First Doctor of Theology degree was conferred.



1895 – Dr. William H. Whitsitt was elected third President.



1899 – Dr. Edgar Young Mullins was elected fourth President.



1926 – The seminary moved to its present campus, "The Beeches."



1929 – Dr. John R. Sampey was elected fifth President.



1937 – The seminary was in the first group of institutions accredited by the Association of Theological Schools in the United States and Canada.



1942 – Dr. Ellis A. Fuller was elected sixth President.



1944 – The School of Church Music was established.



1950 – Alumni Memorial Chapel was dedicated.



1951 – Dr. Duke K. McCall was elected seventh President.

1953 – The School of Religious Education was established and the seminary was organized into three schools: Theology, Church Music and Religious Education.



1960 – James P. Boyce Centennial Library was dedicated.

1963 – Carver School of Missions and Social Work (formerly the Woman's Missionary Union Training School) was merged with the seminary.

1967 – The School of Church Music was accredited by the National Association of Schools of Music.

1968 – The seminary was accredited by the Southern Association of Colleges and Schools.

1969 – The seminary became a founding member of Kentuckiana Metroversity, a consortium of seven Louisville area colleges and seminaries.

1970 – The seminary was one of five area schools chartering the Theological Education Association of Mid-America, TEAM-A.

1974 – The Boyce Bible School was established.



1982 – Dr. Roy L. Honeycutt was elected eighth President.

1984 – The Carver School of Church Social Work was established. The School of Religious Education was renamed School of Christian Education.



1990 – The Roy L. and June Honeycutt Campus Center was dedicated.

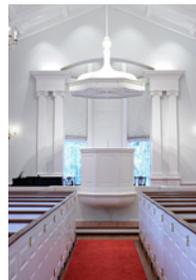


1993 – Dr. R. Albert Mohler Jr. was elected ninth President.

1994 – The Billy Graham School of Missions, Evangelism and Church Growth was established.

1998 – Establishment of the James P. Boyce College of the Bible. Renovation of Norton Hall, Phase III. Renovation of Sampey Hall for the relocation of Business Services. Renovation of Carver Hall for the James P. Boyce College of the Bible.

1996 – The School of Christian Education was renamed School of Christian Education and Leadership. The School of Church Music was renamed School of Church Music and Worship.



1999 – Completion of the John A. Broadus Chapel.

2001 – The School of Christian Education and Leadership was renamed School of Leadership and Church Ministry.

2002 – Completion of The Legacy Center.



2009 – The seminary celebrates its Sesquicentennial anniversary. The School of Church Ministries is established.

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We can help you refine it.

the SOUTHERN
SEMINARY D.Min.

*You'll leave sharper, stronger, better,
so God can impact more lives through you.*



THE
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THEOLOGICAL SEMINARY

www.sbts.edu/dmin

DR. KEVIN EZELL
Senior Pastor,
Highview Baptist Church,
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Southern Seminary

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ON THE COVER

Norton Hall, completed in 1893, was located on Broadway between 4th and 5th Streets in downtown Louisville.

IN SHORT

news events reviews thoughts

A welcome 150 years in the making

By DAVID ROACH

Southern Seminary President R. Albert Mohler Jr., cut the ribbon on the new Sesquicentennial Pavilion which was dedicated and opened in April.

A marker of Southern's 150th anniversary, the pavilion serves as a welcome center for the entire campus and houses the admissions and security offices. The new building took approximately eight months to complete.

"With this building we are making a statement that 150 years after Southern Seminary was established we have more to do, not less," Mohler said. "We have a greater challenge, not a lesser challenge. We have a glorious challenge and the Lord has given us more than we've ever dreamed.

"This is a statement about the seriousness with which Southern Seminary takes this task and about the permanence that we believe the Lord has invested in us—not in an institution, but in the unchanging, eternal truths upon which this institution is established."

As part of the ceremony, Mohler placed a time capsule behind a stone encasement. The capsule is scheduled to be opened in 2059 on the seminary's 200th birthday. Among the items in the capsule are seminary publications, a campus directory, an academic catalog and a letter from Mohler to the seminary president 50 years from now.

Mohler said his letter contains an admonition to keep the seminary faithfully in line with biblical truth.

"What I basically did was write in such a way that if this institution isn't theologically where it needs to be whenever that thing is opened, they're going to know it," he said. "It's going to be the most embarrassing letter ever read if indeed this institution is not preserved in that way. That is our prayer – that it will be.



"The new building is ultimately a reminder of God's blessings on the seminary and His faithfulness to provide for the training of ministers," Mohler said.

"We are here today on a very happy day as a very happy institution to be a part of a very happy observance to see the Lord's faithfulness manifested here," he said.

"In a day in which many people say that an institution that stands for what this institution stands for would not survive, look how the Lord has blessed us beyond anything we could imagine."

Following Mohler's remarks, Mark Dever, chairman of the seminary's board of trustees and pastor of Capitol Hill Baptist Church in Washington, D.C., led a dedicatory prayer and Mohler cut a ribbon across the pavilion's entrance. Students and faculty then enjoyed a 600-pound cake created by Chefs Pam Price and Meg Hiser to celebrate the occasion.

CAKE STATS



WEIGHT = 615 lbs
SUGAR = 120 lbs
FLOUR = 180 lbs
EGGS = 20 dozen
BUTTER = 30 lbs
MILK = 5 gallons
FROSTING = 210 lbs

IN SHORT

Crookshank named director of SBTS Academy of Sacred Music

By DAVID ROACH AND JEFF ROBINSON

Esther Crookshank, Ollie Hale Chiles Professor of Church Music at The Southern Baptist Theological Seminary, has been named director of the seminary's new Academy of Sacred Music.

Approved by trustees during their April meeting, the academy will serve as a think tank for the conservation of Christian hymnody and music by sponsoring lectures, performances, recitals and symposia along with other programs and initiatives.



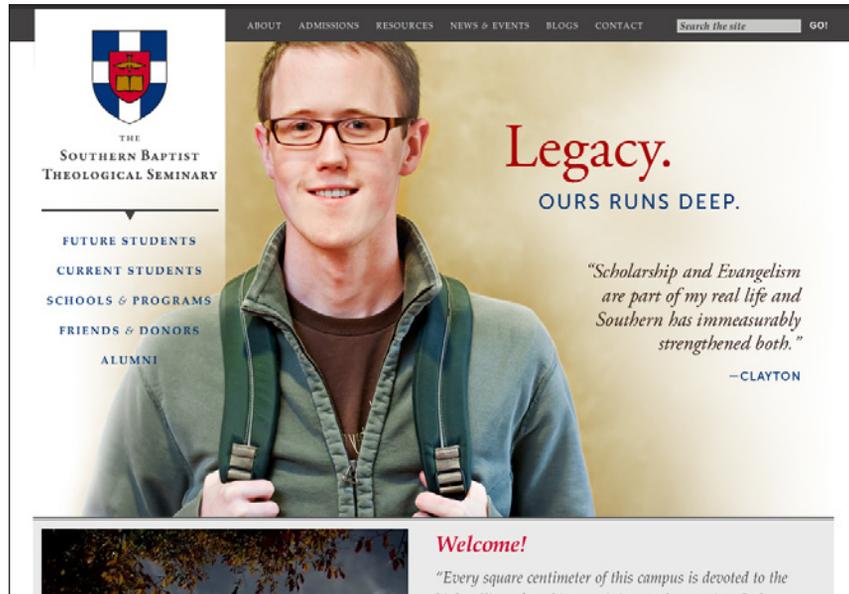
Seminary President R. Albert Mohler Jr., said the academy will help students to remain conversant with the rich musical and hymnological traditions of the church.

"I am very excited about the new Academy of Sacred Music," Mohler said. "This new program will honor the rich musical traditions of the Christian church and assist our students to understand the place of music within the culture, the church, and the Christian worldview.

"I am also absolutely confident that, in professor Esther Crookshank, we have just the right leader for this program. She is a brilliant musicologist and she is gifted with an infectious love of music. Expect great things from this program."

Crookshank is looking forward to leading the new program and says it will serve as an important element in the scope of theological training.

"We as a theological seminary exist to serve the churches through training ministers," Crookshank said. "I think that means developing the whole person, helping one another love beauty and music as God's gifts, as Martin Luther taught. I want our students to understand why Bach's music is great and how a fugue works, but also to be able to unpack the theology in a country music song and even study voice or perform in an ensemble for a few semesters."



A Point and Click Vision

By EMILY GRIFFIN

April's revealing of Southern Seminary's Sesquicentennial Pavilion marked the arrival of a new doorway, both figuratively and literally, into the heart of the institution. While grand in scope and meaning, the pavilion wasn't the only new gateway into Southern revealed in the spring term.

As the pavilion's beams and rafters were erected, the Southern Communications Department was keenly crafting a new communication and connection effort. The department was charged with launching a more modern and interactive communications infrastructure in a manner that respects the last 150 years while also setting the stage for the next 150. The Southern community first observed the department's handiwork with the launch of a new, engaging website that serves both students and visitors with up to date information and forums accessible at any time. The new website is complemented by the online edition of Towers, the student-created publication for the Southern community. Towers online allows those beyond the walls of the institution to keep abreast of campus news and hear how God is working in the lives of the Southern community.

Social networking outlets like Facebook, Twitter, and personal web-blogs are hugely popular within the Southern student body. Dan Dumas, Senior Vice President for Institutional Administra-

tion, led the charge to engage the Southern faculty with these outlets to promote outside-the-classroom communication with students.

"When you have a world-class faculty and staff, students are eager to experience them outside the brick and mortar of Southern," Dumas said. "Social media provides personal depth and dimension to the team at Southern."

At any given time you may follow Russell Moore's daily blog, see what R. Albert Mohler Jr. is up to via Twitter, and connect with classmates through Southern's Facebook page.

This spring also saw the redesign of the Southern Seminary Magazine which granted the Communications Department the ability to use the publication to further engage those within the Southern community and reach a new set of readers. The magazine received an updated but timeless logo and page design which supports the magazine's articles on Southern's rich theology and world-class instructors.

"Holding the heft of a striking magazine that articulates the mission and passion of the Seminary is an experience that will not soon go away," said Dumas. "We have set ourselves apart by recreating a magazine that keeps our community current, captures our talent in journalism and casts a long vision for the future."

Lesson learned: Sharing Southern's teachings with the church

By GARRETT E. WISHALL

Seminary students engage in many disciplines – systematic theology, church history, hermeneutics, New and Old Testament studies, to name a few – but does such work translate into Gospel-centered, people-loving ministry?

Southern Seminary grad Andy Miller thinks so.

Miller earned his master of divinity in May and immediately began serving as pastor of children and families at First Baptist Church of Wolfforth, Texas.

“Working with people in the church is something I look forward to,” he said. “A chance to lead people toward the Gospel [excites me]. Specifically in my role leading families to bring up their children to love Christ. Getting to do that every day is what I am looking forward to the most.”

Casey McCall, a Dec. 2008 SBTS grad, wants strong relationships to characterize his service in the local church.

“I love to build relationships with people,” he said. “Building relation-

ships is very important for what I do. It is important that I get to know people at the deepest level so that we can talk about the most important things in life.”

McCall serves as student ministry leader at Ashland Avenue Baptist Church in Lexington, Ky. McCall headed up the church's college ministry for two years before adding youth ministry to his duties in January. McCall said participating in God's plan in the world, while serving under leaders he respects, drives his ministry.

“God has chosen to bring His Kingdom into the world through the church,” he said. “The fact that I get to serve in a place that is central to God's plan in the world is something that I love about my work.”

“One thing I love about serving at Ashland Avenue specifically is that I get to serve alongside men whom I respect and can learn from in discipleship, counseling and other ministry areas.”

Both Miller and McCall say they valued the twin emphases at Southern of viewing Scripture as a redemptive story with Christ at the center and of centering one's ministry on Him. Exhortations from numerous professors to love people also impacted Miller.

“I valued the constant focus from the professors at Southern on loving and serving the people you minister to in the local church,” he said.

