

Towers



24 January 2011

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

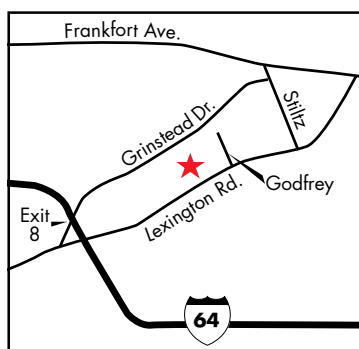
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G.O.I.N.G. U.R.B.A.N.

By J.D. PAYNE

J.D. Payne (Ph.D. Southern Seminary) is associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary

Following the first 300 years of the church's existence, missionaries did a fairly good job at penetrating rural communities, villages, small towns and tribes scattered across the globe. However, large urban environments have typically posed significant challenges to the missional task of the church. Now that the 21st-century world is an urban majority world, what are some of the things missionaries need to keep in mind as they go urban? Following the acrostic G.O.I.N.G. U.R.B.A.N., I want to suggest some of the significant components that should be embraced by any urban missionary.

God-dependent

God continues to raise up and call His ministers to serve in the great cities of this world to see disciples, leaders and churches multiplied for the Kingdom. Though all missionaries must respond to God with a selfless abandonment and a total dependence on Him, the cities of this world amplify the need to make certain that a God-dependence is at the heart of everything the missionary does. A daily dying-to-self and being filled with the Spirit are absolute musts (Eph 5:18).

In 2005, 20 mega-cities contained populations of 10 million or more, with the number of such cities expected to rise with time. Many of the mega-cities of the world are such a challenge to mission that unless God moves across the people, those cities will not be reached. An urban missionary recently told me that no amount of people or money could effectively reach her city. "Unless God moves," she noted, "there is no possibility of any urban transformation." Mega-cities are of such a size and have such a need for the Gospel, it is evident that absolutely nothing can be done merely in the flesh to see societal transformation occur. The needs are so great, the warfare so intense, and the cities of the world so diverse, that unless missionaries are dependent upon the Lord in everything they do, they will have no Kingdom impact in the urban contexts of the world.

Organizes according to both local and global strategies

For missionaries working in small towns and villages, a single strategy might be sufficient for the task of multiplying disciples, leaders and churches. However, the metropolitan areas of the world require different approaches. No one strategy fits all situations. Referencing Ray Bakke, Stan Guthrie writes, "Cities are huge subsets, and we make mistakes when we approach them with a single strategy."



Photo by Devin Maddox

Missionaries must work to develop a variety of strategies according to the people group, subculture or population segment addressed. Various strategies will also generally demand the use of different methods.

For the urban missionary, local strategies alone are not sufficient. The urban missionary must also work with missionaries in other world-class cities to develop global strategies. In many respects people living in New York have more in common with people in Paris, Sao Paulo and Tokyo than they do with those living in a U.S. Midwestern small town.

Globalization, urbanization and migration have all contributed to the unreached peoples of the world being scattered among the great cities of the world. Faithful stewards are those urban missionaries who are working in conjunction with other urban missionar-

ies to develop strategies to reach the Japanese in California, Brazil and Japan. Imagine the Kingdom possibilities whenever a missionary in San Francisco connects a Japanese Christian businessman with a missionary in Nagoya to assist in planting churches throughout that city. Consider what missionaries can learn from one another even though they are working in different countries. What if a missionary in Nepal were able to connect a Nepalese immigrant moving to Boston with a similar missionary in that New England city?

The urbanization of the world has created the need for urban missionaries to develop global church multiplication strategies with other urban missionaries. North American churches and mission agencies that fail to integrate such strategic thinking in conjunction with the development of localized strategies are missing a Kingdom opportunity that has not been available to the church in the history of the world.

