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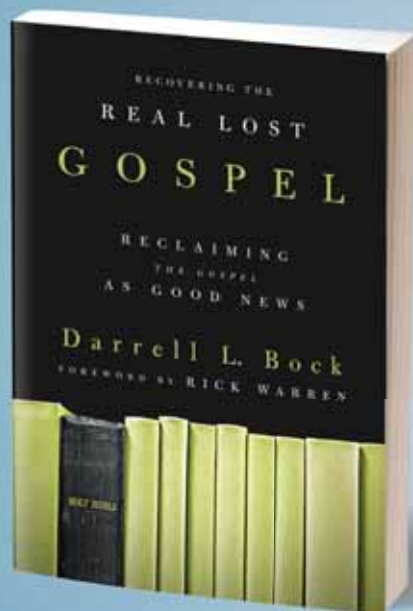
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—Thomas R. Schreiner  
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# The Gospel and justice: are they contradictory?

By RUSSELL D. MOORE

*Russell D. Moore (Ph.D. Southern Seminary) is dean of the School of Theology, senior vice president for academic administration and professor of Christian theology and ethics at Southern Seminary.*

Some evangelicals talk as though personal evangelism and public justice are contradic-

literally embryonic moments of the incarnation, such terms are present in Mary's prayer about the coming of her Messiah (Lk 1:46-55), and then in Jesus' own inaugural words about his kingdom's arrival (Lk 4:18-19).

This mission is summed up in the Gospel as a message of reconciliation that is both vertical and horizontal, establishing peace with both God and neighbor. The Scripture tells us to love

neighbor "as yourself" (Lk 10:27-28).

This is not simply a "spiritual" ministry, as the example Jesus gives us is of a holistic caring for physical and economic needs of a wounded person, not to mention the transcending of steep ethnic hostilities. As theologian Carl F.H. Henry reminded evangelicals a generation ago, one does not love oneself simply in "spiritual ways" but holistically.

Of course, Jesus' ministry would be about such things. After all, the Bible shows us, from the beginning, that the

scope of the curse is holistic in its destruction — personal, cosmic, social, vocational (Gen 3-11) and that the Gospel is holistic in its restoration — personal, cosmic, social, vocational (Rev 21-22).

Moreover, the biblical prophetic witness consistently speaks in such terms. Is Ahab's acquisition of Naboth's land (1 Kings 21:1-19) a matter of personal sin or social injustice? Well, it was both. Was the sin of Sodom a conglomeration of personal sins or societal unrighteousness? It was both (Gen 18:26; Ezek 16:49).

The prophets never divided up issues of righteousness as neatly as we do in the "personal" and the "social." Isaiah speaks of God's judgment both on personal pride and idolatry (Isa 2:11) and the "grinding" of the faces of the poor (Isa 3:14-15). Onward to Joel and Micah and Malachi right through John the Baptist the witness is the same.

The new covenant church continues this witness. Even after the public ministry of Jesus, his apostolic church continues a message of

both personal justification and interpersonal justice. James directs the churches of the dispersion both in terms of their personal speech (Jas 3:1-12) and the unjust treatment of wage-earners (Jas 5:1-6).

James defines "pure and undefiled religion" as that which cares for the widows and orphans (Jas 1:27). Of course he does. His brother already has (Matt 25:40).

For those who might seek to pit James against Paul, the New Testament allows no such skirmish, either on personal redemption or on ministry to the vulnerable. When they received Paul, the apostles, Paul says, were concerned, of course, that he proclaims the correct Gospel but also that he remember the poor. This was, Paul testifies, "the very thing I was eager to do" (Gal 2:10).

So how does the church "balance" a concern for evangelism with a concern for justice? A church does so in the same way it "balances" the Gospel with personal morality. Sure, there have been churches that have emphasized public justice without the call to personal conversion. Such churches have abandoned the Gospel.

But there are also churches that have emphasized personal righteousness (sexual morality, for instance) without a clear emphasis on the Gospel. And there are churches that have taught personal morality as a means of earning favor with God. Such also contradicts the Gospel.

We do not, though, counteract legalism in the realm of personal morality with an antinomianism. And we do not react to the persistent "social Gospels" (of both Left and Right) by pretending that Jesus does not call his churches to act on behalf of the poor, the sojourner, the fatherless, the vulnerable, the hungry, the sex-trafficked, the unborn. We act in the framework of the Gospel, never apart from it, either in verbal proclamation or in active demonstration.

The short answer to how churches should "balance" such things is simple: follow Jesus. We are Christians. This means that as we grow in Christ-likeness, we are concerned about the things that concern him. Jesus is the king of his kingdom, and he loves whole persons, bodies as well as souls.

Christ Jesus never sends away the hungry with, "Be warmed and filled" (Jas 2:16). What he says, instead, as he points to the love of both God and neighbor, to the care of both body and soul, is: "You go, and do likewise" (Lk 10:37). 🙏



Photo by Devin Maddox

tory concerns, or, at least, that one is part of the mission of the church and the other isn't. I think otherwise, and I think the issue is one of the most important facing the church these days.

First of all, the mission of the church is the mission of Jesus. This mission doesn't start with the giving of the Great Commission or at Pentecost. The Great Commission is when Jesus sends the church to the world with the authority He already has (Matt 28:18), and Pentecost is when he bestows the power to carry this commission out (Acts 1:8).

The content of this mission is not just personal regeneration but disciple-making (Matt. 28:19). It is not just teaching, but teaching "them to observe all that I have commanded you" (Matt 28:20).

This mission is not inconsistent with what we have seen already in the life of Jesus. His mission is defined by Old Testament expectation (for instance, Ps 72), and in the Gospel accounts in terms of redemptive love for the whole person, both body and soul. From the



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*Copy Editors:*  
Emily Griffin  
Lindsey M. Poenie  
Taryn Slott

*Photographer:*  
Devin Maddox

## Contact Information

Phone: (502) 897-4310  
Fax: (502) 897-4880  
E-mail: towers@sbts.edu  
Web: news.sbts.edu  
The Southern Baptist  
Theological Seminary  
2825 Lexington Rd.  
Louisville, Ky. 40280

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# Missing the trees for the forest: churches can affect change by focusing on local and state politics

By AARON CLINE HANBURY

The employee who wastes too much company time focusing on minute details of a project at the expense of the final product is guilty of missing the forest for the trees. The opposite can also be true; one might focus on a big-picture while losing sight of important pieces to that picture. Unfortunately, the latter is often true of churches and political engagement.

The Bible sets standards for the governmental priorities of Christians, according to David Edmunds, former policy analyst for the Family Foundation of Kentucky.

"One thing to think about is the way that God works in people is that He governs their hearts; He governs us. And then from that, we have an opportunity as parents to govern our families; that is the smallest form of government. And then from that, there is the church. There is government in the church, order and structure," Edmunds said. "From that you have these circles that move out: so first we govern our families, then we are concerned about our church and then that should move out into local government, and finally concern for the federal level.

"The problem is that we, like the Israelites, say 'give us a king' to rule over us, to fight for us. We tend to put politicians on a pedestal, even if they are ones we do not like," Edmunds explained. "We should absolutely be concerned about politics at the federal level; we should pray for who is elected president. But you will find most people vote every four years and during that time they complain about whomever is in office. And often times you will have someone so focused on that office, that they are putting that office on a pedestal that in our system of government is really out of balance to the neglect of whatever is going on locally."

Local churches are often most concerned with high-profile issues covered in the national news media. Often Christians are unaware that the issues most important to those in the

Christian community concern state politics. In many instances, the state actually defines marriage, restricts abortion, regulates sexually-oriented businesses and decides whether or not to allow casinos to operate in our communities.

"If we are not engaging at state level, we are missing one of the most powerful ways we can be involved," Edmunds said. "We tend to like to talk about the things on the federal level because that is what is exciting; that is what is on Fox News. [But the state level] is where we can have the greatest impact.

"These state legislators are our neighbors, they sit in the pews of our churches, and they are making huge policy decisions that will either save life or abort life, will reaffirm traditional marriage and all the impact that has on children and on families. And so yes, we have very important issues we do not want to forget at the federal level, but when we miss what is going on at the state level, then we are missing out. That is where we need to do better with engaging."

But recognizing the area the church should engage in is at best only half of the battle. Pastor and church leaders need to help equip their churches for appropriate political engagement.

"First of all, you have to build a biblical foundation. You have to talk about being salt and light, you have to talk about Romans 13:1; you have to talk about those kinds of things. A biblical worldview is to be applied to all arenas; there are no arenas off limits to God," Edmunds said of pastors wanting to encourage their congregations toward political involvement.

"Secondly, we need to make a distinction between policy and politics. So we encourage people to pray, and to call their legislators too."

Calling state legislators is the most effective method of informing them about concerns, according to Edmunds. In Kentucky, state legislators have a system by which they determine their constituents' views on specific issues. For every phone

call a legislator's office receives, office personnel fills out a green card with general information and the desired message. That card then goes directly to the representative so that he or she can see physical evidence of how his or her people feel about a particular issue. Of course, the opposite is also true. If a state legislator does not receive any green slips encouraging him to vote for an ultrasound bill, for example, a bill that would protect thousands of unborn children, he or she may conclude that his or her people are not concerned about it.

"Sometimes we use politics and we

use culture only as sermon illustrations and we do not really try to affect change," Edmunds said. "But what does affecting change that mean? Well that means that we call our legislators, it means that more than every four years do we engage at the federal level, we find out who our state legislator is. That is the way that real change occurs."

The Family Foundation of Kentucky provides various resources and information about effecting policy change at the state level at kentucky-family.org and at youtube.com/familyfoundation

## Not like the beasts

By ROBERT E. SAGERS

In a recent issue of *First Things*, Mary Eberstadt surveys America's growing "sexual obesity." The article, "The Weight of Smut," is devoted in part to knocking down three common myths surrounding pornography use.