McCall said Southern's commitment to the sufficiency of Scripture in counseling, and all ministry, challenged him.

“I learned at Southern how to base everything I do on Scripture,” he said. “To draw from the well of the Bible in thinking about culture, counseling, everything.”

“I also learned how to counsel people. I didn't know anything about biblical counseling before I went to Southern and there I learned how to deal with people's deepest problems using the Bible, theology and the Gospel.”



Bolton receives Edge award

By JEFF ROBINSON

Tom Bolton, retiring dean of the School of Church Music and Worship at Southern Seminary, received the Findley B. and Louvenia Edge Faculty Award, given each year to the school's outstanding faculty members.

Bolton had served on the Music School faculty at Southern since 1996.

IN SHORT

Smiths enhance student life at Southern, Boyce

By GARRETT E. WISHALL

Anyone who has known Lawrence and Garnetta Smith has experienced Lawrence's steady godliness and Garnetta's warmth and hospitality.

Allison Parker, Lawrence's administrative assistant and a fellow church member at Highview Baptist Church, said she appreciates the Smiths' devotion to developing students.

"Lawrence and Garnetta have such a love for these students, and a dedication to invest in their lives," she said. "It is evident that they have a passion to be godly role models and provide a safe, yet fun, environment for them."

The Smiths began serving as dean of students and associate director of student life for women, respectively, at Southern Seminary and Boyce College in the fall of 2008. Smith also serves as vice president for community relations after seven years as vice president for communications.

Southern President R. Albert Mohler Jr. said Smith was the right man for the role.

"We really needed someone in this role of great maturity, a Christian man of great devotion and maturity and he has a lot of experience in doing the kinds of things we need a dean of students to do," he said.

Lawrence and Garnetta played a central role helping Boyce students find housing and hosting some themselves during ice storms in February that cancelled classes for a week. Parker said the couple regularly opens their home during holidays to students, attends most student functions and makes it a point to be available to students for any help they might need.



Students leading Baptist21, hosting panel during SBC

By JEFF ROBINSON

Four Southern Seminary students contribute to a blog known as "Baptist 21," which comments on contemporary issues in Southern Baptist life, a blog that will host a forum discussion featuring several key SBC leaders during the upcoming annual meeting.

The panel will be held from 11 a.m. to 1 p.m., June 23 at Sojourn Community Church in Louisville. The panel will feature Southern Seminary President R. Albert Mohler Jr., Southeastern Seminary President Danny Akin, Capitol Hill Baptist Church pastor/Southern

Seminary trustee Mark Dever, along with Ed Stetzer of LifeWay Research and Sojourn pastor Daniel Montgomery.

Contributors to Baptist 21 will also participate, including Southern students Jonathan Akin, Jedidiah Coppenger, Nick Moore and Ronnie Parrott. Akin and Coppenger are Ph.D. students at Southern, Moore and Parrott are pursuing master of divinity degrees.

To register or for more information, visit <http://www.baptisttwentyone.com/>

ATTENTION ALUMNI

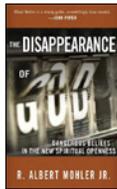
People and Places is online for easy access.

Visit www.sbts.edu/alumni to read updates on your fellow alumni.

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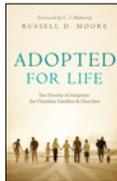
R. ALBERT MOHLER JR.
"The Disappearance of God: Dangerous Beliefs in the New Spiritual Openness" (Multnomah)



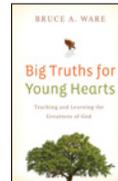
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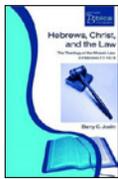
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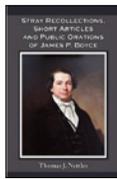
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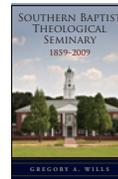
BRUCE A. WARE
"Big Truths for Young Hearts: Teaching and Learning the Greatness of God" (Crossway)



BARRY JOSLIN
"Hebrews, Christ, and the Law: the Theology of the Mosaic Law in Hebrews 7:1-10:18" (Paternoster)



TOM NETTLES
"Stray Recollections, Short Articles, and Public Orations of James P. Boyce" (Founders)



GREGORY A. WILLS
"Southern Baptist Theological Seminary: 1859-2009" (Oxford)



JAYE MARTIN AND TERRI STOVALL
"Women Leading Women: The Biblical Model for the Church" (B&H)



TOM NETTLES
"James Petigru Boyce: Southern Baptist Statesman" (P&R)



Edited by Professors
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"Evangelicals Engaging Emergent" (B&H)

IN THE WORKS

GREGG ALLISON
"The Assembly of The Way: The Doctrine of the Church" (Crossway 2010)

DUANE GARRETT
"A Modern Grammar for Biblical Hebrew: Grammar, Workbook, and Key" (B&H 2009)

"Exodus: A Commentary" (Kregel 2010)

JIM HAMILTON
"The Center of Biblical Theology: The Glory of God in Salvation Through Judgment" (Crossway 2010)

MICHAEL A.G. HAYKIN
"Soldiers of Christ: Selections from the Writings of Basil Manly, Sr. and Basil Manly, Jr." (Founders 2009)

TIMOTHY PAUL JONES
"Perspectives on Family Ministry" (B&H Academic 2009)

"Pop Spirituality and the Truth" (Rose Publishing 2009)

TRAVIS KERNS, contributor
"Baker Dictionary of Cults and World Religions" (Baker 2010)

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"Words From the Fire: Hearing the Voice of God in the 10 Commandments" (Moody 2009)

"Proclaiming a Cross-centered Theology (Together for the Gospel)" (Crossway 2009)

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"Evangelism (Deepest Questions Answered): A Biblical Response to the Questions You've Always Wondered About" (Paternoster 2010)

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"The Faithful Parent" (Focus 2009)

M. DAVID SILLS
"Reaching and Teaching: The Task of International Missions" (Moody 2010)

Books Being Edited by Professors

TIMOTHY PAUL JONES
"Perspectives on Your Child's Education" (B&H Academic 2009)

Contributions to Books by Professors

JIM HAMILTON
"The Lord's Supper in Paul: An Identity Shaping Proclamation of the Gospel," in *"The Lord's Supper"* (B&H 2010)

J.D. PAYNE
"In Through the Back Door: Reaching the Majority World Through North America," in *"Missions from the Majority World"* (William Carey Library 2009)

"Eleven Implications of the Mission of God on the North American Church," in *"Discovering the Mission of God in the Bible"* (B&H 2010)

IN THE WORKS

JONATHAN T. PENNINGTON

"Refractions of Daniel in the Gospel of Matthew," in *Early Christian Literature and Intertextuality, Vol 1: Thematic Studies* (T&T Clark 2009)

"Setting Aside 'Deponency': Rediscovering the Greek Middle Voice in New Testament Studies," in *The*

Linguist as Pedagogue: Trends in Teaching and Linguistic Analysis of the Greek New Testament (Sheffield Phoenix Press 2009)

ROBERT VOGEL

"Biblical Genres and the Text Driven Sermon" in *The Text-Driven Sermon* (B&H 2010)

BRUCE WARE

"Believers' Baptism View," in *Baptism: Three Views* (InterVarsity 2009)

HERSHAEL YORK

"Preaching and Modern Communication Theory" in *The Text-Driven Sermon* (B&H 2010)

"Five Who Changed the World" – Heroism in Service of the Gospel

By R. ALBERT MOHLER JR.

"Real heroes are in short supply in our day," says Daniel L. Akin. In a world fascinated with celebrities and disenchanted with greatness, true heroism is hard to define, much less to find. But Dr. Akin is certain that true heroes do appear in this generation as missionaries, pastors, and church planters. In "Five Who Changed the World," he looks back to the lives of five Christian missionaries as guides to true greatness and heroism today.

This short book is filled with insight and inspiration. Dr. Akin, who serves as President of Southeastern Baptist Theological Seminary in Wake Forest, N.C., offers biographical portraits of William Carey, Adoniram (and Ann) Judson, Bill Wallace, Lottie Moon, and Jim Elliot. Of these, Dr. Akin writes: "All of them suffered and experienced trials and the testing of their faith. Some were even martyred. Yet they persevered."

The world really was changed by the service and witness of these Christian missionaries, and readers will risk a changed perspective and a challenged heart by reading this book. It's a risk you ought to take -- and to pass along.



Redeeming the Time: Maximizing the Minister's Time for More Effective Ministry

By JASON ALLEN

Paul's encouragement to "redeem the time" is not only a biblical exhortation, but also a word to the wise for those who would prosper in ministry. Ongoing ministerial responsibilities, unforeseen urgencies, and the ever-changing contours of life all bring complication and challenge to the life of the pastor. The pastor's time constraints are unique, yet so is the gravity of his call – therefore he must make time to preach and shepherd faithfully. Although time management books can offer general words of instruction for a more orderly life, below are three tips specifically for ministers who would like to maximize their time for more effective ministry.

Anytime can be study time:

Ideally, sermons are crafted during protracted periods of uninterrupted time in the study. However, to be a pastor is to know that such opportunities often are hard to come by. Thus, the pastor most prepared to preach on Sunday is the pastor who is always prepared to study throughout the week. Make it a habit to carry sermon preparation materials with you wherever you go. Whether waiting on your car to be serviced or sitting in a

hospital lounge, unforeseen delays can become impromptu study sessions, and profitable ones at that.

Utilize Technology: While the 21st century is marked by a hurried pace of life and ministry, it has also brought with it technologies of expedience. Cell phones, email and text-messaging all should be strategically deployed for ministry. Keep a church directory in your car and use drive time to minister to your church members via your cell phone. A well-timed email or text message can be a refreshing word to a weary soul. Lastly, familiarizing yourself with Facebook and Twitter will enable you to hear from a multitude with only the glance of an eye, and minister to many with the stroke of a few keys. Though these "ministerial touches" may seem small, often times the old adage is true – it is the thought that counts.

Arrive to services early and stay late:

The most important hour in your week may very well be the ten minutes before and after each church service. Minutes spent strategically ministering can save you hours during the week. Delivering a sympathetic hug in the hallway, a

brief word of prayer in the vestibule, or an impromptu word of counsel in your office all can provide timely, on the spot ministry, and often render lengthier meetings during the week unnecessary. So, as a rule, arrive early to service and stay late. In so doing you will more effectively minister to your people and make your week a little less cluttered.

While there is no quick fix to an over-committed life, time better spent is more needed than more time to spend. Practice these principles and you will find yourself better redeeming the time and more effectively shepherding the flock of God.

Jason Allen serves as vice president for institutional advancement at Southern Seminary and is senior pastor at Carlisle Avenue Baptist Church in Louisville, Ky.



Living in a Twittering world

By CHUCK LAWLESS

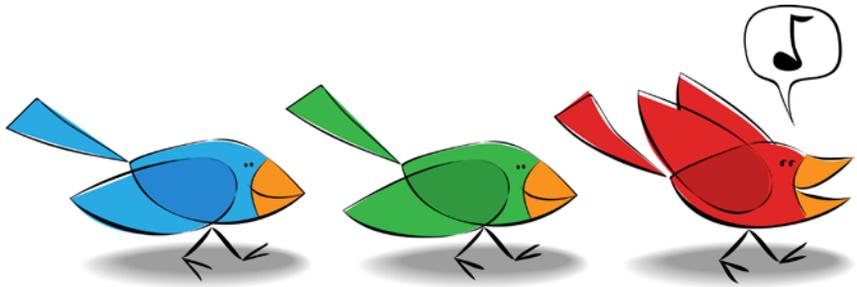
If you haven't begun to use "Twitter," you're already behind in the social networking world. "Twitter" is an Internet-based program that allows you to "communicate and stay connected through the exchange of short status messages." That is, you can tell someone where you are and what you're doing at any moment during the day. Dial the Twitter system into your mobile phone, and you can follow – and be followed by – all kinds of people all day long.