Incarnational in witness

The influence and impact of the urban missionary will come through an incarnational preaching of the Gospel that includes both verbal propositional truth (Rom 10:14-17) and significant social ministry (Luke 6:17-19). Wisdom for healthy contextualization of the Gospel, discipling of new believers, and leadership development will come partially from relationships established in the urban contexts. Failure to live among the people to whom one is ministering generally hinders the spreading of the gospel. An "insider" is usually given more credibility and is more likely to gain a hearing than an "outsider." The urban missionary living among the people knows their concerns about sanitation problems, crime, high cost of rent and poor educational systems. Such a missionary understands the value of the summer and fall festivals because he or she rubs shoulders with the people throughout the rest of the year in the parks, marketplace, apartments or on the ball fields.

I remember once reading of an Anglican priest who was assigned to minister to a coal mining community. After laboring for sometime without making any real connections with the people, he decided to work a few days throughout the week in the coal mines. After the men saw what sacrifice this priest was willing to make to minister to them, they began to open up to him and his ministry. The words of this priest reveal the power of an incarnational witness: "You definitely get to know the people better when you live and work among them.

At the end of the day, when you are standing in
(Continued on page 6)

TOWERS

The Office of Communications of The Southern Baptist Theological Seminary publishes 16 issues of "Towers" per year.

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January 24, 2011, Vol. 9, No. 8.
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Postage paid at Louisville, KY.

Postmaster: Send address changes to Towers, 2825 Lexington Road, Louisville, KY 40280.

0045 (1/24/11)

New York City: SBTS students take Gospel to ends of earth on North American soil

By JOSH HAYES

Southern Seminary's Great Commission Center exists to offer students the opportunity to make the name of Jesus Christ known in North America and around the world. Rarely does an opportunity arise where students can take the Gospel to sinners of every tribe, nation, and people and language

staff, he provides leadership to church planting and missions teams of the Metropolitan New York Baptist Association (MNYBA) and other associations in the Metro area.

"The first [SBTS] group who were in New York City this January had the opportunity to engage five different ministry contexts – all recent church plants – representing four different

Area church planters, Allen said, feel that collaborative efforts such as the January mission trip will help bring awareness and advocacy for Southern Baptist missions in New York City.

"Successful mission in New York City has tremendous implications for global missions and for 'finishing the task' in global urban centers and

beyond. More than 500 people groups are represented in New York City. According to *The New York Times* in April 2010, more than 800 languages are spoken there. Leveraging the transnational relationships – relationships between New York City and the cities of origin – of recent immigrants to family, friends

and business partners back home allows the Gospel to be indigenized here, in many respects, before exporting it," Allen said.

In other words, making an impact for the Gospel in New York City not only gives the North American church direct access to the nations living on its home soil. It allows for the North American church to foster outreach amidst converted immigrants' actual countries of origin in a subsequent, indirect fashion as they go back with the Gospel to their homelands. This makes for great return in terms of effectively and efficiently fulfilling the Great Commission mandate to reach all people groups.

As Allen noted, the expanding urbanization of the world's population is changing the paradigm for missions and ministry. Trips such as the initial effort in January serve to expose SBTS students to the reality and climate of urban ministry, forcing them to come to terms with what skills and resources may be necessary for the church to continue adeptly to reach the world.

"New York City urban immersions will help SBTS students to grapple with questions very pertinent to the

next generation of mission in North America," Allen said. "With global population now exceeding 51-percent urban – and the balance being urbanized (or increasingly influenced by urban dynamics through media and travel) – the frontline of mission in North America and the world is cities.

"In gateway cities like New York, students will learn invaluable skills for living and ministering missionally in the next generation to an increasingly urbanized, globalized, secularized and worldview-pluralized demographic. The formative experiences students have in these immersions will shape their lives and ministries profoundly," he said.

Readers interested in New York City church planting can find more information and resources at www.nycchurchplanting.net

The Great Commission Center organizes 10-12 mission trips each year, roughly split equally between North American and overseas locations. Approximately 75 students each year participate in mission trips through the organization with many later going into full-time missions service.

The Great Commission Center has been involved with work pertaining to disaster relief, evangelism, chronological Bible storying, pastoral training, ethnographic research and music ministry. Students can also work with the organization in order to earn applied ministry credit in conjunction with seminary-sponsored mission trips. The Great Commission Center also facilitates the Reaching Out program, which provides students ongoing ministry opportunities in the Louisville area.