One insight in particular caught my attention. It seems that when one exposes pornography for what it really is, it is "practically guaranteed to elicit malice and venom unique in their potency from its defenders."

Continuing, Eberstadt asks: "What does it tell us that, when faced with any attempt to make the case that this substance should be harder to get than it is, some reliable subset of defenders can be counted on to respond more like animals than like people? If such is not the very definition of addiction, what is?"

The entire article, which deals with a host of issues related to pornography, is well worth reading. But it was Eberstadt's insight regarding the animal-like response that has stuck with me since I first read her article.

After all, perhaps it's not just those enslaved to pornography who may lash out when their sin is exposed. No.

Instead, it seems to me that all of us are tempted to respond like that whenever the light encroaches on our dark places. And Satan is surely pleased that these defensive reactions

can devolve us into beasts.

It may be an aspect of the mystery of lawlessness that causes us, at times, to respond not with gratitude but with (un)righteous indignation when our pet addictions, our personal idolatries, are exposed.

If we respond with disdain when our spending habits come under scrutiny, perhaps we've fallen into mammon-worship. If we respond with vitriol when our relationships are questioned, perhaps those relationships are inappropriate. If we respond with hatred when our particular political party is critiqued, perhaps we're worshipping the wrong king.

Let's be joyful when our sin is exposed. And let us repent, and be grateful for the Spirit's work.

Satan sees when we treat each other not with the manifestation of the fruit of the Spirit, but the manifestation of the works of the flesh — he sees, and grins. Let's not give Satan reason to smile.

Let's make sure that when we speak to one another, perhaps even when our sin is exposed, that we respond like people — like *Christians* — and not like the beasts.

Eberstadt's article, "The Weight of Smut," can be read online at <http://www.firstthings.com/article/2010/05/the-weight-of-smut>



# Mohler addresses trustees about cognitive contamination of younger evangelicals

By JOSH HAYES

What do you consider the most pressing theological issues in today's culture?

That is the question R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, raised when presenting the president's report to the institution's board of trustees on Oct. 12.

Mohler expressed his desire to give his listeners a framework for the cultural situation the Christian church presently faces, which is the same culture that Southern Seminary is equipping its student to reach and impact with the Gospel.

"If we are not, as the people of God, arming ourselves and our young people for a reality that is filled with cognitive contamination in which the mode of cognitive bargaining is the expected norm, then we are going to lose — and deserve to lose — all these young people who are going out into this confusion and becoming even more confused," Mohler said.

He explained the "cognitive load" that Christian beliefs put upon young people during their time in the university's secular classroom.

"You walk into a situation with a cognitive weight, a certain cognitive load, and those are your beliefs [that] you're carrying around. When you're sitting in the pew of an evangelical church, [those beliefs] do not feel like much

of a load. After all, we're surrounded by people who sing the same songs and share the same confession. You don't expect those particular convictions to be under sustained attack. You don't have to justify why you believe those things over against the face of a culture of disbelief," he said.

"But once that young person enters the modern university culture, it's a very different set of rules. Now, all of the sudden, that cognitive weight is felt all the time."

Once the student becomes immersed in an environment where he or she is continually exposed to the naturalistic or anti-Christian assumptions of his or her college professors, more pressure is put upon the student, Mohler explained. The student then becomes more likely to absorb the convictions of the professors through a process that he referred to as "cognitive contamination."

"Cognitive contamination works this way: you're in the presence of people who think differently than you think; and if it's a stark distinction between atheism and theism, there are very few people who make an immediate jump... There's a process of cognitive contamination that is akin to how colds and viruses are spread. There's an intellectual sneeze in the room and people catch it without knowing," Mohler said.

"[Younger evangelicals] are carrying around

biblical sexual morality; they're carrying around the doctrine of the Trinity; they're carrying around the cross of Christ and the understanding they have of the Gospel; they're carrying around their understandings of God's will for their lives; they're carrying around what they've been taught about the exclusivity of the Gospel, but they're being 'sneezed' on the whole time."

As a result of the felt pressure, the student enters into a process of cognitive bargaining, determining what beliefs he or she can give up to relieve the tension. Recent polls show younger people in evangelical churches give up a biblical view of sexuality the most quickly of their beliefs.

Noting a study conducted in the 1980s, Mohler stated the most expensive conviction on the American college campus was the exclusivity of Jesus Christ for salvation. Another study from the year 2010 showed that 75-80% of self-identifying evangelicals would not hold to the claim that there is only one way to heaven.

Mohler said that this reality has come as a result of the secularization of American higher education and its effect upon the larger culture. In North America, the larger culture did not become thoroughly secular like European culture. However, the American college university did, particularly with the intellectual elite mak-

ing up its faculties. The larger North American culture instead succumbed to pluralism and cognitive contamination.

"In America, secularization is working differently [than in Europe]. Secularization means that believers who think they're still believers are being secularized without knowing it. They still tell pollsters that they believe in God, but when you actually find out what their core beliefs are — their operational intellectual principles, their core convictions and their moral judgments — they're pretty secular.

"America is not secular if secular means 'I don't believe in God.' But America is growing profoundly more secular the younger you go in the population because they're catching intellectual viruses without knowing it and this cognitive contamination is going on unaware."

Other news from committee reports included: the launch of the School of Church Ministries' publication *The Journal of Family Ministry*, which will be released twice a year; the election with tenure of Barry Joslin as associate professor of Christian theology at Boyce College; the naming of Adam Greenway as senior associate dean of the Billy Graham School of Missions and Evangelism; and the hiring of Scott Connell as instructor of music and worship leadership at Boyce College. 📖

## Grill areas encourage on-campus community



Photo by Devin Maddox

By JOSH HAYES

There is something about fire and food that brings people together, and it is with that principle in mind that The Southern Baptist Theological Seminary has added two new areas to the campus in order to facilitate opportunities for student community and activities — Mullins Courtyard and Fuller Park.

"The goal behind this from Dr. Mohler and from Dan Dumas is to continue to create opportunities for students to build community right here on campus — places to gather, places

to hang out, to have conversation, to meet and just be together," Andy Vincent, vice president of operations, said.

Located near their respective dorms, the areas are designed for students to gather for fellowship and food. Fuller Park provides a traditional park-like setting with its picnic tables and Louisville-skyline vista. Students and residents can take advantage of the park's charcoal grills for cookouts and other food-related gatherings.

Mullins Courtyard, on the other hand, exists as more of a lounge area for study and fellowship. Students and residents are free to bring food, but the fire at Mullins is not for cooking. Instead the fire provides warmth and ambience for those interested in holding fireside gatherings on Southern's campus.

"These are signature gathering places, built with precision and comfort to enrich student life and community here at SBTS," Dan

Dumas, vice president for institutional administration, said.

For the Fuller Park, charcoal may be purchased from 5<sup>th</sup> & Broadway.

For Mullins Courtyard, students or residents must contact Housing at (502) 897-4203 or Security at (502) 897-4444 in order to ignite the fire. Weather-permitting, the fire pit is open for use year-round.

Additionally, both areas provide Wi-Fi coverage along with light fixtures containing receptacles in case students need to connect laptops or other electronic appliances to a power source.

Construction on the areas began in late May and concluded in early September. SHP Leading Design served as the project's architect and Messer Construction served as the general contractor, the same firms with which the seminary partnered to build the Duke K. McCall Sesquicentennial Pavilion. 📖

# Dialoguing about politics: a conversation with Wayne Grudem

Wayne Grudem (Ph.D. University of Cambridge), research professor of theology and biblical studies at Phoenix Seminary in Phoenix, Ariz., and “Towers” managing editor Aaron Cline Hanbury discuss Grudem’s new book, *Politics According to the Bible*. “Towers” offers a brief review on page 10.

**ACH:** What got you started on this project?

**WG:** Well, the theological reason is that I think God’s Word speaks to all of life; the implications of the Gospel have transforming power for all areas of life. And so I believe that as people come to trust in Christ as savior, they begin to seek to be obedient to Him and that means that the Word of God should have transforming influence on marriages, on families, on education, on how we act in the business world and yes, certainly on how we act with respect to law, politics and government. And then a sort of personal note is that I have – for some reason or another – been interested in what happens in politics since elementary school, probably since I was 12 years old. And I suspect that’s an interest that God put in my heart, an interest that found culmination in the writing of this book, *Politics According to the Bible*.

**ACH:** And how long did you work on this book?

**WG:** I was speaking at a conference for lawyers two summers ago, for Christian lawyers, actually meeting in Rome. I was speaking on the implications of the teaching of the Bible for law and government. And on the airplane on the way home from Rome, in the summer of 2008, I wrote the outline for this book. A lot of times that happens. That is, I’ll have something kind of simmering in the back of my mind for a number of years and then somehow, at a certain time, God brings it all together and the ideas just begin to flow, and I began to jot down topics and sort of tentative conclusions about what I thought the Bible’s teachings are on those topics. And this is the result.

**ACH:** *Politics According to the Bible* aims at the pew, correct?

**WG:** I’m aiming primarily at ordinary people, not pastors or theology professors — ordinary people who believe the Bible to be God’s word and to be true. But secondarily, I’m hoping that a clear explanation of the principles of the Bible will prove appealing and persuasive to people who might not take the Bible to be God’s word, but are willing to consider its teachings because they know it has been influential throughout history as a timeless book of wisdom. [I hope] they might consider its arguments and the evidence of



common sense and the arguments of the book from the facts of the world and be persuaded as well.

**ACH:** So preparing for the book and then writing it, how do you think your understanding of politics, the relationship of the Gospel to politics and that whole subject matter changed or developed?