I, too, am guilty of playing the Twitter game, but sometimes I'm surprised by what seemingly insignificant information others share. "Got up early this morning." "On my way to the store to buy bread." "Reading a book." "Working out." "Raking the leaves." "To the office – many meetings today." "Tired this morning." "Can't sleep." On and on the text messages go. To be honest, I'm just waiting for someone to let me know when he is having a bowel movement – and that kind of sharing becomes the norm. Nothing, it seems, is private in a twittering world.

But, maybe that's not all bad.

Sure, some privacy is important. The physical joys of marriage are meant to be enjoyed privately. Not every confession of sin should be spoken so publicly that additional problems are created. Some prayer needs are so deeply felt that sharing them with more than a few people is emotionally draining. Ministry often requires us to hold information responsibly, being careful not to make publicly known what is shared privately.

On the other hand, too much privacy sometimes results in tragedy. You know the story – a follower of Jesus falls into sin, hides it and soon finds himself entangled in a sinful mess. This course of sin should not surprise us, as it began with Adam and Eve and has continued since then. Having wrongly chosen to eat from the forbidden fruit, the first human beings hid themselves (Gen 3:8). Indeed, they were so deceived that they thought they could hide "from the presence of the Lord God" – as if that were even



possible! The enemy so ensnares us in his web of deceit that we somehow believe that God Himself does not know what we do in private.

Having studied spiritual warfare and the enemy's strategies for many years, I have watched far too many men and women mess up in their spiritual walk. What I have never seen, though, are believers who just "wake up" on the other side of sin, as if they unexpectedly and unconsciously find themselves there. Instead, what I have seen is the believer who makes one wrong choice that leads to another wrong choice ... that leads to even more wrong choices ... and eventually to a fall. Almost always, secrecy marks the downward process somewhere:

- pretending that I am faithful in my practice of spiritual disciplines
- viewing Internet pornography when nobody else is around
- finding it easier and easier to lie to my spouse about anything
- hiding text and email messages so that no one reads my communication with that particular person
- meeting alone to have lunch with that person who is attractive to me
- finding excuses to avoid planned accountability meetings

Moral failure almost always involves our covering up secrets, even while convincing ourselves that our actions are acceptable. The result is ultimately spiritual disaster. And – lest we find ourselves

arrogantly inattentive to the warning signals – only a fool thinks he is immune to the possibility of falling.

How do we remain faithful when a very real, supernatural enemy seeks to lure us into the darkness? Here is one step in the process: make sure that somebody who loves us ALWAYS knows where we are and what we're doing. If we are never in a place, never in a situation, and never with a person that demands our hiding, the likelihood of our falling decreases significantly.

Sound complicated? Perhaps, but I don't think so. Call your spouse or email her when you get to work. Get in touch with her when you go to lunch and when you return to work. Let her know when you head home. If you are running an errand and get detoured, let her know. Frankly, you might even find that talking more with your spouse is good for your marriage.

Or, if you are not married, find someone of the same gender to carry out this accountability role for you. The cost of falling is simply too heavy for any of us to give ourselves permission to live secret lives.

While Twitter is a useful tool for ministry impact, it should be used with authenticity and integrity. If using Twitter makes it more difficult to hide, it's likely a smart move to start sending text messages about everything we do.

Q&A with GREGORY WILLS

By JEFF ROBINSON

EDITOR'S NOTE: Greg Wills authored "The History of Southern Seminary," newly published by Oxford University Press. Wills serves as professor of church history and director of the Center for the Study of the Southern Baptist Convention.

Question: You argue that there have been "two religions" in the history of Southern Seminary. Could you discuss the transition between the two?

Greg Wills: In the history of the seminary you see two major transitions: we had a seminary that was established by James P. Boyce and Broadus and Manly for the purpose of conserving and preserving traditional evangelical orthodoxy going back to the Reformation and of course going back to Augustine and all the way back to the apostles. That endured for a generation.

Beginning around 1900 or a little before and gaining momentum over the next decade or so, the seminary began a transition to a different understanding of truth. It's not so much that they became against truth; they understood truth in a different way – different epistemology, different understanding of how to interpret the Bible, different understanding of how the Bible was inspired. Beginning around 1942, the faculty becomes predominantly liberal in the classic sense of the term with a very different understanding of truth and how the Bible relates to truth... They still believed that the Bible was fundamental to the churches and to personal faith, but it was a very different kind of Bible, a very different kind of inspiration, and, in many cases, different interpretations of the Bible based upon those different assumptions of epistemology.

Q: Conservatives of course regained a majority on the board

around 1990 and hired Dr. Mohler as president in 1993. From there, the founders' commitment to orthodoxy was reestablished very quickly. Is this changeover unprecedented in terms of the short amount of time it took?

GW: Church members in the SBC in the 1970s recognized that the faculty here had become largely liberal in their commitments and decided that they weren't going to suffer this any longer. With the momentum of the convention, they set upon this kind of transformation and the seminary is controlled by the denomination... This made possible a very rapid transition. You had a very rapid transition at Southeastern – the rapidity there was fostered by the fact that the faculty members resigned to deliberately sink the school... Another school that had a rapid transformation was Concordia seminary, a Missouri Synod Lutheran seminary in St. Louis, a few years earlier. The Missouri Synod had undertaken the same sort of revolution that we had as Southern Baptists.

The way in which Southern's transition differs from both of those is that it was less traumatic. By the grace of God, the wisdom of the trustees and the leadership of Albert Mohler and David Dockery, we were able to have a radical transformation with the least possible trauma. We did lose students, but we maintained enough students, faculty and resources that we were able to make this transition with the least amount of trauma possible.



Q: You spent untold hours, days, weeks and months researching and writing the book and looked at over a million documents for the project; What surprised you the most about the history of SBTS?

GW: One thing that surprised me greatly was how rapidly the faculty advanced in liberal directions beginning around 1940. Part of the reason was the G.I. Bill allowed soldiers to come and study – men who were called to the ministry, who completed their tour of duty in the early part of World War II and upon release took advantage of the G.I. Bill. So, the student population exploded beginning around 1942 and kept exploding for years. We had to hire a lot of professors. Most of the young professors that we hired were committed to liberal assumptions and methods.

Another thing that surprised me was how deeply sin complicated and ensnared the faculty. I mean things like pride, jealousy, fear, distrust – how they could produce rivalries, distrust and this is true largely of the post-World War II faculty. This same faculty that became liberal rapidly in large measure did not get along. There were a lot of disappointing episodes and events and trends in that regard. It surprised me, but maybe it shouldn't have.



TRUTH, LEGACY, VISION

By R. ALBERT MOHLER JR., PRESIDENT

HISTORY REQUIRES an explanation. As chronological creatures our consciousness demands an explanation for why things are as they are and how they came to be. How did The Southern Baptist Theological Seminary come to be what it is today?

As we celebrate the sesquicentennial of this cherished institution, three words frame this explanation – truth, legacy, and vision

TRUTH

Most educational institutions declaim any specific truths upon which they are established, claiming instead an unfettered quest for truth and denying, for the most part, the existence of any fixed truths upon which all truth stands. Southern Seminary is not one of those institutions.

From the very beginning, Southern Seminary has been a school established

upon God's truth. Even in 1859, the dangers of a theological education without confessional accountability were already apparent. Even by then, schools in the young nation founded for the training of Christian ministers had abandoned the faith.

The founders of Southern Seminary were determined that this school would not be added to that list. They were men of deep conviction supported by

churches of deep conviction. They believed that the Bible is the inerrant and infallible Word of God, and that the Seminary must be held accountable to the churches by means of a confession of faith.

For Southern Seminary, truth is always the first issue. We are a confessional institution and the Abstract of Principles and the Baptist Faith & Message bind us to the bedrock beliefs upon which this school was established and by which we live and teach.

Those confessions of faith have been our touchstone, our corrective, and our contract since 1859. Without a clear accountability to the faith once and for all delivered to the saints, a school for ministry becomes a danger, not a gift to the churches it serves.

Without apology, Southern Seminary stands for truth.

LEGACY

For some, legacy represents history. For others it means an inheritance or a trust. For Southern Seminary, it means all this and more.

As we mark the 150th anniversary of Southern Seminary's founding, legacy represents all that has brought us to this milestone, and all that is entrusted to us from the past. We are the inheritors of a priceless legacy.

The Apostle Paul once described ministers of the Gospel as "stewards of the mysteries of God." [1 Cor. 4:1-2] We are also the stewards of a mission entrusted

to this institution in 1859. We are commissioned to train, educate, and prepare God-called ministers of the Gospel for more faithful service.

Just imagine what trust is involved in this. The churches trust us to teach truth and to inculcate in the students they send us a reverent respect for the Bible and skills in "rightly dividing the Word of truth." [2 Tim. 2:15] Students trust us to teach them well and to prepare them thoroughly for the tasks of ministry. Churches expect to know what they are getting when they call a graduate of Southern Seminary. Donors invest in this mission, expectant that Southern Seminary will live up to our commitments. The Southern Baptist Convention, the denomination of churches we so proudly serve, entrusts a sacred mission to us, supports us generously, and elects our board of trustees.

At every turn, we are reminded of this stewardship, and we are determined by God's grace to be faithful in this generation so that we can entrust the same to those who will follow us.

With no second thoughts, Southern Seminary cherishes this legacy.

VISION

Great institutions do not merely happen. It takes vision beyond imagination to conceive and build schools such as Southern Seminary.

Imagine the audacity of young James Petigru Boyce, who, when not yet 30 years old, stood before the faculty

of Furman University to propose a central seminary for the Southern Baptist Convention. He saw what others had not yet seen – a way forward in the establishment of a great theological institution. By no accident, he would serve as the school's founder and first president.

Consider the vision of the early faculty as they surveyed the landscape after the devastation of the Civil War and Reconstruction. They saw what others did not see – a brave future for their school and denomination.

That vision brought the school from Greenville, South Carolina to Louisville, Kentucky – and from one century into the next.

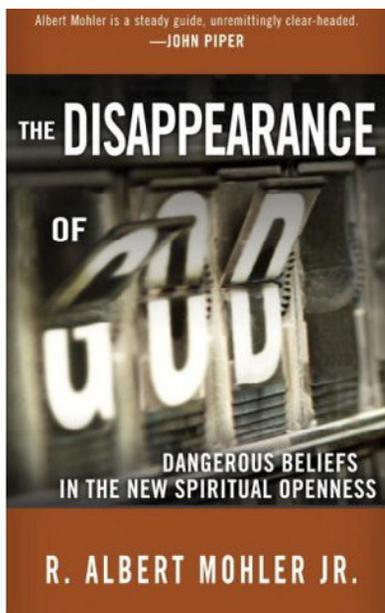
Building on that vision, President E. Y. Mullins and his generation would envision a global mission for Southern Seminary and a beautiful new campus to sustain that mission.

Each successive generation has brought new vision to Southern Seminary. Our task is to stand without compromise upon the vision that brought this school into existence, and to build on that vision as we are called to unprecedented opportunities.

Without hesitation, Southern Seminary embraces that vision.

Southern Seminary cannot be reduced to three words, but three words frame the observance and celebration of our sesquicentennial year.

Truth, legacy, vision. Just imagine where these will take us.



Is God disappearing from American culture and the church?

The omnipotent, omniscient, omnipresent God of Scripture certainly cannot be vanquished by mankind, but in his new book *"The Disappearance of God: Dangerous Beliefs in the New Spiritual Openness"* (Multnomah), Southern Seminary President R. Albert Mohler Jr. shows how God is practically disappearing from the lives of people in a postmodern culture.

Mohler examines a number of challenges facing both the broader culture and the church in chapters on:

- The disappearance of sin and the assault on the doctrine of hell
- The Emerging Church
- Liberalism and atheism
- The rise of a post-Christian age in the United States
- The demise of church discipline
- The closing of the postmodern mind
- The urgency of expository preaching as the answer to cultural and theological challenges



Truth

n. (trooth)

1. Conformity to fact or actuality.

“The Scriptural qualifications for the Ministry do, indeed, involve the idea of knowledge, but that knowledge is not of the sciences, nor of philosophy, nor of the languages, but of God and of His plan of salvation.”