In addition, the organization hosts the annual Missions Week at Southern's campus in which it invites missionaries from the International Mission Board (IMB) and North American Mission Board (NAMB) to share with students about their work and experiences on the field.


Readers can find more information about Southern Seminary's Great Commission Center at www.sbts.edu/gbc/great-commission-center 



Photo by Emily Griffin

while remaining in their native country. With the advent of international, multi-ethnic, urban melting pots like New York City, however, God brings the nations together in a way that the church can reach vast amounts of people groups who are mere city blocks apart from one another.

The Winter 2011 seminary-sponsored mission trip to New York City afforded SBTS students, faculty and staff the opportunity to do just that: take the Gospel to the gathered nations practically living within the same zip code of one another while staying inside the borders of the United States.

"In a globalized world, New York City affords the unique opportunity to engage mission to 'Jerusalem, Judea, Samaria and the uttermost' simultaneously. Contextualized church planting and missions engagement in New York is a key starting place for realizing this tremendous Kingdom potential," Steven Allen said.

Allen serves as the Tri-State New York City-area church planting team leader for the Baptist Convention of New York (BCNY). As a North American Mission Board (NAMB)-appointed missionary on the BCNY

people groups," he said, noting that the MNYBA and the BCNY feel a tremendous amount of enthusiasm toward their partnership that is developing with Southern.

Taking place Jan. 15-21, the trip served as the initial effort between Southern Seminary's Dehoney Center for Urban Ministry Training and the MNYBA to expose students to urban missions and ministry. During the trip, teams of students assisted local pastors and church planters as they engaged in ministry and outreach in New York City neighborhoods in Brooklyn, the Bronx, and Queens as well as Hoboken, N.J.

According to Allen, urban-focused mission trips such as this one also assist church planters in the metropolitan New York area by not only providing a short-term increase in manpower and resources but also by helping church planters think through ways to reach urban centers. Urban centers such as New York City have been an area of mission, he said, in which evangelicals have historically struggled. In fact, statistics show that evangelicals make up less than 3 percent of New York City's metropolitan population.

Underground clubs, long-distance movies and a love for the city: Nathan Ivey leads church outreach ministry

By AARON CLINE HANBURY

When asked to briefly explain the circumstances leading to the pastorate, Nathan Ivey, Atlanta native and master of divinity student at Southern Seminary, tells a slightly different story than one might expect. Move then from his ministry to his marriage, and the story isn't all that normal either.

Now many people, upon graduating college, simply can't find the work for which they're looking. In Ivey's case, once he graduated Georgia State University, apparently not many businesses were looking for a young, environmentally conscious businessman.

"Nobody wanted to hire a 'green guy' in business with no experience, but nobody wanted to give the green guy a shot to get that experience," he said.

Looking for the ever-elusive first "real" job, Ivey's parents, through a number of professional connections, put Nathan in contact with people in the entertainment industry. And employing his natural self-start attitude, Ivey soon became proficient in entertainment lighting, both the science and the art. This new-found career in staging allowed him to meet several disc jockeys in the Atlanta area.

"I fell in love with the craft – the creativity of it all," Ivey said.

These lighting jobs and relationships with area DJs eventually led Ivey to learn the task for himself. Ivey, who has DJed hundreds of weddings, worked his way into the club scene, spending his weekends spinning European-style tracks across the Atlanta landscape.

This was an enjoyable time for Ivey; he even managed to land that business job, so he spent his days managing acquisitions and mergers, and his nights and weekends DJ-ing. His experiences with the ebb and flow of urban life provided Ivey with a context that would prove invaluable later in his ministry.

Though he grew up in a Christian home, Ivey didn't come to personal faith in Christ until his early 20s.

"It was a very rude awakening. God opened my heart and I recognized how deeply sinful I am, more sinful than I ever could have imagined," he said. "Yet, His grace was more than sufficient – more than I could ever hope for."