**WG:** I became much more firmly convinced that God’s purpose is that Christians today should seek to influence government for good. I saw that in various places in Scripture, from Joseph having a high position of responsibility under Pharaoh in Egypt, to Daniel counseling King Nebuchadnezzar in Daniel 4, to John the Baptist rebuking Herod for all the evil things he has done, and to the apostle Paul standing before the Roman governor Felix dialoguing with him about righteousness, self-control and the coming judgment. So I saw those narrative examples of God’s people influencing secular government. Oh and I should also mention, of course, Esther and Mordecai with regard to their very significant influence on King Ahasuerus in the Book of Esther. In addition to that, we have all the narrative examples of the good and evil kings and what they did in

the Old Testament. Plus we have the teachings of Romans 13 and 1 Peter 2 on God’s view of the nature and purpose of government. I think Genesis 9:5-6 also gives some foundational teaching in that regard. So there is quite a bit in the Bible that encourages people to influence government for good. And as I said, I become much more firmly convinced of that as I was writing.

In addition to that, I became aware of many more historical examples of Christians influencing government for good throughout the course of the history of the church. Such as something like two-thirds of the leaders in the abolitionist movement that eventually led to the abolition of slavery in the United States were Christian clergymen who preached from their pulpits that the laws about slavery should be changed and were morally wrong. They were preaching politics from the pulpit! And of course, Martin Luther King Jr. was a Baptist pastor who preached that racial discrimination and segregation are wrong. He was preaching politics from the Bible. In England, there was William Wilberforce who, as a Christian, labored 40 years to outlaw slavery in Britain and throughout the British Empire. So there are

many instances throughout history.

I could add other interesting examples: Christian influence led to the outlawing of a practice in India where widows were burned alive with their dead husbands. It led to the outlawing of the binding women’s or small girls’ feet in China. Christian influence led to the outlawing of the gladiatorial contests in the ancient Roman Empire where one contestant would die. It led to the end of abortion and infanticide in the Roman Empire. So there are many examples throughout history where Christians have had influence on government for good.

**ACH:** Getting into your book now, what is your book’s thesis?

**WG:** Christians have a biblical responsibility to influence government for good.

**ACH:** Now in the book, you start off with several wrong views Christians might have about politics. What do you think is most dangerous of those five wrong views?

**WG:** Well, that’s hard to say, because different groups of people make different mistakes. The first mistake is that government should compel religion, and I think that’s wrong because genuine religious faith cannot be forced. It must be a free decision according to the invitations in Scripture. Christians don’t make that mistake today, but I think we have to emphasize it because we have to continually remember to promote freedom of religion.

**ACH:** What about a conservative evangelical reading the book, what would be the most pressing of those five wrong views?

**WG:** Well, there’re all important. But I think one argument in the book about a mistaken view is that Christians should do evangelism, not politics. That view is based on the assumption that no spiritual good comes from politics. And of course my answer to that is that there is spiritual good that comes from all obedience to God in everything He teaches in all of Scripture. And where he teaches about our responsibilities for government, I think we should seek to be faithful to that as well.

And also, I point out that God calls different Christians to emphasize different things in their lives. So I think God calls some Christians to work in the business world, others to work as missionaries or pastors in a local church; I think he calls others to be doctors or nurses, others to be teachers, and I think God calls others to work in politics and government, to be obedient to God and follow His principles from Scripture in that area of life.

**ACH:** As you get deeper into the book, you treat many specific political issues from abortion and taxes, to immigration and health-care. Are there any issues you feel are more

important than others?

**WG:** I'm always going say there all important. I don't want to pick out any verse of the Bible and say it's the most important verse; the Bible speaks to all of life and is given to us in the infinite wisdom of God to speak to very specific issues of life. And I'm trying to bring the teachings of the Bible to bear on 50 or 60 political issues. So I can't pick out one that's more important. OK, but I do say in the book, in a chapter, that "this is the greatest problem facing the United States right now;" and that is chapter five on the courts, where I say that the accepted power of the Supreme Court, and then by implication lower courts, is the greatest problem facing the United States right now because the system of representative democracy that was given to us by the founding fathers was set up to function in such a way that judges do not create laws at all — they only evaluate the laws and evaluate people's conformity to the laws, or lack of conformity. But now the most important issues facing the nation are decided not by democratic vote, not by elected representatives who are accountable to the people, but by unelected judges who serve for life and have essentially no accountability to the people. So that our system of government bequeathed to us by our founding fathers has been taken away from us by judges usurping power to which they do not constitutionally have a right and were not intended to have.

**ACH:** So let me clarify your previous two statements. All of the political issues you present are equally important, but that different culture might need more or less work on a particular issue at different times. So you would come and say that the issue of the courts, at this particular point in history, in American culture, is the most important issue?

**WG:** Different things become important at different points in a nation's history. The system is broken; it's not functioning as it was intended to function. And so the decision-making process of the nation as a whole has been taken away from the people and their elected representatives and usurped by unelected judges. And so I outline in the book that the only way I know how to correct that is to elect U.S. senators and presidents who believe that the constitution should be interpreted according to its original intent or its original public meaning at the time it was adopted.

**ACH:** Can you interact a bit with the idea — as promoted in Erwin Lutzer's *Is God on America's Side?* and elsewhere — that asking if God is on America's side is the wrong question; rather we should ask if America is on God's side?

**WG:** Yes. I appreciate Dr. Lutzer's ideas in that book — which he actually gave to me personally. I count him a friend. I don't think he would be uncomfortable with the materials in this book, although I haven't talked to him specifically about it. It's very helpful in a discussion if people understand what is meant by the terms used. And I mention in my book that America as a Christian nation might mean six or seven different things. And so, people can disagree with each other on the surface, but not have a fundamental disagreement. I think it's very important to say at the outset that it's not necessary in the United States to be Christian in order to be a citizen or to vote or to have full participation in the political process. I don't think that Christians should only vote for Christian candidates. So there is certainly by constitutional requirement, which I agree with, no religious requirement that can be imposed on anyone running for political office. So in those senses, we are not a Christian nation.

On the other hand, Christian principles were foundational in the thinking of the overwhelming majority of the founding fathers of the United States, if not all of them. Even Thomas Jefferson and Benjamin Franklin, who were deists, still had a strong respect for the timeless wisdom contained in the Bible and in many ways sought to follow its principles. So, we have a strong Christian heritage in the history of the nation, and that has brought much good to the nation. And something I am seeking to recover in this book is the positive influence that the timeless wisdom of the Bible can bring to the needs of government and political issues today.

**ACH:** How would you respond to the claim that politics isn't worth Christians' time because a moral America doesn't mean a born-again America?

**WG:** Well, do we believe that the Bible is true when it says that the civil authority is for our good in Romans 13:4? If in fact God establishes civil government for our good, for our protection, to punish wrongdoing, to reward those who do good, to enforce justice and order, if that's true, then who are we to say it's of no spiritual good or of no value? I think we should be thankful for it and seeks to improve it as we can. Now, do I think that having a good government is the only solution to the problems of a nation? No. That would be making what I call mistake number five in chapter one, that is that churches should do politics and not evangelism. If we only elect the right candidates, then all the problems of the nation will be solved. That's certainly a wrong idea. There needs to be moral transformation that affects

a nation that is not merely external, but comes about through a change in many people's hearts through personal trust in Christ as savior. And so the church needs actively to do evangelism, but some are called to emphasize evangelism and some are called to emphasize political work, and both are means that God gives us to restrain evil and promote well being in society. So we should use both means.

**ACH:** Within the church, if we are properly, biblically and robustly engaging in politics in the public square, how do you see that presenting the Gospel in a bright and vibrant light to those with whom we are engaging?

**WG:** Well, Jesus says let your light so shine before others that they may see your good works and glorify your Father who is in heaven. So the question is, "How does faithful work as an employee in a business advance the Gospel?" Well, it advances the Gospel through the testimony of our lives. How does living as a godly wife advance the Gospel? Well, Peter says in 1 Peter 3 that wives should be submissive to their husbands so that even if their husbands do not obey the Word, they may be won without a word by the behavior of their wives. Our conduct is meant to be a means of testimony in itself every day. And so our conduct in marriage, our conduct in the business world, our conduct as neighbors, our conduct as educators or people in the medical profession, and certainly our conduct as people influencing people in government and politics should be done in such a way that it bears a positive witness to the Gospel of Jesus Christ.

**ACH:** OK, what is your desired outcome for your book? How do you want a reader to flesh out what you've taught?

**WG:** First, I want Christians to be convinced that they have a responsibility before God to seek to influence government for good in various ways, at least by voting but probably in other ways as well. Second, I hope

that the book provides an abundant amount of information from Scripture and from the facts of the world today that will help people make intelligent decisions about political issues, about which side they should support in various issues that are debated today and that Christians can talk to each other about those things. Many times they might differ, but that conversation, if it's done in a civil way, will be helpful and productive and I think we'll learn from it.

So, then there are specific major issues that face us as Christians today, in the United States and often in other countries. Issues of abortion, capital punishment, euthanasia, national defense, questions of definition of marriage, questions of whether individuals should be the primary owners of property in a nation or government should be the primary owner of property, questions of level of taxation, level of control of life, questions of level of individual freedom and liberty. Should we use the resources of the earth God has given for our enjoyment? — questions of relationships to other nations and questions of freedom of religion. I'm hoping to persuade Christians that there are reasonable answers to these that call on principles of Scripture and depend on principles of Scripture and that can be articulated effectively in the public square.

I'm hoping that God enables the book to be used to persuade Christians and others that there are very positive ways they can influence government for good and thereby society for good. And doing that is a way of fulfilling Jesus' command that you should love your neighbor as yourself. 🙏

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# W Conference to welcome Kassian and Payne

By EMILY GRIFFIN

Nov. 19-20, The Southern Baptist Theological Seminary will welcome women from across the region to the inaugural W: Women of the Word conference. W was created to help women, particularly young adults, learn meth-

supporting her husband's ministry. The Paynes serve at First Baptist Church of Fisherville, located just outside of Louisville, Ky., where Brian is senior pastor and Heather works heavily within the children's ministry.