—JAMES PETIGRU BOYCE

TRUTH

– *and the* –

Nations

by CHUCK LAWLESS

IN THE PAST YEAR, I have traveled in 11 countries. In these countries I have met people who follow other gods, worship life-size idols, offer fruit to shrines, carry good luck charms in their cars, fear the gods of their villages, sacrifice to demons, carve idols from wood, revere animals and perform elaborate rituals to cleanse their souls before an unknown god. Some of these same people have little access to the truth in Jesus Christ – either in spoken or written form.

Though the numbers vary according to source, estimates show that 1.5 billion people around the world are Muslim, 900 million are Hindu and 376 million are Buddhist. Another 394 million follow Chinese traditional religions, and 300 million follow primal/indigenous religions (including traditional African religions). More than one billion people are identified as secular, non-religious, agnostic or atheist.

Even in the United States, the self-identified Muslim population has grown

from 527,000 in 1990 to 1.3 million in 2008. In fact, consider these statistics about the nations in North America:

- More than 70 nationalities are represented in Louisville, Ky., where Southern Seminary is located.
- As of July 2007, the largest ethnic minority in the United States is Hispanics.
- From 1970 to 2006, the foreign-born population in the United States rose from 4.7 to almost 13 percent.
- 364 different people groups are represented in the United States.

God's church faces the tri-fold truth that the nations do not know God, the nations have now come to North America and Jesus is still the only way to God (John 14:6). These realities have numerous implications for the local church. First, we must make certain that our members know and believe that there is only one Truth – Jesus. Exclusivity of salvation in Christ is largely rejected in this nation, with a growing

number of American adults believing that good persons will go to heaven whether or not they know Jesus Christ as Savior. Sociologist Rodney Stark concludes, "Unlike earlier generations of Americans, most of whom held strong views that the 'Pearly Gates' were very narrow ... few now expect heaven to be restricted to Christians." Missions and evangelism thus become largely unnecessary if we believe and teach that a plurality of routes leads to God.

This issue becomes especially real when followers of other faiths are now our neighbors rather than unnamed faces somewhere on "CNN" or a USA Today page. Spiritual lostness is easier to accept when the lost person is not my co-worker or my friend; once I know and respect that person, however, it is easier to assume that God might grant grace apart from a relationship with Jesus. Frankly, we can no longer assume that all of our church members believe that a personal relationship with Jesus is necessary for



salvation. Teaching basic biblical truths is thus an urgent necessity.

Second, we must help believers value the truth of hope found in the Gospel. In a country dominated by another world religion, I visited the burial shrine of a “holy man” of that faith. When I asked the shrine caretakers if that “holy man” were in heaven, the caretakers could respond only, “We don’t know, but we hope so.” That world faith (a faith whose assurance of heaven is based only on good works outweighing the bad) offered no real hope, even for a “holy man.” This story can be repeated throughout the world, where men and women are desperately seeking hope through means that can give no such hope. In turn, our responsibility is to help Christian believers appreciate and value the very real, confident hope we have in Jesus (Titus 2:13). The truth of this hope is life-changing.

Third, we must teach our church members about the truth of the needs

of the world. Despite access to the world via technology, few of our church members are aware that 1.7 billion people have little or no access to the Gospel. More than 6,600 people groups are unreached, meaning that they do not have an indigenous Christian population with enough resources to evangelize the entire group. More than 300 of the 500+ people groups in China do not have any portions of the Bible translated into their primary language. Yet, Southern Baptist church attendees gave slightly less than \$220 per person to missions during the 2007-08 church year. Only through intentional education about the truth of the Gospel and the world’s true needs will that figure likely increase.

Fourth, we must connect our church members to the nations. Not only must we now see North America as a mission field, but we North Americans must also use our God-given resources to go to our Jerusalem, Judea, Samaria and the ends of the earth (Acts 1:8). Leaving our

comfort zone for the sake of the Gospel is not optional. Indeed, the truths of the lostness of humanity and the amazing grace of God demand nothing less.

Chuck Lawless serves as dean of the Billy Graham School of Missions and Evangelism and VP for Academic Programming at Southern Seminary. Lawless is also the William Walker Brookes Professor of Evangelism and Church Growth (1997)

at Southern. Lawless is the author of “Membership Matters,” “Spiritual Warfare,” “Discipled Warriors” and “Making Disciples through Mentoring.”



Truth & Family

Family ministry significant because families have been d

By RANDY STINSON

OVER THE LAST two years I have become aware that there is a genuine family ministry movement happening in the evangelical community – a movement that involves churches of all sizes and denominations. At nearly every youth or children’s conference there are seminars dedicated to the subject of family ministry with multiple speakers presenting their perspectives on how it ought to be done. But why? What is causing this groundswell of interest in family ministry? And why is this movement so significant?

Family ministry is necessary and significant because families are under siege.

Families have been under siege since the Fall. When God declared in Genesis 3 that the serpent would bruise the heel of woman and her offspring would crush the serpent’s head, He invoked a declaration of war. From that point to this one, it has been the Enemy’s hellish strategy to undermine families. There is a bullseye on the back of every home, and the church must reorient itself to protect and to develop families.

If Satan’s strategy has been to undermine the home generally, his more specific strategy has been to marginalize husbands and fathers. In the Garden of Eden, the serpent came to tempt the woman (Gen. 3:1), undermining God’s design for her husband to guide and to protect her. Yet, in the aftermath of the Fall, God came looking for Adam (3:9). Why? Because Adam was responsible for that family unit. He was responsible to guard

Family ministry is necessary and significant because husbands and fathers have been marginalized.

his home. The contemporary church has made it too easy for husbands and fathers to follow Adam’s example and to neglect their responsibilities at home. Dad is working too much, pursuing his own personal pleasures instead of sacrificially providing spiritual leadership for his family. Contrast this too-familiar pattern to God’s ideal, expressed through the pen of the prophet Malachi: “He will turn the hearts of fathers to their children and the hearts of children to their fathers” (Mal. 4:6). Any church that fails to reach men and to turn their hearts toward their families will be perpetually weak. A church that wants to pursue God’s best must reorient itself to reach husbands and fathers and to hold them accountable for the most important job they will ever have.

Today’s churches offer more youth camps, conferences, Christian music, sophisticated technology, books and trained leaders than ever before. Yet, for whatever reason, a significant number of children fail to make the transition from youth ministry to mature Christian adulthood. The sort of ministry that will address this problem can’t be found by adding one more church program that you found on the shelf of your Christian bookstore. What is needed is a theological and structural reorientation that gives birth to church cultures that draw families together instead of pulling them apart.

Family ministry is significant because a family.

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ause what we have
oing is ineffective.**

I desire to see a new climate sweep through our churches – a climate where families are drawn

together, where dads are equipped to lead, where parents embrace the primary responsibility of discipling their children, where children's hearts are turned toward their mothers and fathers, where the hearts of mothers and fathers are turned toward their children, where the people of God make a place for single moms and shattered families and teenagers who come without parents. All of this is significant because, according to scripture, the church is a family. Every believer in Jesus Christ has "received a spirit of adoption" (Rom 8:15). God is the heavenly Father (Matt 6:9) who disciplines us like children (Heb 12:5-11). The church is the family of God, and family relationships represent a divinely-ordained paradigm for God's church – which is why it is so important for our relationships in the family and in the church to reflect God's ideal. When

**necessary and
e the church is**

congregations fail to conform to God's Word in every area, it becomes easy to let husbands and fathers off the hook, to embrace ministry

models that do not hold parents accountable for the discipling of their children or to allow the church's many programs to fragment families instead of unifying them. It may be painful to realign your church's proclamation and practices, it may be hard work and it may require repentance – but it is never wrong.

The School of Church Ministries cares deeply about families. We are prepared to train you and give you the tools to go into the church and lead families in your congregation to disciple their children and impact generation after generation with the Gospel to the glory of Christ and His church.



Randy Stinson serves as dean of the School of Church Ministries at Southern Seminary. He also serves as executive director for The Council on Biblical Manhood and Womanhood.



Grad Seeing Church Plant Growing Strong Near City of Brotherly Love

By JEFF ROBINSON

Riverside Community Church near Philadelphia is a congregation fraught with delightful paradoxes.

The church owns a beautiful church building with classic architecture, but remains homeless, meeting at Regal Cinemas movie theatre complex, its location since birth nearly nine years ago.

And Riverside is a church plant that is thriving with nearly 400 weekly attendees while situated in the Northeast, a region in the United States where many church plants wilt and die in the highly secularized soil.

Aaron Harvie, a 1998 graduate of The Southern Baptist Theological Seminary, moved back to his native Pennsylvania in 1999 to lay the foundation, through the Nehemiah Project, that would become Riverside. With financial and logistical support from several Louisville partners including Southern Seminary and Highview Baptist Church, the new church flourished from the beginning in Warrington, Pa., a Philadelphia suburb, with Harvie as its pastor.

“In a lot of ways we have defied every statistic that is out there,” Harvie said. “Prior to our arrival, they had tried to start what they called ‘Anglo’ churches around Philadelphia for 16 years and had met failure in every attempt.

“We went in with not a very good track record of church planting in the Northeast and yet we launched with 179 people in October of 2000. We have not been under 100 people when the majority of church plants remain under 100 for their first four years. Only God could do this.

“This is all about God and His sovereignty and His desire for people to know Him. I do not think we are a product in any way, shape or form of our personal efforts. This is truly God’s design.”

Since its founding, Riverside has been searching for a physical home and has had several opportunities fall through, Harvie said. Recently, a Presbyterian church gave Riverside its building, constructed in 1898, with the arrangement that Riverside would pay off the final \$120,000 on its note.

The building was recently appraised at \$3.77 million, but comes with one problem: it is located 45 minutes away in Westchester, Pa. Riverside cannot meet there, but has already planted a daughter congregation that is using the building. The plant is closing in on 200 members. Harvie said this has allowed Riverside to begin fulfilling one of its major goals: multiplying itself.

“Wouldn’t that be the kicker?” Harvie said. “God plants all these churches through the congregation with their own buildings and the mother church doesn’t have a building. That is fine with us. We are fortunate because, not only are we surviving, we are multiplying. We planted that daughter church in 2007 and want to see churches multiplying and thriving all over the Northeast.

“We have phenomenal assets for a small church, but for whatever reason, God has left us homeless. But without a doubt, we are learning a lot about God and His faithfulness. We understand that, while it would be a great asset to have, we really don’t have to have a facility. We have learned over and over again that Jesus really is enough. That’s a hard lesson to learn because it is easier to put our faith in other things and other people. We are still learning that lesson.”

Harvie and his wife, Allison, have been married for 12 years. Their family has increased steadily during the years they have served at Riverside and they now have three children: John, 9, Grace, 7, and Luke 5. While God has been pleased to bless Riverside as something of a “best-case scenario” as a church plant, Harvie pointed out that planting a church is rigorous, challenging work.

“Church planting is hard because it’s not glamorous,” he said. “It’s not prestigious and you are on the outside of all movers and shakers and you really have to die to yourself and that is hard. But, boy does God honor that.”



FALL 2009: SBTS, *October 15-17, 2009* — BOYCE, *September 25-26, 2009*

SPRING 2010: SBTS, *April 22-24, 2010* — BOYCE, *April 16-17, 2010*



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Legacy

n. (lĕg'ə-sē)

2. A business with which one is entrusted by another; a commission;

“In the view of eternity, we will be judged most closely, not on the basis of how many courses were taught, how many students were trained, how many syllabi were printed, or how many books were published, but on whether or not we kept the faith.”

—R. ALBERT MOHLER, JR.