And even though the hybrid of acquisitions and underground DJ work brought him a certain amount of success, Ivey's newfound faith brought with it an increasing hunger to know God better. And so, in January 2005, Ivey came to Southern Seminary.

"I was successful doing what I was doing,

but there was a desire to know God; I just wanted to know more about this God I professed to love," he said. "I knew I may be called into ministry.

"It just seemed to make sense to quit what I was doing and pursue [seminary] full-time, not knowing what the future would hold."

Coming to Louisville, he never really plugged in to a local church. According to Ivey, he didn't have a good ecclesiology and thus he tended to jump from church to church. But



Photo courtesy of Sojourn communications

then a friend suggested he "check out" Sojourn Community Church. His friend seemed to think that Ivey's background and interests might allow him to engage more naturally there.

"I had never been in true Christian community before, it was something new to me," Ivey said concerning his exploration of Sojourn. "So there was grace abounding and I found a home here, and I began covenanted membership with Sojourn."

Due to self-attested "entrepreneurial zeal," – that same zeal that made him successful green-business man-underground-DJ – Ivey saw an opportunity for his new church to reach out to neighborhood around the church, and to the city of Louisville as a whole.

"It's always been the heart and desire of Sojourn to have a strong presence in the city, to be in the city for the city," Ivey said. "There's always been a desire to be more inner-city, to

demonstrate God's reconciliation and renewal.

"When we moved into this facility [900 block of Mary St.], we started spending a lot of time in the neighborhood. There is a neighborhood association, so we began faithfully attending those meetings. And as we were able to hear some of the community needs, we were able to step in and be an advocate for the needs here in the neighborhood."

Because of this deep desire to see God's grace fill the community immediately around the church, and ultimately the whole city of Louisville, Ivey began strategic thinking and planning in order to efficiently and effectively reach Sojourn's neighborhood.

"The whole goal was to do two service projects per month here in the city. And so I began to meet with a number of city officials and key influencers in the neighborhood," he said. "Our goal was to identify some needs, and then step in and meet those needs as the body, the church."

And once the church launched an initiative to do "30 projects in 30 days," the Sojourn staff recognized the church's need for a pastor dedicated specifically to community outreach. At that point, Ivey joined the Sojourn staff as pastor of mercy ministry. The church then established its SEED ministry to bring structure to Sojourn's desire to be "all about God's Word and good deeds."

"God cares about our physical needs," he said. "Meeting these physical needs is one of the ways to establish relationships with the residents here in the neighborhood: to meet their physical need, to find out where their hurting, to find out where the lost are. And then to step in and demonstrate a redemptive relationship; to communicate that as we clean up the streets, it's a demonstration of what God has done in our hearts: He cleaned our hearts. He made us pure. He is in the process of redeeming the whole world and He is reconciling the world to himself through His Son Jesus Christ.

And so meeting those physical needs always led into evangelistic conversations with the residents," Ivey said.

During his time leading SEED, Ivey has grown in his understanding of mercy ministry and its relationship to God's working in the world.

"There've been a lot of shifts along the way,"

he explained. "When we first began, SEED was very project-based. But we realized that it's not about projects. It was easy for a bunch of young people to do projects, but forget about the people. So we'd clean the streets, but we wouldn't clean the streets so that we would engage in relationships with the neighbors. And as we grew in our understanding of biblical mission and what biblical mercy is, we came to see that people are not projects. God has us reaching and meeting these physical needs so that we might be agents of reconciliation.

"Our motivation is not to gain more members or start big programs. Our motivation, our heartbeat, is to make the invisible God visible."

The grace God has shown Ivey in his ministry efforts is certainly not the only evidence of God's love on his life. Only six weeks before he moved to Louisville, Ivey met his future wife, Kristi. But because of his seminary plans, the two didn't have time to grow a relationship.

"During the course three years of phone dialogue, God's grace abounded, and we fell in love," Ivey said about his long-distance relationship with Kristi.

The roughly 400 miles between Louisville and Atlanta didn't stop Ivey and Kristi from enjoying some "normal" dating experiences. With a little creativity, even watching movies is possible across state lines.