In September 2010, Payne released an album of updated hymns titled *Sweet Exchange*.

The title was inspired from a sermon Payne's husband preached about imputed righteousness. In *The Epistle to Diognetus*, perhaps written in A.D. 150-225, an unknown author eloquently offers an explanation of imputed righteousness, at one point using the phrase "O sweet exchange!" Brian Payne's sermon and the unknown author's writings inspired and encouraged Heather to start working on what would become her first solo album.


The album's hymn concept was driven from the Payne's desire for their children to learn and understand the hymns and the doctrine, theology and truth written into them.

"Worship is not about us; it is about making God glorified and the hymns are Christ-centered and God-honoring," Payne said.

Payne expressed eagerness to be a part of the W conference, where she will share some of the songs from her new album.

"This type of event is right up my alley. It was a blessing to be asked to lead worship – and hearing that Mary Kassian was leading the conference was the icing on the cake," Payne said. "There are so many things pulling at our time and stretching the truth of what it means, biblically, to be a woman. Young women, at this point in their lives, need encouragement."

Southern's Office of Women's Leadership has developed a group of high-caliber speakers to lead W's breakout sessions, which will address topics such as: dating and defining relationships as a believer; time management; wisdom in finances; engaging women from other cultures; and becoming a Proverbs 31 woman.

Those interested in attending W can find event information and online registration services at [sbts.edu/wconference](http://sbts.edu/wconference). Mary Kassian's books and Heather Payne's album are available at LifeWay Christian Stores, and through [lifewaystores.com](http://lifewaystores.com) and [www.amazon.com](http://www.amazon.com) 



ods for applying the Bible's teachings on womanhood to the situations in which they often find themselves. W is applicable to women still in school, in the workforce and those just starting their families.

W's general session speaker is Southern Seminary's own Mary Kassian, an award-winning author, experienced speaker and the distinguished professor of women's studies at Southern. Kassian's published books, Bible studies and videos include: *In My Father's House: Finding Your Heart's True Home*; *Conversation Peace*; *Vertically Inclined*; and *The Feminist Mistake*. She released her latest book, *Girls Gone Wise in a World Gone Wild*, spring 2010.

W's musical guest, Heather Payne, is also a member of the Southern Seminary family. Payne is married to Brian Payne, an assistant professor of Christian theology and expository preaching at Boyce College, the undergraduate arm of Southern Seminary.

Payne was a founding member of the Christian music group Point of Grace. During her time with Point of Grace, the group garnered eight Dove Awards, two Grammy nominations, two platinum albums and 27 number-one singles. Payne retired from the group in 2008 to devote her time to her four children and

## Pieces to the story

"Ph. 3:17: 'Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.' Can I say this?" Tweeted by **Hershel W. York** Oct. 11.

"We can certainly use the term 'post-modern' to refer to many aspects of our life in the world now. There certainly are discontinuities with the recent past. But I conclude that an over-emphasis on the post-ness of our situation can lead us to celebrate the greater tolerance, the end of 'Christendom,' the fall of Reason-capital-R, and the openness to the spiritual, without seeing that it is based on a kind of hyper-modernity that is perhaps more antithetical to Christianity than ever." **Tim Keller** on the intrinsic link between modernism and post-modernism, from his Gospel Coalition blog.

"I have found it impossible to look up to Jesus and then down my nose at a brother or sister with whom I disagree. A cross-centered theology reminds us to keep the 'main thing' and serves as a helpful compass to navigate the landscape of lesser issues. It also helps us see how much we actually do have in common and what serves as the source of unity and hope. When the gospel is at the center, everything else becomes appropriately resized." **Dustin Neeley**, The Resurgence blog, on How to Fight Clean over Doctrine.

"Are science and Christianity friends? The answer to that is an emphatic yes, for any true science will be perfectly compatible with the truths we know by God's revelation." **R. Albert Mohler Jr.** concluding his Oct. 11 blog post, "Science and Religion Aren't Friends?"

# Southern Story: Pat Melancon

By JOSH HAYES

The Great Commission and the Great Commandment are perhaps the two foremost responsibilities of the Christian life. But how does one bring balanced obedience to both? For Patrick J. Melancon, visiting professor at The Southern Baptist Theological Seminary, a life filled with philanthropy and Bible study has brought significant insight about how Chris-



Photo by Devin Maddox

tians should love their neighbors and make disciples of all nations.

“The balance to those things is the opportunity God gives you. If He puts you into a position where all people need is to hear the Gospel, then I say, ‘Tell them about Jesus, tell them what the Gospel is, encourage them to repent and believe.’ But if He puts you in that same position and there is very evident need, then let’s share the Gospel, but let’s also try to meet that need,” Melancon said.

According to Melancon, the church should seek to expand the Kingdom of God through both word and deed.

“Often, you have two extremes. You have those who think all they need to do is preach the Gospel and they can ignore the needs that people have, and they think that is acceptable in God’s sight. But if you look at Matthew 25, Jesus draws a very distinctive line between those who have ministered to the needs that people had, whether they were in prison,

without clothes or without food, and those who did not. He draws a very distinctive line there, and that line is so distinct that it’s the difference between heaven and hell,” he said.

“He takes the sheep and He’s puts them on His right side. He says to them, ‘Come, sit at my right side, because you have visited me in prison or you have given me clothes or food.’ And they say, ‘When did we do that?’ You see, for those who stepped to His right side, ministering to the needs of people was such a part of their lives that they did not see it as a special effort, like we do today. To them, it was just part of being a follower of Christ.”

The other extreme, Melancon explained, comes with those who are involved in community development and mercy ministry who say that is all that Christians are called to do.

“In many instances, they think that incarnational presence is enough, and it’s not. I try to encourage and help them to see that more than half of the time Jesus combined meeting a need with sharing the truth. So meeting a need is not enough. You have to tell people about Christ,” he said.

“There’s a difference between having a biblical Great Commandment ministry and having one that just attends to social concerns of a culture or society and doesn’t focus upon getting the message out about Jesus Christ.”

Melancon specializes in community development and disaster response and serves a number of affinity groups in Asia.

“The argument you will repeatedly hear is, aren’t you concerned with making ‘rice Christians’ — those [people] who come just for the benefit? I say, ‘I’m as concerned as Jesus was about that, and it never stopped Him. The Bible says He knew the hearts of all men. So not only did He know all the hearts, He knew all the possible outcomes,’” he said.

“Most of the people who went and sought Jesus out were people who had some type of a need that they needed to have met. So Jesus would meet those needs and He would also share the truth about Himself, about His mission and about His purpose. When you look at the Great Commission, I tell folks you have to also look at the Great Commandment that goes along with it.

“Sometimes all we have to do is preach when there’s no apparent need, but when the need is there, you can’t ignore it,” he said.

Tracing his desire and equipping for missions work of this sort back to his earlier life

experience, Melancon commented that “it is interesting to see what God uses to shape you.”

Melancon grew up in southern Louisiana, a Cajun by blood and culture. Though he did not become a Christian until his adult years, he remembers his mother and grandmother, despite living in poor conditions themselves, offering food to those around them in need. Now, he oversees efforts to reach the destitute throughout Asia.

At SBTS, he is currently teaching on this very subject, community development and disaster response missions.

“It’s a unique course, yet it’s a necessary course. I think if you look at trends, especially in Southern Baptist churches, they want to be involved in this type of ministry and this type of mission work. And this is a great time, I think, for a seminary like Southern to theologially frame the issues concerning human needs work,” Melancon said.

In God’s providential sense of irony, Melancon has not always been a Southern Baptist. In fact, growing up a Cajun, he carried a staunch allegiance to the Roman Catholic religion.

“In south Louisiana, to be Cajun meant you were Catholic,” he said. “It was just part of our upbringing. It was the way we lived.”

Ironically, the church that baptized Melancon was the same church building he tried to burn down as a youth.

After some of his later-to-be wife Veronica’s family had become Christians through a Bible study taking place in their home, Veronica too came to a saving faith in Christ after attending a revival service in Eunice, La. She informed Melancon about her conversion about a week later, before he would be deployed for active duty.

“When she told me that, it was a very disturbing thing. I was very angry about the fact that she had gotten saved. I was such a renegade when I was younger that I had a vehement dislike of anybody who wasn’t Catholic,” he said. “The little Southern Baptist church across the street from my house, as a juvenile, I tried to burn it down numerous times. I broke the windows in the church; I destroyed the equipment inside the church; I just could not stand Baptists especially.”

Melancon told Veronica that they would resolve the matter of her conversion upon his return from deployment in four months. Once he returned, Melancon was determined to read the Bible in order to show his eventual wife that “she was no better than I was” and that they could still co-exist as a couple.

“It was through reading the Scriptures that the Holy Spirit worked in my heart and God showed me that I was the one who was lost and

needed to get saved. And I just got on my knees in my mom’s living room, prayed and asked Christ to save me from my sins,” he said.

Within the next few weeks, Melancon was baptized in the Southern Baptist church that he had tried to burn down as a youth. A couple of years later he confessed to being responsible for the vandalism that came upon the building years earlier. Of course, they forgave him for it, he added.

During his college years, while Veronica was away in Baltimore, Md., participating in inner-city youth ministry, God began speaking to Melancon about entering the ministry.

After they each finished college, the couple married and moved to Memphis, Tenn., for Melancon to attend Mid-America Baptist Theological Seminary.