AN EXCERPT FROM GREGORY A. WILLS' LATEST BOOK
"The History of Southern Seminary":

Chapter 9

On September 16, 1957, an ordination council set in motion a series of events that culminated in the dismissal of thirteen professors, nearly half the faculty of the school of theology. Hargus Taylor, a doctoral student in church history, sought ordination at Broadway Baptist Church. The pastor, Ed Perry, invited the members of the Louisville Baptist Pastors Conference to examine Taylor's qualifications. Taylor professed a progressive view of the inspiration of the Bible, and defended the practices of open communion and receiving alien immersions as valid baptisms.

Taylor's views of the Lord's Supper and of alien immersions caused grave concern to the more conservative pastors, but his view of inspiration evoked the greatest concern. One of the pastors reported that Taylor "did not believe in the Bible as the inspired Word of God without many qualifications." Taylor refused to say simply that the Bible was the Word of God. Taylor acknowledged that the Bible was authoritative for matters of faith, but held that it was the Word of God only in a qualified sense. It was a witness to the central revelation of God in Jesus Christ, who was himself the true Word of God. The Bible then was not in a strict sense revelation, but a witness of the true revelation of God in the person of Jesus. When two faculty members on the council, Guy Ranson and T. C. Smith agreed with Taylor's views, the concern deepened. As a result, local pastors pressured McCall to address liberalism among the faculty.

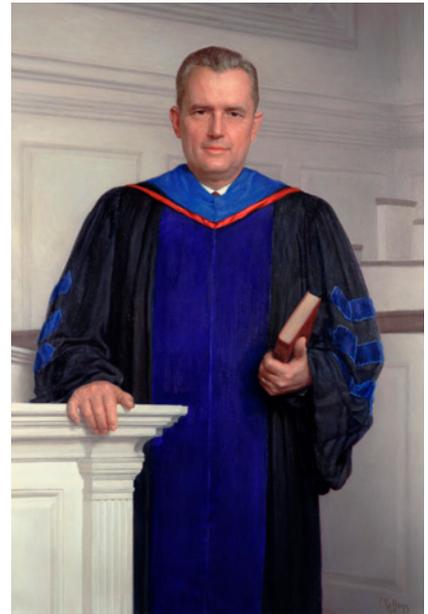
McCall responded by asking the faculty to be more circumspect in their speech. McCall tried to explain that the faculty needed to express some respect for the beliefs and practices held by common Southern Baptists. When they publicly advanced ecumenism, liberal

theology, and the historical criticism of the Bible, and criticized Billy Graham, W. A. Criswell, or the mission boards, McCall observed, you "don't represent grassroots Baptists." McCall recognized that since grassroots Baptists paid the piper, they had the right to call the tune.

Nearly half the faculty dissented from McCall's vision for the seminary. They viewed McCall's advocacy of diplomatic discourse as a flattery to gratify the conservative reactionaries. Professors Theron Price and Guy Ranson, leaders of the dissenting faculty, held deeply the conviction that the seminary had to have freedom to lead the denomination toward progressive theology and practice. McCall opposed their vision, so they resisted McCall's leadership and sought to control the direction of the seminary.

McCall seemed to be laying plans to fire Price and Ranson. On March 27, 1958, McCall told the faculty that resistance of the president's authority had kept the seminary in crisis. It must cease. "If you feel constrained of conscience to be a rebel warring against the organization and constituted authority (administration, trustees, and denomination) of the seminary, you are requested to find a more compatible place than this, that you may be happy and that we may get on about our task without repeated crises. I hope that we can each and all find fulfillment of our Christian calling here, but the welfare of the whole is more important than any of its parts." Price and Ranson would either stop fomenting rebellion or they would find employment elsewhere.

A trustee committee decided to investigate the matter and installed recording equipment in the Faculty Center conference room. The impending inquisition electrified the dissenting faculty. They



Duke McCall, the seventh president of The Southern Baptist Theological Seminary.

felt themselves bound together by a common fate. They had to do something to avert Price's martyrdom. They decided to compel the committee to turn their meeting into an inquisition against McCall. They would appeal to the trustees for help against McCall.

On April 18 seven professors, Theron Price, Guy Ranson, T. C. Smith, Hugh Wamble, William Morton, Morris Ashcraft, and John Lewis, met in Smith's home to discuss their course of action. They considered resigning en masse, but decided instead to draw up a list of grievances against McCall and present it to the trustees, "hoping that the trustees would exercise their legal responsibilities for the seminary's well-being," that is, that they would restrain or dismiss McCall. They called their petition "A Supplementary Report to the Trustees of Southern Baptist Seminary." Thirteen professors signed it and presented it to trustees.

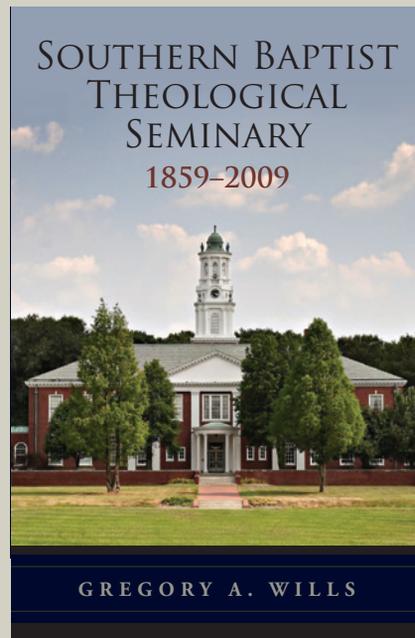
The "Supplementary Report" was a bill of indictment. The fundamental charge was that McCall abused his executive authority by ignoring the faculty's rightful role in governing the seminary. McCall insisted that it was ultimately his responsibility to decide such matters as promotion and hiring recommendations,

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

1859–2009

Tracing the history of the seminary from the beginning to the present, Wills shows how its foundational commitment to preserving orthodoxy was implanted in denominational memory in ways that strengthened the denomination's conservatism and limited the seminary's ability to stray from it.

Available now!



and he resolved that he would not be bound by faculty recommendations. The trustees proved unsympathetic to the thirteen's point of view. The professors tried to make it clear that they could not remain unless there was radical change in the administration. But the majority of the trustees agreed with McCall that the real source of controversy as the thirteen's unwillingness to accept the president's authority.

At the June 12 meeting of the board, McCall recommended that trustees dismiss the thirteen. The motion recited various charges against the thirteen but the chief complaint was their failure to relate cooperatively and constructively with the administration. But the recommendation proposed not to fire the thirteen but to accept their resignations, based on their prior threat to resign. It was an artful ambiguity designed to secure the reinstatement of all but Price and Ranson. But trustees wanted no ambiguity—there would be no resignations. They amended the recommendation to remove the language about resignation and voted to dismiss thirteen by a vote of thirty-two to nine.

Southern Baptists interpreted the dismissals as an overdue purge of liberal theology at the seminary. McCall and the faculty on both sides insisted that it was not a conflict over theology, which was largely true, inasmuch as professors on both sides were committed to the same historical-critical approach to understanding the Bible and accepted many of the premises and conclusions of the broader liberal scholarship. The major theological difference had to do not with theology per se, but with how to relate a progressive theology to the churches of a conservative denomination. Southern Baptists nevertheless viewed the dismissals as a purge of liberalism. Several of the thirteen had reputations as the most liberal men on the faculty. And the men who had the strongest reputation as sound conservatives, Wayne Ward and Clyde Francisco, were not among the thirteen.

Denominational liberals interpreted the firings as a profound setback to enlightenment and progress among Southern Baptists. Harold Tribble, president of Wake Forest College, concluded that whereas the seminary had exerted "progressive leadership" in the denomi-

nation in the past, the current trustees "have closed the door on light and learning for many years to come." Most Southern Baptists however interpreted the conflict as a rebellion against legitimate authority by a group of liberal and disloyal professors. Herschel Hobbs's assessment prevailed widely: "This was Southern Baptist Theological Seminary's finest hour as she stood in the breach and said to modernism and its kind that it shall go no further in Southern Baptist institutions and life." McCall's purge had saved the school and the denomination from liberalism. The orthodox soon discovered however that it was not a case of once saved, always saved.

Gregory Wills serves as professor of church history, associate dean of theology and tradition and director of the Center for the Study of the Southern Baptist Convention at Southern Seminary.



THEN & NOW

Last time the Southern Baptist Convention held its annual meeting in Louisville was 1959. And both Southern Seminary and Louisville were far different than they are today.

As part of the celebration of its centennial anniversary, Southern held its spring commencement May 19 during the SBC's opening session in Freedom Hall. The ceremony included the convention sermon delivered by R. Paul Caudill, pastor of First Baptist Church in Memphis, Tenn.

During the convention, Southern also laid the cornerstone for the James P.

Boyce Centennial Library. Completed in the fall, the seminary moved into the new facility Nov. 10.

Other notable events of the year included the election of Southern's first dean of the School of Theology in Penrose St. Amant and a process of institutional recovery after the board of trustees fired 13 faculty members the previous year for their insubordination to President Duke K. McCall. Remarkably, the seminary did not lose its accreditation over the firings, as many predicted.

Contrast that picture with 2009 when the latest addition to the campus is the

Sesquicentennial Pavilion, four deans administer the seminary's three schools and undergraduate college and academics advance more strongly than ever.

Student fees, administrative structure and the population of the seminary's home city have also changed dramatically.

The common denominator between 1959 and 2009, however, is that the SBC annual meeting is back in Louisville and Southern Seminary has another significant anniversary to celebrate.

Facts

1959

2009

Louisville's population:

approximately 390,000

approximately 710,000

Average price of a gallon of gas:

30.5 cents
(\$2.18 today if adjusted for inflation)

\$2.50

Southern seminary enrollment:

1,426

4,232

SBTS president:

Duke K. McCall

R. Albert Mohler Jr.

President of the Southern Baptist Convention:

Ramsey Pollard, pastor of Broadway Baptist Church in Knoxville, Tenn.,

Johnny Hunt, pastor of First Baptist Church Woodstock in the Atlanta area.

President of the United States:

Dwight D. Eisenhower

Barack Obama

Cost per semester:

For a bachelor of divinity student (the equivalent of a master of divinity student today), cost per semester was a \$35 matriculation fee plus an average of \$50-\$75 for books.

\$205 per hour
for Southern Baptist students

The Southern Baptist Convention membership.

Approximately 9.2 million

Approximately 16 million

Cave Hill holds Southern's Legends

By GARRETT E. WISHALL

LESS THAN A MILE from The Southern Baptist Theological Seminary sits Cave Hill Cemetery, a landmark that is more than 160 years old, one that is an ode to both the magnificence and frailty of human life.

Towering trees, gently sloping hills, flowers and ivy mark the garden cemetery, a place that holds most of Southern Seminary's founders and past presidents.

The first of Southern's three plots contains the bones of seminary founders Basil Manly Jr., John Broadus and James P. Boyce, with a 20-foot tall obelisk commemorating Boyce's grave. Boyce was the seminary's founding president (1859-1888) and Broadus followed Boyce as president (1889-1895).

Near the founders lay Southern's fifth president, John Sampey (1928-1942), and renowned New Testament professor A.T. Robertson. W.O. Carver, Clyde T. Francisco and Marguerite McCall, wife of Southern's seventh president, Duke K. McCall (1951-1982) are also buried in plot one.

Plot two features a large stone slab honoring the seminary's fourth president, E.Y. Mullins (1899-1928). The slab reminds visitors of Mullins' distinguished posts – president of Southern, president of the Southern Baptist Convention, president of Baptist World Alliance and pastor of several Southern Baptist churches – and carries a quote from the Baptist statesman:

"My sword I give to him who shall succeed me, my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought his battles who will now be my rewarder."

Ellis Fuller, Southern's sixth president (1942-1950), and Old Testament professors Eric Rust and Donald Williams are also buried in the second plot.

Plot three contains Roy L. Honeycutt, Southern's eighth president (1982-1993), who died in December 2004. Theology professor Dale Moody and church history professor Marvin Anderson are also buried in plot three.

To get to the cemetery from Southern, turn right on Lexington Road, left on Grinstead Ave. and it will be on the right after a quarter mile. Cave Hill Cemetery is open daily from 8 a.m. to 4:45 p.m.