"We got creative," Ivey explained. "We would rent the same movie and watch it at the same time, and then dialogue about the movie when it was done."

Kristi and Nathan Ivey have been married for more than three years, and God has blessed them with a 13-month-old daughter, Katherine.

With the unique opportunity of serving as a full-time pastor while finishing his seminary education, Ivey's experience provides him with a helpful perspective about seminary and ministry. And the advice he offers to current, especially new, seminary students speaks to the purpose of the seminary equipping men and women to serve the church.

"Get plugged into the local church. And practice and apply what you're learning in seminary," he said as advice to students. "I didn't find my seminary education satisfying until I covenanted with a local church and began practicing and putting into play the things I was learning in seminary. But education can quickly move from the cognitive to the heart: justification and sanctification, these great truths we mine in the classroom, have everything to do with walking these streets, picking up trash." 🗑️

G.O.I.N.G. U.R.B.A.N.

(Continued from page 3)

the showers with the other coalminers scrubbing coal dust off each others' backs, some of the barriers for the Gospel begin to go away."

Navigates change well

If anything is constant in the cities of this world, it is the fact that they change and that such change happens rapidly. Urban missionaries cannot be creatures of habit. Though all missionary strategies must be flexible, urban strategies must be supremely flexible. Missionaries to the cities must be able to make adjustment and decisions "on the fly."

Those supervising the work of urban missionaries would be wise in keeping this fact in mind, especially if they are attempting to supervise such work from a distance. The urban context is many times very fluid. Methods working today may not be effective later today.

Grounded with a biblical missiology

Missionaries to the great cities must have a solid missiological foundation with deep roots in the Scriptures. A failure to ground one's missiology on anything other than the Word of God is a plan for urban failure. Urban mis-

sionary practice must be derived from the deep doctrinal truths of the Bible. Though sociology, anthropology and research are important tools for the urban missionary (see below), the Scriptures must be the starting place and establish the parameters. For example, the most critical issue in global church planting today is an ecclesiological issue. How an urban missionary answers the question, "What is the local church?" will affect everything he does to plant churches. The answer will affect the strategy developed, resources involved, methods used and leaders developed. Any urban missionary planning on venturing to the field without a firm grasp on the truths of the Scriptures is, more than anyone else, subject to a missionary belief and practice devolving into pragmatism, syncretism, legalism, institutionalism or full-blown heresy.

Understands the city

Urban missionaries must capitalize on all the resources God has provided to assist them in becoming experts on their cities. Like a living organism, the city has a pulse, or way of life, that differs from small towns and villages. People interact, communicate, play, work, eat,

travel, think, make decisions, worship and raise their children differently in the cities than in rural areas. The pulse of the urban context is not only influenced by the people who live there, but that pulse also in turn influences the people who live there. From the time the urban missionary enters the city to the time he or she enters the heavenly city, he or she must be a student of the city.

Rick Warren encourages missionaries to understand their people geographically, demographically, culturally and spiritually. Missionaries also need to understand their people historically and politically. The historical and political contexts of cities and people groups significantly affect the way their members think, live and communicate today.

Relates well to diversity

Just as urban missionaries must be flexible and navigate changes with some ease, they also must be able to relate well to a diverse context. Paul G. Hiebert and Eloise Hiebert Meneses write, "We must see the city, therefore, not as a homogeneous place, but as hundreds of sub-cultural groups living and interacting with one another in the same geographic area." On the same city block, the missionary may find the wealthy, street people, students, artists, prostitutes, single mothers with children, polygamous men, middle class families and drug dealers. Whenever ethnic groups and multiple educational levels are included, the diversity of that city block grows tremendously.

Balances urban complexity with missional simplicity

Urban missionaries should not allow the enormous size and complex nature of the cities to cause them to believe that complex strategies and practices are always necessary. Urban missionaries need to keep it simple. Though the multiplication of disciples, leaders and churches is hard and difficult work, it can be a very simple work. An examination of the Scriptures reveals the simple nature of the extension of the church. A focus on the basics of missionary life and practice is needed for urban environments. The more complex the methods and strategies used by the missionaries, the less likely the new believers and churches will be able to reproduce such methods and strategies. Keeping everything simple (i.e., biblical) is what is needed to see the rapid dissemination of the Gospel across urban contexts.