During the master of divinity program, Melancon worked part-time for FedEx in addition to serving on staff at various local churches. His employment with FedEx eventually led him to obtain the position of manager of global community relations and corporate contributions. In this role, he was responsible for public relations and overseeing the philanthropy work worldwide for FedEx. Melancon took on this position as he was entering doctoral studies at Mid-America.

“We got to the point where it was time to finish our Ph.D. work and God had taken us down a lot of what I thought were detours, and looking back, they were actually the main highways He wanted us on,” he said.

In addition to working for FedEx and pursuing a Ph.D., Melancon also served as an army reserve captain during Operation Desert Storm. Once he returned to the doctoral program following his military service, Melancon took time off from the program again when doctors diagnosed his three-year-old son Ben with cancer, which called for 2.5 years of chemotherapy.

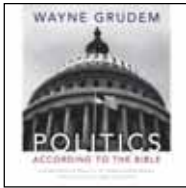
“It was during that time that God began to deal with me about addressing human needs missions,” he said.

Once finally on the mission field, Melancon and his wife were given the opportunity to lead disaster response efforts in Asia.

The Billy Graham School of Missions and Evangelism and the Southeast Asian Affinity group have a relationship that allows personnel to serve as visiting professors of mission at SBTS. As a result, he is teaching this semester.

Though he and Veronica enjoy their time in Louisville, he said that his family considers Thailand, from where they base their work in Asia, home. With Veronica, Melancon has five children: John, Caleb, Hannah, Ben and Luke. 🙏

# Literature



**Politics – According to the Bible** (Zondervan \$39.99), Wayne Grudem

Review by AARON CLINE HANBURY

Politics is a difficult pool in which to wade. Insert the desire to navigate the political waters biblically, and the whole arena can become a difficult ocean in which to stay afloat. Hopefully, Christians can agree that the Bible's teachings on the importance of life are clear enough, and so Scripture's view on abortion is no big mystery. But does the Bible have anything to say about taxes, or perhaps immigration? Wayne Grudem, research professor of theology and biblical studies at Phoenix Seminary, would certainly answer, "Yes."

In his new book, *Politics – According to the Bible*, Grudem seeks to apply the Bible's teachings to the often intimidating world of politics, both in broad strokes concerning how Christians should think about politics and in specific issues important in current political discussions. But perhaps more than teaching what Scripture says about specific issues, Grudem's

book addresses the importance of Christians affecting government for good.

"Individual Christians have at least an obligation to be well-informed and to vote intelligently. And I believe that Christians should also seriously consider whether God is calling them to do more – perhaps to sacrifice a significant portion of their time, effort or money to help influence the government of the nation for good," Grudem writes, concluding his suggestion that Christians exert significant influence on government.

Grudem's book enters its discussion offering basic principles about how Christians should think about government and political engagement. In this first part of *Politics – According to the Bible*, Grudem works through improper views about Christians and politics such as "government should compel religion" and "do evangelism, not politics." He then offers several solutions to those improper views.

Probably the most important and affecting part of Grudem's basic principles section is his fourth chapter, which discusses forming a biblical worldview from which to analyze government and politics. This foundation includes such topics as establishing God as the creator,

creation as originally good and humanity's fallen heart.

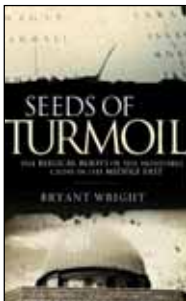
"There are several basic, fundamental truths about God and his relationship to the world, and about human beings, that will affect nearly every political policy in decision in one way or another," Grudem writes. "It is crucial for Christians to understand these components of a biblical worldview and also to realize that many non-Christians in society hold positions that are far different from these basic principles."

Establishing a foundation of the Bible teaching about humans and government, Grudem turns to 60 different specific issues facing the church today in part two of his book. These issues are about as diverse as they could be, ranging from abortion and gambling, to pornography and taxes. For each issue, the author briefly defines it, outlines one or two questions the issue raises and then offers biblical teaching and application. This section makes up the majority of *Politics – According to the Bible*, consisting of nearly 400 pages.

A familiar argument about Christians in politics is that if God is sovereign, then it matters little whether or not people get involved in

the governmental process. In his last section, part three, Grudem addresses the nature of engaging in politics and government and trusting in God's plan for the world. According to Grudem, trusting in God's sovereignty over the course of nations simply means believe what God says about His authority over the nations. But trusting in God's sovereignty does not mean idly watching history pass. Grudem points to the work of William Wilberforce fighting to end the African slave trade in Europe as an example of God working in government though the means of human influence.

"God does not often change the world miraculously without also using a good deal of human work," Grudem writes. "God calls us to work for good laws and good government in the nations of the earth because civil government is one of the primary means he uses to restrain evil on the earth. ... We know that the final [ultimate] goal is that people on earth will live in accordance with the moral laws of God in Scripture and so bring honor to Him. Therefore we know that it is pleasing to God when we work in various ways toward the final goal even now."



**Seeds of Turmoil: the Biblical Roots of the Inevitable Crisis in the Middle East** (Thomas Nelson \$19.99), Bryant Wright

Review by AARON CLINE HANBURY

For most people, Middle East conflict is simply a fact of life: the fridge always needs milk, bills pile up with seemingly increasing frequency, birthdays come every year and the news is always filled with stories of conflict in the Middle East. No one questions that the

Middle Eastern political climate is tense, rather, people seem to assume it. One country wants this, another country wants the same thing; everyone wants that. But why cannot everyone just get along?

In his new book, *Seeds of Turmoil*, Bryant Wright, founding pastor of Johnson Ferry Baptist Church near Atlanta, current president of the Southern Baptist Convention and alumnus of The Southern Baptist Theological Seminary, seeks to explain the roots of the "turmoil" in the Middle East. Despite a political looking book cover and evocative title, Wright's book looks at the Old Testament character Abraham and his descendants more than it engages in political debate. He shows that God's giving of a small piece of land to an apparently inconse-

quential man has drastically affected history, and continues to affect the current political and religious culture of the world.

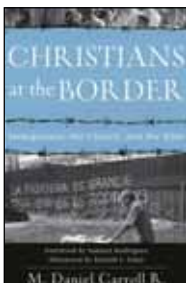
Wright begins with Abraham and the land promised to him and then looks at Abraham's son and grandson, Isaac and Jacob respectively. Along the way, he looks at the significant roles played by Sarah and Hagar, the rivalry between Isaac and Ishmael and the important relationship break of Jacob and his brother Esau. Wright then turns to the formal State of Israel and its relations to its neighboring countries, and the nation Wright believes to be Israel's greatest threat, Iran.

In the brief second part of *Seeds of Turmoil*, the author helpfully considers the Jewish, Islamic and Christian perspectives of the

Middle East conflict. All three religions count Abraham as their founding father, and so each also claims Middle Eastern land and influence as inherently its own. Wright's perspectives about the Jewish and Islamic perspectives help the reader understand the tension in the world's most politically heated locations.

In the end, Wright concluded that only consummation of human history will bring true resolution to the problem.

"All the peace treaties in the world will be temporary truces. For only ... when the Lord returns, will the conflict over the land in the Middle East be resolved," Wright claims.



**Christians at the Border: Immigration, the Church, and the Bible** (Baker Academic \$16.99), M. Daniel Carroll R.

Review by AARON CLINE HANBURY

One cannot discuss politics long in North America without the always sensitive and often heated topic of boarder control surfacing. Should the U.S.

build a fence along Texas' southern border so to keep Hispanics from entering the U.S. illegally? Should the nation welcome international visitors for the purpose of employment? Is not the American Dream that anyone is welcome to be anything – why not immigrants from the south? But the U.S. should not allow people in the country who are not tax-paying citizens, according to some people. Americans enter the debate, predominantly, as either democrats or republicans. But what about Christians?

M. Daniel Carroll R., distinguished professor of Old Testament at Denver Seminary, offers a brief primer to the discussion of immi-

gration and boarder control and the Christian perspective in his book, *Christians at the Border*. In the book, Carroll attempts to provide a framework for people to think about border control not as Republicans or Democrats, but as Christians. As the work's title connotes, American Christians in the discussion face two issues, one as U.S. citizens sharing a physical border with people from another nation, and a second, metaphorical border at which Christians must consider how their Christian identity affects their view of the situation.

"I am concerned about how the Bible can orient the way the broader Christian com-

munity, denominations, local churches, and individual Christians understand their identity and role in the world today," Carroll writes.

Carroll begins his brief discussion of the issue by tracing the history of Hispanic immigration in the United States. The important question, according to Carroll, is whether or not immigration is an invasion of America, or an opportunity for the Christian church.

Following this survey, Carroll looks at both testaments showing the biblical teachings about immigration. Looking at the Old Testament, *Christians at the Border* interacts with the idea that all peoples are formed in the image of God



and how this affects God's prescription for how Israel should treat sojourners among them. Then, looking at the New Testament, Carroll considers Jesus' teaching about outsiders and incorporation into the body of Christ.

Throughout *Christians at the Border*, Carroll provides relevant biblical arguments and evoca-

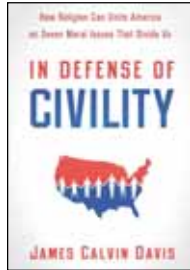
tive commentary on the current cultural debate surrounding immigration and border control. Though his position is far from objective, and his opinions are not hidden, Carroll does an admirable job allowing for alternate interpretations of the date, so long as one engages in the discussion first as a Christian and second as an

American citizen.

"The purpose of these reflections is to attempt to put the Bible and the situation of Hispanic immigration in dialogue. The survey of biblical material and these reflections place Christians at another, metaphorical, border," Carroll writes. "The political boundary with

Mexico now takes on the greater significance at the boundary of faith.

"With hearts attuned to the will of God, perhaps the tenor of the debate can be leavened with grace and any proposed solutions and compromises guided by divine wisdom," Carroll concludes.