SBTS Was Ahead of American Culture in Civil Rights

By DAVID ROACH

THE United States Supreme Court ordered public schools to desegregate in 1954. But long before that, The Southern Baptist Theological Seminary opened its doors to blacks and became a pioneer in civil rights.

In spite of the Day Law – a Kentucky ordinance that prohibited educational institutions from receiving both white and black students as pupils – in 1942 Southern began instructing black students on campus in its Negro Extension department.

By 1944 Garland Offutt earned the number of credits required for a master of theology degree and with faculty approval became the first black graduate of any Southern Baptist Seminary. Offutt continued his studies at Southern and earned his doctor of theology degree in 1948.

The first black students completed their coursework through instruction in

vacant faculty offices and sitting outside classroom doors to listen in on lectures. Kentucky’s attorney general told the seminary such a practice did not violate the Day Law. But sometime between Offutt’s first and second graduations, the seminary began allowing black students to sit in classrooms with white students in violation of the Day Law.

According to some professors, integrated classrooms were solely a matter of utility – they got tired of teaching the same material to blacks in offices and then again to whites in classrooms. But theology professor Wayne Ward felt the law breaking was a matter of principle.

Ward recalled one incident when a police officer arrived at his class to issue a warning about violating the Day Law. When the officer hesitated to enter, Ward told him God would punish him if he arrested anyone.

The Day Law remained in effect until 1954, but trustees voted to admit black students to the seminary in 1951 rather than continuing to relegate them to the Negro Extension department.

Said Duke McCall, Southern’s president at the time, “My memory is that we decided to ignore the law. We thought we had moral ground – and probably the legal ground as well – to ignore it. We didn’t think the authorities were going to challenge the seminary over the admission of black students. We thought if anybody did, and got into federal court, it probably would get thrown out.”

By the late 1950s, the seminary quietly hired a black Nigerian, Emanuel A. Dahunsi, to teach New Testament.

But perhaps the most notable civil rights event at Southern occurred in 1961 when Martin Luther King Jr. spoke in chapel.

“The church must make it clear that if we are to be true witnesses of Jesus Christ, we can no longer give our allegiance to a system of segregation,” King said to approximately 1,400 people in chapel. Later in the day the civil rights leader participated in a question-and-answer session for a combined session of the seminary’s ethics classes.

In response to King’s visit, Southern Baptists generally, and even the seminary’s trustees, expressed alarm. McCall had all of his speaking engagements in Mississippi cancelled in the wake of King’s appearance, and one man in Dothan, Ala., said he planned to devote \$40,000 to getting McCall fired.

But seminary faculty continued to press for racial justice. Over the next 20 years Southern made special efforts to recruit black students and began a black church studies program in the 1970s. African-American enrollment increased so dramatically that word spread among black Baptists that Southern was the “largest black seminary in the country,” with black enrollment exceeding the numbers at many historically black seminaries.

In 1986 Southern hired the first tenured black faculty member at any SBC seminary in T. Vaughn Walker. Several African Americans have served on the faculty since then, but Walker remains the only black professor to sign the Abstract of Principles.





Adopting for Life

The Adopting for Life Conference at Southern Seminary
February 26-27, 2010 - Register online at: www.sbts.edu/events



Russell D. Moore



David Platt



Justin Taylor



Andrew Peterson

Dr. Moore's
New Book
now available

Foreword by C. J. Mahaney
RUSSELL D. MOORE

ADOPTED FOR LIFE

The Priority of Adoption
for Christian Families & Churches





Family celebrates 100 year legacy

By JEFF ROBINSON

There is patience in hoping and praying that your Ph.D. dissertation will be published and then there is the story of Raymond Coppenger, who turned 100 this year.

After graduating from the University of Edinburgh in 1951 with a Ph.D., Coppenger's dissertation will be published this year, 59 years after completion. Joshua Press is publishing his work, "A Messenger of Grace: A Study of the Life and Thought of Abraham Booth (1734-1806)."

Coppenger is a 1936 graduate of The Southern Baptist Theological Seminary. He is also the patriarch of a family

that has developed intimate ties with Southern Seminary. Coppenger earned a master of theology from the school during the Great Depression.

Raymond Coppenger's son, Mark, today serves as distinguished professor of apologetics at Southern and his grandson, Jedidiah, is a Ph.D. student at the school.

"Southern Seminary has always been a special place for my family," Raymond Coppenger said in an interview four years ago.

Raymond Coppenger's life and ministry are themselves a story that spanned most of the 20th century. Born outside the tiny Appalachian community of Coker Creek, Tenn., Coppenger spent most of his formative years in Atlanta.

He grew up attending church – riding four miles from home to Sunday school and worship services in a hay wagon

pulled by a mule team – and was converted at age 10 in Etowah, Tenn. While transportation was primarily by horse and wagon, Raymond Coppenger recalls that his grandfather owned one of the first automobiles in his community.

As a high school senior in Atlanta, Coppenger surrendered to the call to ministry at age 18. He received his undergraduate degree from Mercer University.

Coppenger has assembled a lengthy and impressive ministry resume, pastoring churches in Tennessee and teaching philosophy at Cumberland University, Ouachita Baptist College and Boyce College.

Above (left to right): Raymond, Mark, Jedidiah and Josiah Coppenger.



Vision

n. (vīzh'ən)

2. Unusual competence in discernment or perception; intelligent foresight: *a leader of vision.*

*“And may the men be always ready,
as the years come and go, to carry on,
with widening reach and heightened
power, the work we sought to do, and
did begin!”*

—JOHN A. BROADUS



Me

A manifesto

By DENNY BURK

As I stood before him looking into his casket, the gratitude in my heart welled-up as the words came out of my mouth, “Thank you.” The year was 2007, and I was taking one last look at the face of a man who had rescued me when I was in college. He was my Greek professor, Rev. James W. Lipscomb.

My faith had been shaken to its roots during my sophomore year of college in 1992. I had been told that the four Gospels were fictional accounts and that Paul did not write some of the canonical letters that bear his name. For the first time I was exposed to higher critical theories of Scripture, and I began to feel that someone had yanked the rug out from under my faith in Christ. When I looked at the Bible, there was a big question mark because of the seeds of doubt sown in me. I desperately wanted it to be true, but I did not know how to verify the truth of the Gospel that I had learned from childhood. The Bible’s depiction of Jesus was the only one I knew. To lose the Bible was to lose Jesus. I came to the conclusion that either Christianity was a farce (the Bible is in fact fiction) or that I was a farce (I wasn’t a Christian because of my inability to believe). I was left feeling fearful and utterly hopeless, and I didn’t know what to do.

The Lord graciously brought me out of my spiritual despondency through the influence of some key ministers and

memoirs &

FOR TRAINING *ministers*

through His Word. I discovered C. S. Lewis and Francis Schaeffer during this period and came to the conclusion that Christianity and the scriptures were not nearly as fanciful as I had been led to believe. I learned to love the Bible—really love the Bible. I began reading it through every year, something I had never done before.

One of the fruits of my period of skepticism was an earnest desire to read the New Testament in its original language: Greek. Enter Rev. Lipscomb. He was a retired Presbyterian minister who had been teaching my college dean how to read Greek in his spare time. When I explained to my dean that I wanted to pursue Christian ministry after college, he introduced me to Rev. Lipscomb. What followed was four semesters of New Testament Greek studies under the private tutelage of this 82-year-old learned man of faith. He never charged me or the university one thin dime for his services.

Rev. Lipscomb fascinated me in every way. He was a contemporary of Schaeffer and had attended seminary with him. He served as a chaplain in the Navy during World War II. He believed that a person with a liberal arts education could do anything. But most of all, Rev. Lipscomb loved the Bible and was a master of the Greek New Testament. He held to the inerrancy of the Bible and to its sufficiency for ministry. He was not

cowed by theological liberalism, and his confidence in the Bible was infectious to me. The Lord used him to rebuild in me what the scoffers had done their best to tear down.

Why do I share this story? Because God used this spiritual and emotional crisis in my life to shape a whole new perspective on Him and on my education. In addition to being driven back to the Bible, I became blood-earnest about understanding history, philosophy, theology and all the other big worldview disciplines that have impacted Christianity over the centuries. For me, it wasn't an academic exercise, it was a matter of spiritual life or death to understand the Bible and where it came from, to understand the history of theology, and to think God's thoughts after others who had gone before.

My love of the Greek Bible began in earnest during this period because I knew that I had to read this book for myself. I could no longer allow the secularists to tell me what the Bible was, what it was saying and where it came from. I had to know God's revelation for myself or I felt as if I would drown in the morass of conflicting opinions about it.

What I came to believe then, I believe more strongly than ever now. An education is not coextensive with a piece of paper. Many people with the piece of paper don't have an education. An education relates to how we view

the mind that God has given us. Are we going to be passive receptacles of the thought-forms of this passing age, or will we discipline ourselves for the glory of God to learn about Him and the world that He has made? An education is not just about knowledge though it certainly includes that. It is knowledge. It is also the formation of our character under God and the shaping of our minds according to a biblical worldview. In this sense, education is discipleship.

Though my Greek professor has passed away, his legacy has not. My own vision for theological education has been inexorably shaped by what I learned from Rev. Lipscomb. God's written revelation of Himself must be the basis and measure of all human knowledge. Moreover, seminaries should aim to train men who will be equipped to proclaim this revelation faithfully and to apply it to every domain of this fallen world. To train such leaders is the great task that we have in fact undertaken at Boyce College and Southern Seminary, and I am grateful to be a part of this work.

Denny Burk serves as dean and associate professor of New Testament at Boyce College, the undergraduate institution of Southern Seminary.





Southern Seminary Future of America

By RUSSELL D. MOORE

ATEMPTATION FOR Southern Baptists in the next generation will be to speak to issues because of how well-received they are in culture around them while muting those deemed by the culture to be “backward” or “yesterday.” Southern Seminary must train pastors to think through the issues that are not being asked or considered by the culture, or even by churches.

The recovering of confessional accountability is the first and necessary step to Southern Seminary’s future. The most important aspect of President R. Albert Mohler Jr.’s re-emphasis on the Abstract of Principles upon his election was not, first of all, fidelity to the document but accountability to the churches through fidelity to the doctrines outlined in the confessional statement.

This necessitates a theologically and morally vigilant president and dean and board of trustees, to be sure, but it also necessitates the right kind of collegiality and interdisciplinary cohesion among the Southern Seminary faculty.

Hyper-specialization on any faculty will inevitably lead left. When biblical studies narrow down to mere morphology, archaeology or literature, theologians are needed in the conversation to call biblical scholars to teach what the text means. The disciplines of theology and ethics are perhaps the most vulnerable to historical myopia and thus to one of faddishness. We need historians who are familiar enough with the patristic, medieval, Reformation and contemporary eras to raise questions and insights when they see these disciplines making

well-intentioned but misguided return trips to Vanity Fair. Abstraction also leads to the left, which is why biblical scholars and biblical theologians are necessary to point systematic theologians and philosophers away from mere categories and toward the narrative of the Scripture itself.

Being doctrinally sound, though, is not enough. If Southern Seminary is to remain viable in a time of shifting cultural contexts, the seminary must also be self-consciously rooted in the local church. The path to local church rootedness is not simply adding pastoral experience to the list of qualifications for faculty members. By itself, this could actually have the opposite effect. One could conceive of a faculty of burned-out ex-pastors seeking refuge from



y and the n Culture

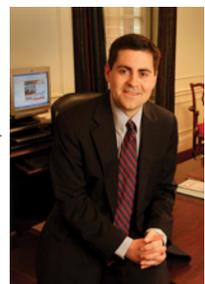
deacons and building programs and, well, people, by serving behind a classroom lectern. Southern Seminary founder John Broadus was correct when he wrote, “No man is fit to be a theological professor who would not really prefer to be a pastor.”