Apostolically-oriented

Urban missionaries must recognize that the work of reaching the cities and the world is

going to happen most effectively and most rapidly when they focus on a biblical model that is patterned after the apostles. An examination of the Scriptures reveals that the apostles were primarily involved in evangelism that resulted in new churches, raising up biblically grounded leaders for those churches, and repeating this process, with the expectation that those new churches would also repeat the process among their peoples and cities.

Networks with other Great Commission Christians

The urban environments of this world are too large, too diverse, too needy, too dark and too significant for missionaries, churches and mission agencies to work alone. There can be no lone rangers in the cities. The urban contexts allow missionaries to display to the world the love that exists among the Body of Christ (John 13:34-35). Networking with other Great Commission Christians is not a call for a contemporary urban ecumenical movement or a watering down of theological convictions for the sake of unity. Rather, it is a call to biblical harmony that has the potential to result in a healthy synergism to make a Kingdom impact across an urban context.

Conclusion

Urban environments today pose challenges for 21st-century missionaries. In many cases, such challenges are new, unlike those known by earlier generations of missionaries. Going urban requires the missionary to be as prepared as possible for the challenges of the city. Remembering the components addressed in this article will assist in preparing one for Kingdom advancement in the great cities of the world. 📖

"G.O.I.N.G. U.R.B.A.N." originally ran in the *Journal of Urban Ministry*, Vol. 1. Num. 1 — Sept. 2008

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The Attic: give and take

By AARON CLINE HANBURY

The church talked about in the Book of Acts apparently shared "everything in common." It's not entirely clear all of what that entailed, but the fact of the matter remains, the church shared their possessions together so that none of them were in need.

The question the church today must answer is, "How do we apply this standard to our context?" Socialism might be an option for some, but many people seem to consider that an extreme option. So in the name of filling the needs of those in the Christian community, Southern Seminary has The Attic. The Attic is a collection of home goods and clothing available free of charge to students, faculty and staff of the seminary.

SBTS started The Attic in February 2007, modeled after a similar service provided by New Orleans Baptist Theological Seminary. The clothes closet is staffed by volunteers from Woman's Auxiliary. The two services, both clothing and home goods were brought together during the summer of 2009.

Fuller Hall, rooms 10 and 11, house The Attic. One room offers furniture, dishes and

decorations, while the other room is the clothing closet. Volunteers operate The Attic for a few hours nearly every day, Monday through Friday. It is open to any member of the seminary community, specifically students. Currently, the open hours for The Attic are as follows:

Monday 5 - 6:45 p.m.

Tuesday 3 - 5:30 p.m.

Wednesday 3 - 5 p.m.


Thursday 2 - 4:30 p.m.

Friday 10 a.m. - noon

All hours are subject to change.

The Attic accepts donations from anyone. These can be all sizes of clothing, usable dishes, small appliances, furniture, baby equipment, toys, books, bedding and anything that might help Southern students. All items should be clean and in working order. In order to donate larger items of furniture and appliances, donors should contact the Student Housing office for storage and pick-up need.

Anyone can volunteer for the Attic. In the past, students (usually high school) of the seminary community have earned community service hours by volunteering at The Attic.

The seminary will host a campus-wide open house at The Attic on Feb. 3 from 10-11 a.m. 



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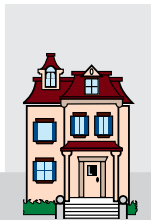
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The Lord's Supper and the Lord's Supper: Discussing Communion in Baptist life

EDITOR'S NOTE: A new book, *The Lord's Supper: Remembering and Proclaiming Christ Until He Comes*, contains essays written by several Baptist scholars directly addressing the biblical foundations, historic practices and contemporary applications of the Eucharist in Baptist life. Below, I ask the contributors of the book questions about *The Lord's Supper and the Lord's Supper*. A brief review of the book appears on page 10.