***In Defense of Civility: How Religion Can Unite America on Seven Moral Issues that Divide Us*** (Westminster John Knox \$19.95), James Calvin Davis

Review by AARON CLINE HANBURY

Religion has no place in public political debate, some say. Others suggest that while religion and faith play a certain role in opinion forming, any formal discussion of religion in politics is out of bounds. This seems right. Since almost none of the world's religions agree, then political debate would be utterly fruitless if people were allowed to bring their religious views with them to the public square. Not so, say others; religion is the only way for America to be restored to her former glory.

Further, some Christians claim that because America was originally a Christian nation, Christianity is the actual answer to the country's political problems.

James Calvin Davis, associate professor of religion at Middlebury College, suggests that religion can unite the U.S. on vital moral issues, and not only Christianity, but essentially all religions because of their common moral beliefs. In his new book, *In Defense of Civility*, Davis attempts to build a case that the moral issues which commonly split the parties in America, for the most part, are actually agreed upon by the majority of religions present in the country. And further, if Americans can agree on some ground rules for civil discussions, then the country can arrive at more agreement than might be apparent on the surface.

Trying to establish a foundation for civil dialogue, Davis claims that being civil in no way implies that those in the discussion agree with each other. To demonstrate his case, Davis

points to football. In a football game, all 22 players on the field are civil, according to Davis, in that they follow certain rules and standards, but this in no way means that the opposing players are passive about playing the game. Conversely, the game of football is violent, fast and intense. But this does not mean that the players are not abiding by the rules of the game.

"Indeed, we should expect participants in public debate to want to win, for they are fighting for values they think are right and true," Davis writes. "Commitment to conviction and commitment to civility are compatible, for civility does not require relativism. ..."

So in political discussions, those in the debate should be civil, but this does not mean they should not strongly, even vehemently, disagree. The important issue is that all who play by the rules are welcome to join, Davis writes.

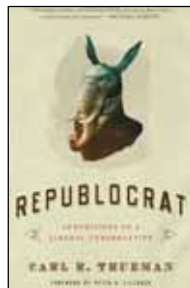
The bulk of *In Defense of Civility* works through seven major moral dilemmas that face the nation: abortion, stem cell research, what

constitutes marriage, issues of dying with dignity, war, environment and the economy.

For example, when discussing the manner in which religions can unite America concerning moral issues, Davis claims that many of the religious positions agree about abortion.

"Catholics who adhere to Vatican teaching on abortion believe that the point at which an embryo should be considered a human being, on moral par with you and me, begins at the moment of conception. Most evangelicals and many other Christians share this assumption, and many Hindus and Buddhists hold similar views," Davis writes.

If Americans can realize the points of agreement between many of the religions represented in the country, much progress can be made toward uniting around moral issues, according to Davis.



***Republocrat: Confessions of a Liberal Conservative*** (P&R \$9.99), Carl R. Trueman

Review by AARON CLINE HANBURY

Carl R. Trueman, professor of historical theology and church history at Westminster Theological Seminary in Philadelphia, recently released a book discussing popular politics – as opposed to an academic discussion of political science. In his provocative little book, Trueman briefly looks at those areas he perceives as important in a Christian understanding of the Western political climate. Drawing from his own English upbringing and current residence in one of the United States' most historically significant cities, Trueman offers a proposal for Christians thinking about politics in the intentionally oxymoronic, *Republocrat: Confessions of a Liberal Conservative*.

Republocrat? That is not a word. And the book's cover image might accurately be described as artistically nightmare-inducing. What is a liberal conservative? Something like

those really orange green walls? Or perhaps icy hot cocoa?

Trueman explains his subtitle by more or less outlining his own political journey. He explains that he formerly considered himself a liberal, because liberals once cared about the same things he does: concern for and care of the oppressed – the poor. But, Trueman explains, when the liberals started promoting the oppression of the unborn, no longer standing up for those who cannot defend themselves, he saw that he might need to leave the group. But because, simply, he was not a conservative politically, he was left (no pun intended) not knowing where to go.

"I bring nothing for the comfort of those Christians who want to stand with the Old Left on issues such as poverty; we have nowhere to call home," Trueman writes. "We are despised by those who claim to speak for the oppressed but only seem to speak for those whose notion of oppression is somebody, somewhere, telling them they have to take responsibility for their own irresponsibility or that certain self-indulgent behavior is unacceptable."

Trueman moves through his book explaining how America's consistent secularization has become a religion in its own right. And then,

in a humorous chapter about conservative media bias and its massive Christian following, Trueman tries to show that much of the propaganda-filled rants by certain conservative icons are not helpful from a Christian perspective. He suggests, rather, that Christians should be the most articulate and thoughtful members of political discussion.

"Let us be Greek apologists once more, and show the civil powers that we can be the best and most informed and thoughtful citizens there are, not those whose stock-in-trade are clichés, slander, and lunatic conspiracy theories," Trueman offers.

*Republocrat* interacts frequently with how the biblical authors engaged politics, and the book often seeks to repeal certain assumptions common to American pop-Christianity. In concluding his book, Trueman suggests that much of current political discussion in Christian circles is unhelpful because it seems to overlook pragmatic problems to commonly offered solutions.

"You can talk theonomy, theocracy, or Christian nation if you wish, but in the real world of the here and now, Christians have to cast their votes in terms of the situation, as we currently know it," Trueman writes.

But the most affecting portion of Trueman's book comes as he gives a critique of Christians' often one-sided involvement in politics. He suggests that as the religious right will become increasingly disillusioned with the political process if candidates continue using main-stay issues like abortion as a platform for vote-collecting, only to do little or nothing about the issue once elected. A danger, according to Trueman, is that the Christian political perspective becomes marginalized because of Christians lumping in with partisan agendas.

"We need to avoid this marginalization of the voice of Christians in politics by realizing the limits of politics and the legitimacy of Christians, disagreeing on a host of actual policies, and by earning a reputation for thoughtful, informed, and measured political involvement," Trueman concludes.

## HISTORY HIGHLIGHT

# The life and legacy of Ellis A. Fuller

By ADAM WINTERS and STEVE JONES

Ellis Adams Fuller was inaugurated as the sixth president of The Southern Baptist Theological Seminary, Oct. 15, 1942. He died eight years and 13 days later, having labored to faithfully build upon the foundations laid by the first two generations of seminary leaders. Fuller led an expansion of the faculty and physical setting of the seminary that allowed for the rapid growth of the student body following World War II. The results of Fuller's years in service to the seminary are visible simply by walking across Southern Seminary's campus today.



Cover of *The Tie*, December 1950, honoring the life of Ellis A. Fuller.

Fuller was born the son of a farmer in Crosshill, S.C. He accepted Christ at age 11, after riding mule-back to a neighborhood revival service. Forgoing high school to work on the farm, he managed to obtain a baseball scholarship to Presbyterian College in Clinton, S.C., where he earned distinction in scholarship, chemistry and oratory. Despite his athletic talent, Fuller chose to pursue his ministerial calling. After earning his master's degree in theology from SBTS in 1921, he served as a fellow for A. T. Robertson in New Testament. Fuller later served as pastor of small churches in South Carolina during which time he met and married Elizabeth West Bates, who would become his lifelong companion and the mother of his three children. Fuller's marriage proposal carried the condition that Elizabeth must accept second place in his life. She later reminisced,

"No woman could be more secure or happy than in occupying second place in a man's life who is determined to put Jesus Christ first."<sup>1</sup>

Before his election to the seminary presidency, Fuller served three years as an evangelist with the Home Mission Board. For 14 years, he was also pastor of the large and influential Atlanta First Baptist Church during which time he concurrently served as president of the Home Mission Board. Additionally, he served as president of the Georgia Baptist Convention, 1939-1942, chairman of the Hospital Commission of his state, chairman of the executive committee of the convention and as a member of the executive committee of the Baptist World Alliance.<sup>2</sup> Southern Baptists rightly regarded Fuller as a denominational statesman and a powerful preacher committed to evangelism.

With the retirement of John R. Sampey in May 1942, the trustees of Southern Seminary needed to elect a president who could lead the seminary through the challenges of a new era. The trustees selected Fuller because of his reputation as a champion of Baptist orthodoxy and as an energetic, visionary leader within the denomination.<sup>3</sup> They gave the new president the mandate and support to exercise increased influence over the direction of the seminary. As a result, the role of the office developed from a chairman of the faculty into an administrative executive who relied more heavily upon the trustees than the faculty for all matters of seminary policy.<sup>4</sup>

Fuller strove to encourage serious scholarship while ensuring that instruction remained within the bounds of orthodox Baptist belief. Fuller placed priority on equipping pastors for effective service in the churches of the denomination and on the mission field above emphasizing advances in critical scholarship.<sup>5</sup> It is not surprising then that a student would later recall that "his love for preaching the word included a love for having others preach the word. This is what young people sensed most in Dr. Fuller, his love for his job and his job was preaching and preachers."<sup>6</sup>

Fuller did not face an easy task, as many faculty members desired to steadily move the seminary and the denomination in a more openly progressive theological direction. While he was not able to ease the tensions presented by the divergent views of the faculty and the majority of the increasingly cautious churches of the convention, Fuller was insistent that members of the faculty teach in accordance with the Abstract of Principles and orthodox

Baptist beliefs.<sup>7</sup>

Fuller's presidency brought unprecedented expansion at Southern Seminary. The dramatic increase in student enrollment in the wake of World War II necessitated additional faculty to teach and new facilities in which to house students and classes. Fuller's reputation as a preacher and leader within the denomination helped him secure financial support for the needed expansion. Under his leadership, the seminary acquired the original Cooke Hall (now the president's home) and Barnard Hall. In addition, Fuller led efforts to build three new structures that are still in use to this day. An additional classroom wing on Norton Hall allowed for needed academic space. Alumni Memorial Chapel helped facilitate the spiritual needs of the student body. Finally, Fuller Hall, originally called the student apartment building and posthumously named in honor of Fuller, provided adequate housing for married students.