But this is precisely why I am optimistic about Southern Seminary’s future. Thomas R. Schreiner, arguably the most significant Southern Baptist biblical scholar since A. T. Robertson, preaches every Sunday in a congregation down the street from his seminary office. Bill Cook, one of the most popular classroom lecturers on the seminary’s faculty, pastors a thriving congregation. Theologian Chad Brand, one of the most prolific writers in Southern Baptist life, pastors a flock in nearby Elizabethtown, Ky., every

Sunday morning. Hershael York, one of the Convention’s most respected preaching professors, pastors a church in the Kentucky state capital, and as a former state convention president serves as a kind of unofficial “bishop,” encouraging and equipping fellow pastors all around the state and beyond. And the list of such faculty members could go on and on. This is a good sign.

Who knows what the future looks like for the United States of America. But in order to reshape American culture, we must turn to reshaping Southern Baptist churches, including reshaping the way they feed from and respond to American culture. Without such a vision for the future, we will become increasingly similar to the culture around us and therefore increasingly irrelevant.

Russell D. Moore is dean of the School of Theology and senior vice president for academic administration at The Southern Baptist Theological Seminary. He also serves as a preaching pastor at Highview Baptist Church, where he ministers weekly at the congregation’s Fegenbush location. Moore is the author of The Kingdom of Christ and Adopted for Life. To read an expanded version of this article, please visit www.russellmoore.com.



Southern launches new school to provide diverse theological training for a full range of ministry

By JEFF ROBINSON

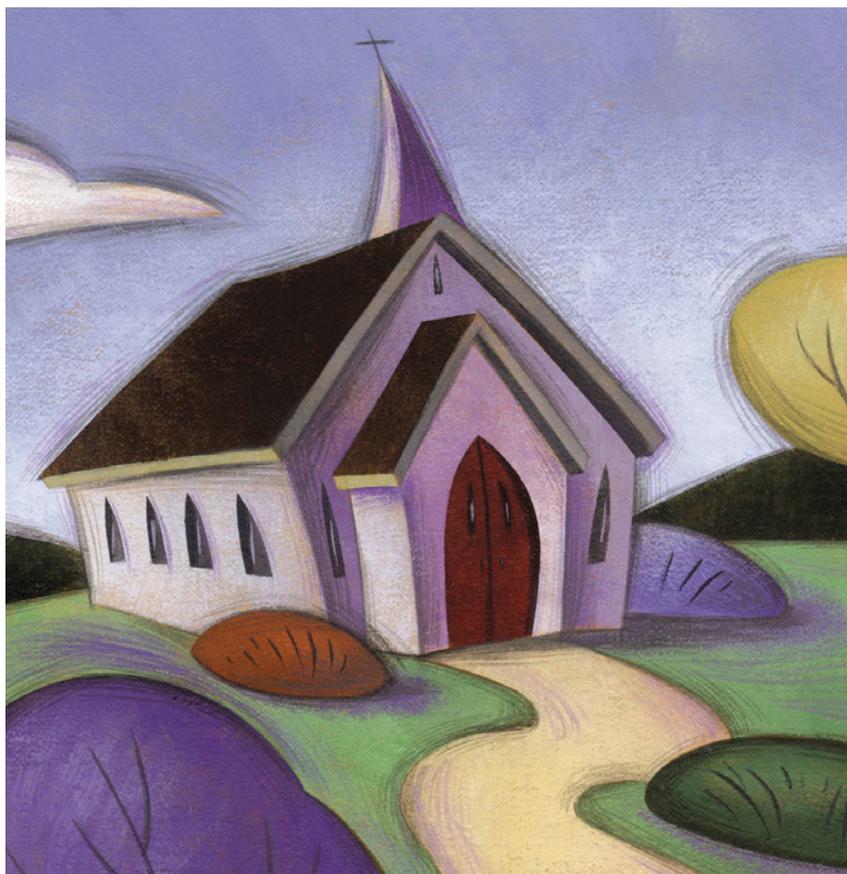
TRUSTEES AT The Southern Baptist Theological Seminary approved the creation of a new school that will combine Southern's School of Church Music and Worship with its School of Leadership and Church Ministry to better meet the changing needs of local congregations.

The new School of Church Ministries aims to better equip associate level church staff members because those who fill positions such as music minister or youth pastor are increasingly playing additional roles in local congregations, seminary President R. Albert Mohler Jr. said.

"The creation of the new School of Church Ministries allows us to combine in one school the best way of serving the churches of our denomination by training and educating those persons who will serve in a variety of ministry fields other than that of pastor," Mohler said.

"For the first time we will have a unified curriculum and we will be able to combine the resources of faculty and the entire institution in order to make certain that we are training real people for real ministry in real churches. The reality is that the vast majority of those who will lead music in our churches have other responsibilities as well."

A task force composed of faculty members and deans from Southern's four schools, trustees and School of Church Music and Worship alumni, conducted research in local church bodies and discovered that associate-level ministers are increasingly wearing several ministerial hats, said Russell D. Moore, dean of



the School of Theology and senior vice president for academic administration.

Thus, the new school will train its students in a variety of disciplines from music and worship to family ministry and leadership.

"We spent much time talking with pastors and ministers of music, to find that music ministers are, in the vast

majority of cases, doing everything from discipleship to evangelism leadership to Christian education to family ministry," Moore said.

"This new school will provide a pioneering curriculum training ministers to serve in multiple roles at once. It will also create a new faculty synergy, combining their strengths to train multi-competent

ministers who are leaders in family ministry, worship ministry, men's ministry, women's ministry, youth ministry, children's ministry, Christian education and discipleship."

After completing its research, the task force recommended the combining of the two schools, Moore said.

Instead of four schools, Southern will now have three: the School of Theology, the Billy Graham School of Missions and Evangelism and the new School of Church Ministries. The new school will launch in the fall.

Faculty members from both the School of Church Music and Worship and the School of Leadership and Church Ministry will serve within the School of Church Ministries and Randy Stinson will serve as dean. Greg Brewton will serve as area coordinator over music and worship.

"We want to bring faculty and educational resources together in one school to be able to train those who will serve in these fields in a situation that is more like the local church," Mohler said.

"We are very proud of the history of both the School of Church Music and

"We want to bring faculty and educational resources together in one school to be able to train those who will serve in these fields in a situation that is more like the local church."

Worship and the School of Leadership and Church Ministry. Both have served well, both have distinguished histories and both bring a great deal to this new school. The reality is that we are experiencing vast changes in the landscape of higher education and these reflect similar changes in the lives of our churches.

"We are absolutely determined that Southern Seminary be on the front lines of innovation and making certain that we are best serving the needs of our churches. Our determination is to do no less. This new School of Church Ministries puts Southern Seminary in the best position to serve the needs of all of our churches with a theological education marked by deep conviction, unquestioned excellence and an unwavering focus on the local church."

Ron Turner, who serves as Carolyn King Ragan Professor of Church Music, agrees that the change will enhance Southern's ability to serve churches of the Southern Baptist Convention.

"For the 70% of SBC churches that want 'cross-trained' staff ministers, we will now have a greater variety of combination programs of majors and minors for training multi-capable ministers," Turner said.

"For the first time, we will now even have church music minor programs, which is a distinct gain. And for those students called into a more specialized music ministry, and for the churches who need them, we retain the Master of Church Music degree program and our doctoral music programs. All in all, it appears ultimately to be a win-win situation."

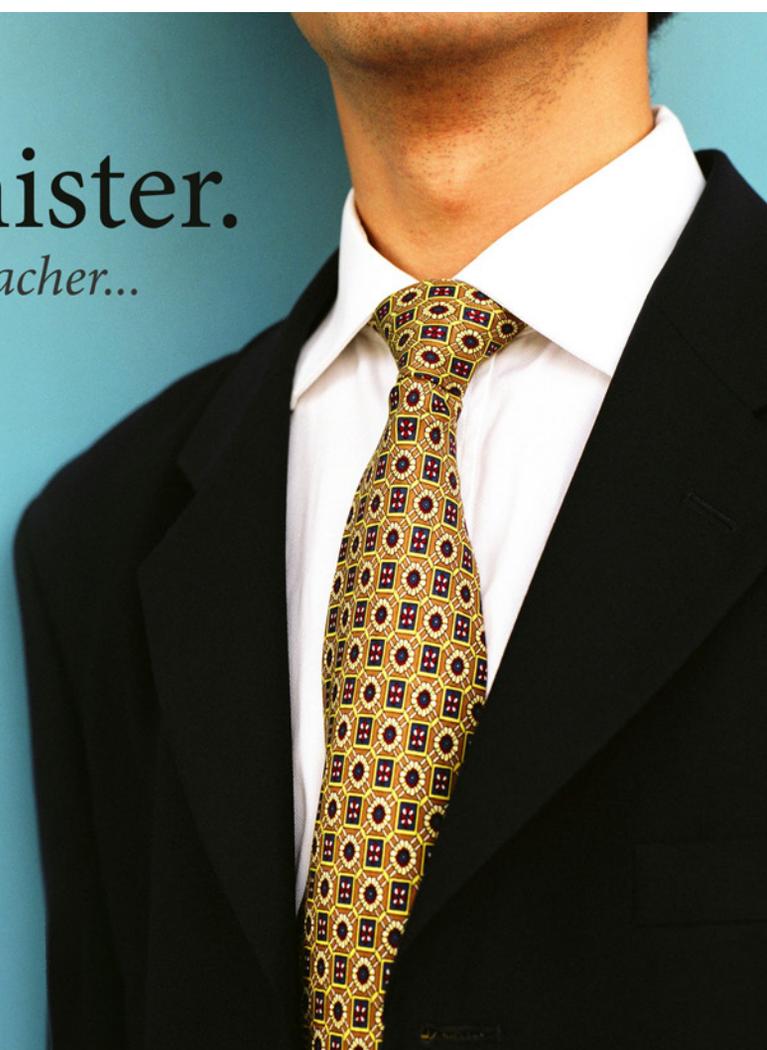
I'm a music minister.
and a youth pastor, and a fill-in preacher...

sometimes ministry means
multi-tasking

AT SOUTHERN WE'RE SERIOUS ABOUT TRAINING
LEADERS FOR REAL LIFE MINISTRY.



THE SCHOOL of
Church Ministries



Southern Sends Spring Graduates Out in the Power of Weakness

By JEFF ROBINSON



whose destiny is secure in Christ as whose course is charted by King Jesus. They are the called, the sent and the chosen. They are a race of whom the world is not worthy, who are themselves the unworthy made worthy in Christ and in Christ alone.

“They go out in power. Not the power of profession or the power of wealth. They may not look to the world like an intimidating militia, but they are the army of God – ‘soldiers of Christ, in truth arrayed.’ They are the powerless made powerful in Christ; the weak through whom the Lord will show his strength. The gates of hell shall not prevail against the church they shall serve, and the forces of evil will flee their proclamation of the Gospel and the Word of God.”

“**F**AITHFUL MINISTERS proclaim the Gospel as incompetents – ‘frail children of dust’ – so that the power of God can shine brightly as He works through them,” R. Albert Mohler Jr., told graduates during the 203rd commencement May 15 at The Southern Baptist Theological Seminary.

Preaching from 2 Corinthians 4:7-11 and the Lord’s Prayer in Matthew 6:9-13, Mohler, Southern’s ninth president, reminded the class of 244 graduates that they are not up to the task of Gospel ministry, but God will work through their efforts to save sinners and to bring glory to Himself.

“Jesus Christ calls his ministers from the ranks of the incompetent, so that He will show his singular competence through them,” Mohler said. “He uses earthen vessels to demonstrate his own life in us. He confounds the wisdom of the wise by using the unworthy to demonstrate his worth.

“These graduates have followed the admonition of the Apostle Paul to

Timothy. They have invested years of study so that they can present themselves to God as workers who need not be ashamed, who rightly handle the word of truth. [2 Timothy 2:15] They are scholars of the Word of God, trained theologians and teachers, gifted servants of the church. But the sole competency is that of God himself.”

Mohler said the Lord’s Prayer establishes the priority of ministers: to see God’s will be done “on earth as it is in heaven.” And, by admitting their need to be given “our daily bread,” all of God’s people, including ministers, are confirming their own dependence upon their Creator for all things, he said.