Fuller also led the way in cultivating a more diverse student body at Southern Seminary. Baptist churches in the early 1940s began hiring full-time music and religious education assistants, yet few candidates possessed adequate education in those fields. Under Fuller's leadership, the seminary developed degree programs in religious education and a new academic school of music, which attracted many female students.<sup>8</sup> In 1944, Garland Offutt became the seminary's first black graduate to receive the Th.M. degree and went on to earn a Th.D. before serving as professor and dean at Simmons College. This historic milestone came at a time when the integration of black students into the classrooms of Kentucky educational institutions carried the possibility of heavy fines on account of the "Day Law," and the seminary could only work around the stipulation by teaching black students in faculty offices.<sup>9</sup>


In early October 1950, Fuller and his wife Elizabeth traveled to the western United States so he could recuperate from a severe kidney ailment that had troubled him throughout the summer. On account of Fuller's reputation as a gifted preacher, his vacation soon became a working trip as he was called upon to preach throughout Texas, New Mexico and Arizona. By Oct. 27, the Fullers had reached San Diego, Calif., and had agreed to preach at the First Baptist Church of San Diego. Fuller began delivering a sermon, quoting Acts 1:8 from memory, "But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses ..." With that, Fuller paused saying

that he could not continue and was taken to the hospital having suffered a stroke. Fuller died at 4:45 p.m. the next day, Oct. 28, 1950.<sup>10</sup>

Fuller's body lay in state in Alumni Memorial Chapel, the building he worked hard to see completed for the seminary, on Nov. 1, 1950. Funeral services were held the following day.

"If you would see the monument of Ellis Fuller, come and stand upon this Seminary campus and look around you. Here he did his crowning work. He built deep and strong for God here and yet he was not merely an executive," J. Clyde Turner, chairman of the Board of Trustees, shared at the funeral. "He was not satisfied to sit down and deal with business affairs alone day after day; he was called to preach the gospel and like Paul he could say, 'Woe is me, if I preach not the gospel.'"<sup>11</sup>

Fuller holds the distinction of being the first Southern Seminary president without a direct connection with the seminary's founders. Nevertheless, Fuller labored without rest to build upon their foundation through the expansion of campus facilities and the preservation of the orthodox Baptist doctrines articulated in the Abstract of Principles. Though, in God's providence, his tenure on earth was cut short, the fruits of his labor endure even today.

A display focusing upon the life and legacy of Ellis A. Fuller is currently on display in the first floor foyer of the James P. Boyce Centennial Library. To learn more about the life of Fuller, to examine the Ellis A. Fuller Papers or discover more archival available resources, please visit the archives in the Billy Graham Room on the second floor of the library or our Web site at [achieves.sbts.edu](http://achieves.sbts.edu) 

## ENDNOTES

<sup>1</sup>O. Norman Shands, "Ellis A. Fuller: Man of God," 12. Manuscript Collection, Archives and Special Collections, James P. Boyce Centennial Library, Southern Baptist Theological Seminary.

<sup>2</sup>J. Clyde Turner, "A Tribute to Dr. Fuller," *The Tie*, December 1950, 5.

<sup>3</sup>Gregory A. Wills, *Southern Baptist Theological Seminary* (New York: Oxford University Press, 2009), 326-327.

<sup>4</sup>*Ibid.*, 328-330.

<sup>5</sup>*Ibid.*, 332.

<sup>6</sup>Edwin L. McDonald, ed., "WHAS Memorial to Dr. Fuller," *The Tie*, December 1950, 9.

<sup>7</sup>Wills, 348-350.

<sup>8</sup>*Ibid.*, 327-328.

<sup>9</sup>Wills, 325-331, 414.

<sup>10</sup>Shands, 32-33.

<sup>11</sup>Turner, "A Tribute to Dr. Fuller," *The Tie*, December 1950, 5.



# SCM re-launches family ministry journal

By JOSH HAYES

The School of Church Ministries, a school of The Southern Baptist Theological Seminary, has released a new print journal with the very best in Christian scholarship taking on issues related to family ministry.

With the publication of its fall/winter 2010 issue, *The Journal of Family Ministry* offers readers biblical and theological foundations for family discipleship and pastoral ministry.

“The School of Church Ministries is working in the family discipleship movement on two different fronts. We want to make sure that our students are trained in the area of best practices when it comes to local church discipleship, but we need to make sure that these practices are theologically grounded in the Word,” Randy Stinson, dean of the School of Church Ministries, said.

“This journal will make significant contributions in this area. As a result, School of Church Ministries students will be getting the very best in scholarship and pastoral ministry,” Stinson said, who also serves as the journal’s executive editor.

The publication, though catalogued as volume one and issue one, has a longer and more storied history than its cover might suggest. In fact, *The Journal of Family Ministry* is a re-launch of an earlier publication of the same title.

“The purpose of the re-launched journal is to provide a forum for the discussion and development of biblically driven and theologically grounded practices of multigenerational family ministry in local churches. This purpose is summarized in the journal’s subtitle: ‘Equipping the generations for Gospel-centered living,’” Timothy Paul Jones, editor of *The Journal of Family Ministry*, said.

Though the publication has experienced several changes in both leadership and location for various editorial reasons, it was during *The Journal of Family Ministry*’s initial move to Southern Seminary in fall 1993 that the Gheens Center for Christian Family Ministry copyrighted the title.

As a generous endowment from the Gheens Foundation toward the Gheens Center made possible the publication of *The Journal of Family Ministry* from 1993 to 1995, a considerable investment from the Gheens Center has gone toward assisting the re-launch. William R. Cutrer serves as the director of the Gheens Center for Family Ministry at Southern Seminary, and it is his leadership and partnership for which the editors of the journal express their gratitude.

“As I developed the foundations for what



Photo by Devin Maddox

has become known as ‘the family-equipping ministry model,’ I became acutely aware of the need for an academic journal that explored the field of family ministry from a conservative-evangelical perspective. I sifted through the available journals and discovered, to my surprise, that Southern Seminary had once published *The Journal of Family Ministry* — and further, that no journal with that title existed any longer and that the seminary, with Hardin-Simmons University, still owned rights to the title,” Jones said, who also serves as associate professor of discipleship and family ministry at Southern.

The family-equipping model, to which Jones refers, is perhaps what most notably sets apart the School of Church Ministries from other family-ministry organizations. The model begins with the assumption that God calls parents to act as the primary disciple-makers in children’s lives (Deut 6:4-9; 11:18-21; Ps 78:5; Eph 6:4). Rather than serving as an “add-on” program to the already-existing ministries in the church, the family-equipping model seeks to prepare all ministries of the local church to join with parents in the task of discipleship.


According to Jones, the family-equipping model of ministry is “the process of intentionally and persistently coordinating a congregation’s proclamation and practices so that parents – and especially fathers – are acknowledged, trained, and held accountable as the persons primarily responsible for their children’s discipleship.”

Not only does this philosophy for ministry pervade the curriculum the School of Church Ministries offers its students, the contributions to *The Journal of Family Ministry* also reflect this mindset and methodology. Instead of looking toward the latest trends and discoveries in the social sciences for the best approach to helping families, the publishers and contributors of the journal are committed to the sufficiency of Scripture and the power of the Gospel to provide the most effective and enduring framework for family ministry and discipleship.

“While recognizing the value of comprehending contemporary contexts, it is our conviction that current social trends can never provide satisfactory starting-points, means, or goals for family ministry. The foundation and

goal for intervention and transformation is not found in the latest social-scientific studies but in the Gospel of Jesus Christ,” Jones said.

The fall/winter issue of *The Journal of Family Ministry* features articles from SBTS professors James M. Hamilton Jr. and Robert L. Plummer. Hamilton, associate professor of biblical theology, contributes an article exploring God’s purpose in the family to fill the earth with His glory, while Plummer, associate professor of New Testament interpretation, writes about how the church carried out family discipleship during its first three centuries.

The America Theological Library Association offers access to *The Journal of Family Ministry* for any person or institution with a subscription to the online database. More information on ATLA is provided at [www.atla.com](http://www.atla.com) 

*The Journal of Family Ministry* will be published twice a year. For subscription information, contact the editorial staff at [familyministry@sbts.edu](mailto:familyministry@sbts.edu)



# SBTS reduces energy costs

By JOSH HAYES

For the fiscal year 2010, The Southern Baptist Theological Seminary saved more than \$300,000 on energy costs thanks to the energy stewardship program.

With the implementation of the program, the seminary went from spending approximately \$1.4 million in 2009 to \$1.1 million in 2010 on electric, gas and water, which reduced energy costs by a total of \$319,671.

"Some of the things to consider are that we had one of the coldest winters in Louisville history, the hottest summer in Louisville history, and we have an extra building on campus with the [Duke K. McCall Sesquicentennial] Pavilion that wasn't there the previous year," Dan Diffey, energy education specialist, said.

During the 11-month period that the energy stewardship program has come into effect, the seminary has already observed significant improvement in energy expenditures. Initially, the seminary hoped to reduce energy costs by 20 percent for 2010. The program succeeded in this goal by dropping energy costs by 22.45 percent.

"The reason why the seminary is doing this is to be the best steward of their financial resources," Diffey said. "The seminary can use funds in other places. Instead of spending them on utilities, they can funnel them to more missions-specific ministries."

The amount of energy that the program enabled the seminary to avoid using equates to the removal of an estimated 347 cars from the road over a 10-year period and to the planting of 49,511 trees, according to Diffey's calculations.

"We're trying to get the community involved insofar as staff and faculty are con-

cerned. When we're not here, we're supposed to be turning things off. You save a substantial amount of money and electricity by turning off computers and by turning off fan-coil units if that's what you have in your room," he said.

Individual staff members are still responsible for their own workspace in helping the seminary to corporately achieve success with saving energy. Turning off lights and computers at the end of the work day contributes to saving thousands of dollars.

"If you leave your office, turn your light off. If you're going to be away from your computer, turn your computer off. If it's 67 degrees in your office, don't turn on your space heater. Anything you can do or think of [to save energy], just be proactive," Diffey said.

Diffey also said the seminary is working to ensure that when buildings are not being used, such as during evenings, holidays and Sundays, their appliances and equipment are not left running unnecessarily.

In 2009, Southern entered a multi-year partnership with Energy Education, an energy conservation firm based in Dallas, Texas, to more efficiently reach the institution's energy-saving potential. As the campus' energy education specialist, Diffey reviews data and tours campus facilities with the facilities management team and Energy Education representatives to take further measures to reduce energy costs.

With the level of efficiency achieved in the program's first year, Diffey said the seminary looks to reduce costs even more during the year to come.

"Little things count and little things impact the add-up. It's not just turning off lights and it's not just turning off computers. It's getting people to be aware of the impact that they have on energy and utility costs," he said. ♣

## Newsbriefs

### Religious talk leads to little change, Barna finds

A surge in communications technology in the past decade has expanded religious dialogue, but the discussions have led to little change in people's lives, The Barna Group found in a recent survey. When asked, "Has anything related to your religious beliefs, practices or preferences changed in the past five years?" just 7 percent of respondents could think of anything that had changed.

The types of people most likely to have changed included 13 percent of young adults, 12 percent of independent voters and 11 percent of adults who describe themselves as "mostly liberal" on social and political matters, Barna said in a report Sept. 27. Those least likely to have changed included people age 65 and over, registered Republicans and social conservatives. George Barna said the survey results raise questions about the impact of church-related activity, such as whether "the courses of action currently pursued are capable of facilitating and reinforcing significant change." (BP)

### God had a purpose from time in Haitian jail

The Idaho Baptist woman who spent more than 100 days in a Haiti jail this year says God taught her to embrace life's trials as an opportunity to know Him better, and she says God used her prison experience to save guards and other prisoners. Laura Silsby, who was arrested in January along with nine other Baptist volunteers for allegedly not having proper documentation to take orphans out of Haiti, says although her time in jail was "in some ways a valley experience," she was able to share her faith with more than 150 prisoners and guards and see many of them accept Christ. Silsby was released from prison May 17, weeks after the majority of her teammates were released. For more than two months, she was the lone American in the Port-au-Prince jail.

"There were definitely things about it that were so incredibly challenging," Silsby, said during a Sept. 24 interview. "But God also transformed that valley into a mountaintop experience for me, because He showed me it was also an invitation to know Him more intimately and to immerse myself into His Word and to cling to His promises.... We can say like David did in Psalm 63 that His love is better than life and our lips will glorify Him. I can truly say that He was so faithful in that regard to show me that the joy of knowing Him far surpasses all earthly joys." (BP)

### Fetal pain law called historic

A new law in Nebraska could prove to be historic in the battle against legal abortion in the United States, some pro-lifers are predicting. The Nebraska law — the Pain-capable Unborn Child Protection Act prohibiting abortions after 20 weeks of pregnancy, with narrow exceptions, — took effect Oct. 15. The law establishes a new standard in abortion bans: Rather than setting the benchmark at fetal viability, which can be 22 to 24 weeks, Nebraska's law utilizes evidence that an unborn child experiences pain at 20 weeks for its guideline. (BP)



## CHAPEL SCHEDULE

Tuesday & Thursday  
at 10 a.m.

### Tue., Oct. 26

R. ALBERT MOHLER JR.  
*Open Forum with the President*

### Thu., Oct. 28

FRANK PAGE  
*President*  
*Southern Baptist Convention*  
*Executive Committee*  
*Alpharetta, Ga.*

### Tue., Nov. 2

DARRIN PATRICK  
*Lead Pastor*  
*The Journey*  
*St. Louis, Mo.*

### Thu., Nov. 4

R. ALBERT MOHLER JR.  
*President*  
*Southern Seminary*

Previous chapel messages available at [www.sbts.edu/resources/](http://www.sbts.edu/resources/).

# Announcements

## New podcast from Dr. Mohler



**Thinking in Public** is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit [www.albertmohler.com](http://www.albertmohler.com) for more information.

## Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

## Baby Recognition

For students and staff who have been blessed with the birth of a child in recent months, there will be a baby recognition in chapel Thursday, Nov. 4. To participate, please contact Student Life at (502) 897-4015

## Childcare Needed

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

## Special Class on Disaster Relief and Community Development

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

## Doxology Ensemble Auditions

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

## Chapel Choir

Singers needed for Tuesday Chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us

for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

## D.Min. student requests help with English grammar

Help needed reviewing English grammar and style adherence to the SBTS manual of style on writing assignments for Korean DMin student, Man Bae Kim. Kim is willing to pay an hourly rate. Those interested must possess high competency in English grammar, a firm grasp on the SBTS manual of style and at least a cursory knowledge of the requirements of DMin projects.

## SEND international mission opportunities

John Edwards of SEND International, an interdenominational mission agency with over 600 missionaries in 20 countries, will host an information table in the 5<sup>th</sup> & Broadway lobby Nov. 1-2 to meet with students interested short-term and long-term mission opportunities.

## A morning with Robert Hall Jr.

The Andrew Fuller Center for Baptist Studies is sponsoring "A Morning with Robert Hall Jr." on **Wednesday, Oct. 27** from 9 to 11:30 am on the 3rd floor of the Legacy Center. This event will feature lectures from British pastor Austin Walker and SBTS Ph.D. candidate Cody McNutt. Hall was very influential in the launch of the modern missionary movement in the 18th century. The first 25 students in attendance will receive a free copy of the new B&H title *Andrew Fuller: Model Pastor-Theologian* by Paul Brewster. Contact [andrewfullercenter@sbts.edu](mailto:andrewfullercenter@sbts.edu) with any questions.

## 2011 England-Scotland study trip informational meetings

If you would like to find out about the study trip to England and Scotland, June 29 - July 18, 2011, come to one of the following informational meetings: **Monday, Oct. 25** at 2:30 p.m., **Tuesday, Oct. 26** at 4:00 p.m., and **Wednesday, Oct. 27** at 2:30 p.m. All meetings will be held in Norton 105 and will last for 30-45 minutes. For more information, visit the website at [ukstudytoursbts.wordpress.com/](http://ukstudytoursbts.wordpress.com/) or contact Dr. Magnuson at [kmagnuson@sbts.edu](mailto:kmagnuson@sbts.edu)

## Boyce Bulldogs basketball

Come celebrate the start of the Boyce Bulldogs' basketball season on **Thursday, Oct. 28** at 7:00 p.m. in the Health & Rec Center gym. Our annual Faculty vs. Bulldogs game will highlight the event surrounded by plenty of games, prizes and audience participation.

## Fall 2010 Norton Lectures

W. Bradford Wilcox will deliver the Fall 2010 Norton Lectures in Heritage Hall on

**Tuesday, Nov. 2.** Dr. Wilcox is Director of the National Marriage Project and Associate Professor of Sociology at the University of Virginia. His research focuses on marriage and cohabitation, and on the ways that religion, gender, and children influence the quality and stability of American family life. **The first 100 students to arrive for his 1:00 pm lecture will receive a complimentary copy of his book *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*, which examines the ways in which the religious beliefs and practices of American Protestant men influence their approach to parenting, household labor, and marriage.**

## Ministry Resources

### IMB Missions Information Conference

Students interested in IMB appointments are invited to participate in a conference that explains the IMB application process. Hosted by Jim Riddell, IMB Personnel Consultant, the conference will be Monday, Oct. 25 from 7 p.m. - 8:30 p.m. in the North Gallery of the Honeycutt Campus Center. To participate, email Joan Ivey at [jivey@imb.org](mailto:jivey@imb.org)

### IMB Candidate Interviews

International Mission Board candidate consultant Jim Riddell will be on campus Oct. 25-28 to interview students interested in missions opportunities with the IMB. To schedule an interview, call Joan Ivey at 1-800-765-0011.

### Ministry Position Postings

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

### Résumé Service

Start or update your résumé file with Ministry Resources by submitting our on-line candidate form. Visit the Church Resources

quick link on [www.sbts.edu](http://www.sbts.edu) for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

## Health and Rec

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

### Aerobics schedule

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

### Intramural Volleyball

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

### Group Swim Lesson #2 Registration

Monday, Sept. 27- Oct. 12

\$20 per child

Register at the HRC Front Desk. This session of group lessons will take place Oct. 13-29.

### Parent's Night Out Registration

9 a.m., Saturday, Oct. 23- 27

\$5 for one child, \$10 for 2 or more

Register at the HRC Front Desk. First come, first serve basis. Registration will end at 3 p.m. on Oct. 27.

### Parent's Night Out

6:30-9:30 p.m., Friday, Oct. 29

\$5 for one child, \$10 for two or more

Register at the HRC Front Desk



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## NORTON LECTURE SERIES

# W. Bradford Wilcox

TUESDAY, NOVEMBER 2, 2010

1:00 p.m. • **Lecture 1, Heritage Hall**  
*"Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands"*

2:30 p.m. • **Lecture 2, Heritage Hall**  
*"Vive la Difference: Understanding Gender Differences in Parenthood"*



Dr. W. Bradford Wilcox is Director of the National Marriage Project and Associate Professor of Sociology at the University of Virginia. He received his Ph.D. from Princeton University. He is the author of *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (University of Chicago, 2004)

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