The words which conclude the Bible’s most famous prayer – “For thine is the kingdom, the power and the glory” – well summarize the battle cry of ministry and discipleship, Mohler said.

“We send these graduates out as citizens, ministers and vicereagents of a Kingdom that cannot be shaken,” Mohler said. “They go out as those

Ministers perform their work while adorned in glory, but not in glory as the world typically defines it, Mohler said, but in the glory of the crucified, risen, ascended and reigning Christ. The glory of Christ is now invisible, but will be revealed at the end of the ages, Mohler said.

“They are vessels of clay who bear the glory of the incorruptible Christ, who show his wounds and bear his scars and will both live and die to the glory of God alone,” he said. “Death holds no sting and Satan holds no scepter to them.

“They will go out to preach and to teach and to tell a lost world about Jesus and his love,” he said. “They will push back against the darkness as the children of light. They will plant and water and sometimes reap, and their labor will never be in vain.”

To read the full text of Mohler’s address, visit www.albertmohler.com (and click on the Sermons and Speeches’ tab). For the full audio address, visit www.sbts.edu/resources

Q&A with R. ALBERT MOHLER JR.

By JEFF ROBINSON

Question: Louisville is hosting the SBC annual meeting for the first time since the seminary's 100th anniversary in 1959. What would you like to say in welcoming Southern Baptists to Louisville and to the campus of their flagship seminary?

R. Albert Mohler Jr.: We are really excited to have Southern Baptists coming to Louisville. It's really something, isn't it? Just think back to 1959: the seminary turns 100 and the Southern Baptist Convention comes to Louisville the very same facility in a town that has experienced so much change over the last half century. Here we are in the year 2009 and Southern Baptists are coming back to Louisville as the seminary celebrates its 150th anniversary. You know, this is one of those historic days that we're all going to remember and we're able to say to Southern Baptists, "When you come to Louisville for this Southern Baptist Convention, you're going to celebrate history, you're going to enjoy and learn from history...you're going to help make history."

We hope that Southern Baptists coming to Louisville will come to a place they will know now as a home because this is the home of their mother seminary. We're going to welcome Southern Baptists to Louisville, we're going to hope they have a phenomenal time while they are here and we hope it won't be 50 years before they come back.

Q: As we celebrate the 150th anniversary, we stand on the shoulders of founding president, James Petigru Boyce, and his founding vision, which he termed, "Three changes in theological education." Are we standing firm in executing Boyce's vision today?

RAM: When I was elected president in 1993, the first place I went to look just to make certain the vision for this school's future was secure and right was

to James Petigru Boyce's address from 1856, "Three Changes in Theological Education." The reality is, you go back to that particular date, now over 150 years ago, and what you discover is how relevant all three of those changes are today even as they were then. I look at that and I'll tell you, "yes, we're absolutely committed to all three of those principles." We're absolutely committed to the overarching vision of faithfulness and excellence in theological education that Boyce represented. Let me just take you to Southern Seminary today. Where do you find those changes represented? First, the confessionalism. Boyce is absolutely convinced that without a clear, regulative confession of faith, an institution would stray. Well, I think if Southern Baptists would learn anything from the recent history of Southern Seminary, it is our absolute determination to live with integrity, cherishing the truths that are articulated within that confession of faith. Boyce also called for theological education to be available to all and now we have a college, a fully accredited four-year college, named for him. Boyce College represents the opportunity for persons who do not yet have an undergraduate degree to come for theological education to Southern Seminary. We're actually doing even more than he could have imagined back in 1856 and I can only think that he would be very proud. In terms of the third change, a theological education of the highest caliber for the students who have the greatest opportunity, Southern Seminary's doctoral program is now stronger than it has ever been, and we are producing scholars who are committed to the Gospel and



committed to the Bible as the Word of God who are able to go to any institution anywhere and teach on the first rank of faculty. So, looking back at Boyce's address from 1856, we have more than 150 years of proving that he had it right in that vision and we intend to continue it as we look to the future.

Q: How do we ensure that the seminary remains faithful to Boyce's vision 50, 100 to another 150 years if the Lord tarries?

RAM: Faithfulness is only so good as the determination of the people now living to make it so. And the reality is that Boyce was doing everything he could in the 1850's to secure this institution. And that's exactly what we're doing right now. Every faculty member we hire, every program we instigate, every significant thing we do here is measured against whether or not it is going to contribute to making, maintaining, keeping and preserving Southern Seminary and all that it must be in order to be a faithful servant to our churches and to the Southern Baptist Convention. A reality check is always in order and that's why from time to time we go back to the basics and ask, "If we were doing this, if we were starting from scratch, if we were going back to Boyce's vision and determining what kind of school we would build, we want to make sure that the school we are building here is that school. And that's a good question to ask."

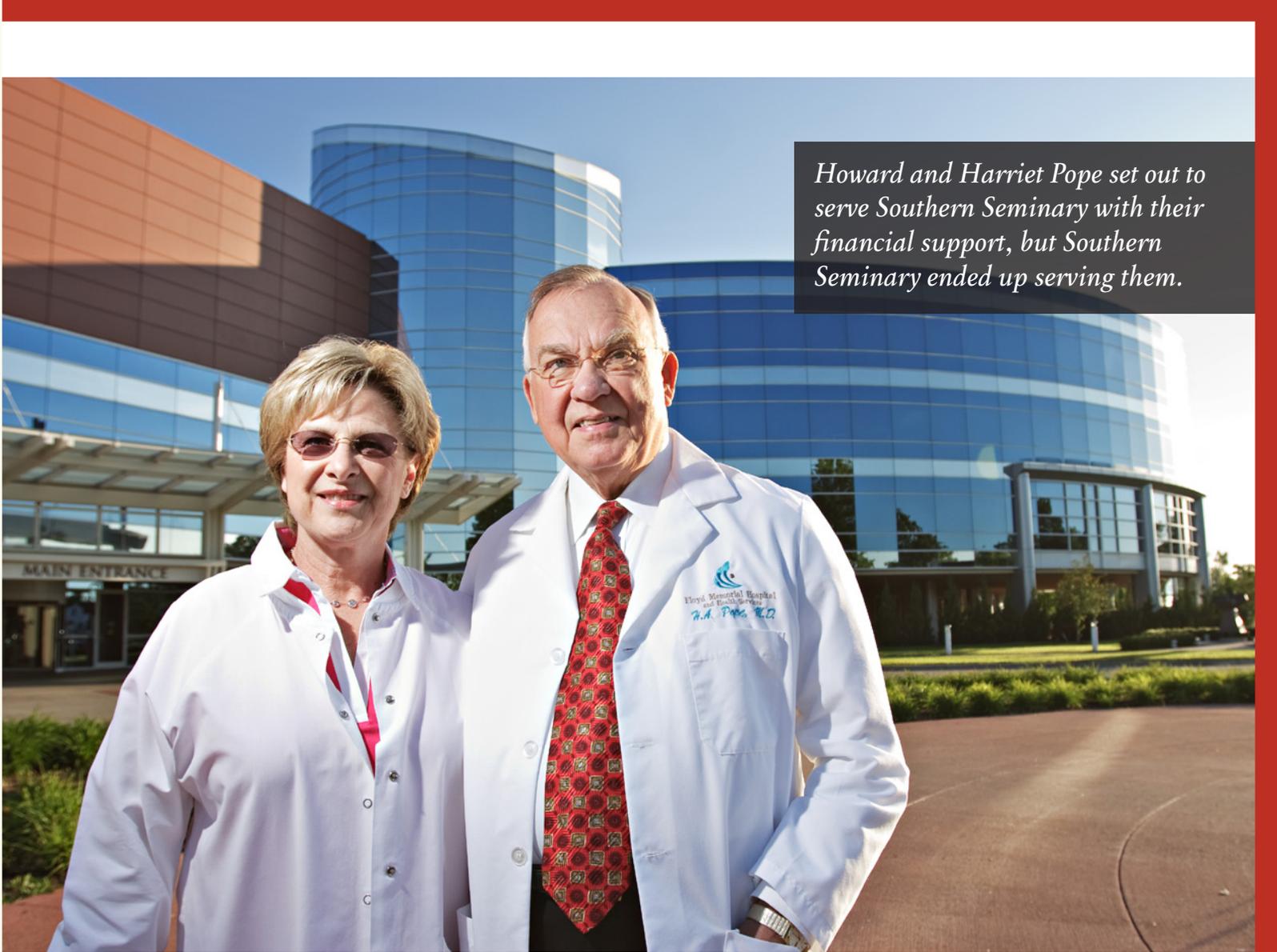
This is a really important chair.



**SOUTHERN SEMINARY FOUNDATION SESQUICENTENNIAL
CHAIR OF CHRISTIAN THEOLOGY**

The Southern Seminary Foundation Sesquicentennial Chair of Christian Theology will honor both the Southern Seminary Foundation and the seminary's 150th anniversary. An endowed chair requires \$1 million, which is placed in the general endowment and produces approximately a five percent annual income to

fund the bulk of a professor's salary. The name of each endowed chair honors an individual, group or church. Currently the Sesquicentennial Chair is partially funded through gifts and pledges. The seminary expects to name a professor to the chair by the end of 2010. For more information, please contact 502-897-4143.

Howard and Harriet Pope are standing in front of a modern glass building, likely the main entrance of Floyd Memorial Hospital. Howard is wearing a white lab coat with a logo that reads "Floyd Memorial Hospital and Health Services" and "H.A. Pope M.D." on the pocket. Harriet is wearing a white button-down shirt. The building behind them has a curved glass facade and a sign that says "MAIN ENTRANCE".

Howard and Harriet Pope set out to serve Southern Seminary with their financial support, but Southern Seminary ended up serving them.

Donor's faith rekindled by Southern Seminary

By DAVID ROACH

A RETIRED PHYSICIAN and Brigadier General in the Army Reserves from Sellersburg, Ind., Howard Pope was looking for a Christian cause to support three years ago. He and his wife, Harriet, discovered Southern through a dinner and an encounter with President R. Albert Mohler Jr. at their church, Highview Baptist Church in Louisville. Howard joined the Southern Seminary Foundation, and they began giving.

But what happened next surprised them both.

"It has really impacted our lives," Howard said of the seminary. "It has really significantly increased our personal spirituality. It rekindled an interest I had as a youngster in the Gospel through

personal study and association with the professors and friends on the Foundation Board."

Howard has visited seminary classes to increase his knowledge of the Bible while Harriett assists Mary Mohler with the Seminary Wives Institute and helps seminary staff members prepare breakfast for Foundation Board meetings. They both attend chapel regularly and exercise at Southern's Health and Recreation Center.

"I am so uplifted by meeting the people here," Harriett said. "Everything else is negative in the world, but I come here and my spirit is uplifted. You feel like there is light going out into a world of darkness."

Despite being retired, the Popes remain active, working part-time at Floyd Memorial Hospital in southern Indiana—Howard as a physician and Harriet as a physical therapist. They are also active church members and have taken medical mission trips to Peru and Guatemala.

Yet they emphasize that giving to Southern is among the most fulfilling ministries they have.

"I can't think of anything that we could give to where our money could be more exponentially multiplied for God's work than to give here to this seminary," Harriet said. "It will go around the world many times over in future generations."

Did you know?

Southern Seminary donors prominent in Louisville history

If you look around Louisville, you'll see the name Norton everywhere – hospitals, the arts community and industry. But did you know that the Norton family is also connected with Southern Seminary? Norton Hall honors the same family, which gave generously to the seminary in addition to its support of the city of Louisville.



Olmstead firm designed Southern Seminary campus

The firm of pioneering landscape architect Fredrick Law Olmstead designed the current campus of The Southern Baptist Theological Seminary. The campus, which opened in 1926, stands in the tradition of Olmstead's famous landscape designs, including New York's Central Park, the Louisville park and parkway system, Chicago's Marquette Park and the Biltmore Estate in Asheville, N.C.



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Sesquicentennial Service and building dedication • 3 p.m.

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