About *The Lord's Supper*

ACH: Why put together an entire book about the Lord's Supper?

Thomas R. Schreiner: First of all, Jesus commanded us to observe the Lord's Supper regularly. Therefore, we should reflect biblically on what the Bible teaches about Communion. Are we practicing the Eucharist in accord with the Scriptures? We may regularly observe the Supper, but do we do so thoughtlessly and joylessly or with a lack of holy fear? Therefore, we spend a significant amount of space in the book unpacking the Scriptures. We want readers to consider at a deep level the truth of the Lord's Supper from the inspired Word. Second, we are not the first Christians or the first readers of the Bible, for believers all through history have practiced the Supper. We would be shortsighted and foolish if we did not learn from those who preceded us. The views propounded in the history of the church also need to be assessed, so we have a number of chapters that survey and evaluate what has been taught about Communion in church history. The Eucharist is not an academic matter, for it is a picture of the gospel, and the right practice of Communion is itself a proclamation of the gospel. The Lord's Supper is not merely a ritual or an add-on to our services. It is the proclamation of Jesus' death until he comes.

ACH: What is the benefit of a book with each chapter written by a different author?

Brian Vickers: Having multiple authors contribute to the same volume, particularly a topical volume like *The Lord's Supper*, can be beneficial because each author brings a particular area of expertise to the book. Typically authors are not equally skilled in every theological discipline so on a topic like the Lord's Supper, which has multiple biblical, theological and historical levels, it can be difficult for a single author to address each level with relative competence. A book on a broad topic written by a single author would, usually by necessity, cover less theological ground than a book containing multiple authors. With multiple authors a reader is introduced to a wide

variety of issues that would be very difficult for one writer to cover. A theological book with multiple authors isn't by definition *better* than a book by a single author, and in many cases can be a great deal worse; but when a group of like-minded writers, each bringing a particular strength to the book, come together with careful and thoughtful editors, the result is a well rounded, multi-level volume that will serve a large number of readers.

ACH: Why were you interested in contributing to a book about the Lord's Supper?

Jonathan Pennington: There are many reasons I was interested in studying more and writing about the Lord's Supper. First, it was simply an area within the Gospels that I had not studied in depth. I greatly enjoyed reading on this topic and wrestling with the texts first-hand. Also, in recent

years I have come to see the great importance of the Lord's Supper in the life of the church. This has both vertical and horizontal aspects. Vertically, the Lord's Supper is a crucial image of our relationship with God, speaking grace and peace to us. In the church where I serve as one of the pastors we end the service every Sunday morning with a celebration of the Lord's Supper and it is a great joy! Horizontally, the Lord's Supper is a powerful and important symbol of our unity as believers. To take the Lord's Supper is not only to re-confess our need for God's grace, but it is also a sign of our union and solidarity with one another in the body. We dishonor the Table if we disregard this horizontal aspect. Thus, we can see that the Lord's Supper relates intimately to both the first and second greatest commandments — loving God and loving neighbor.

About the Lord's Supper

ACH: How is understanding Communion as paschal (a Passover meal) foundational to the understanding of the Lord's Supper?

Andreas Köstenberger: Paul wrote that "Jesus, our Passover, was sacrificed for us" (1 Cor. 5:7). Understanding the Last Supper within the context of the Bible's teaching on Passover taps into the biblical theology of Passover, which is essential to an appreciation

of Jesus' sacrifice for us at the cross. It shows the roots of the Lord's Supper in the first Passover at Israel's exodus from Egypt (see Exodus 12) where God told the Israelites to smear the blood of an unblemished lamb on their doorposts so the death angel would "pass over" their house and people would not die. This makes clear the notion of an unblemished lamb's death for the life of another, which entails the concepts of substitutionary atonement and vicarious sacrifice. The New Testament teaches that this Passover symbolism culminated in the death of Jesus, who, as God's Passover lamb (cf. John 1:29, 36), was sacrificed for us so that we "should not perish but have eternal life" (John 3:16). So understanding the Lord's Supper in light of the Bible's teaching on Passover is absolutely essential and foundational.

ACH: Does it matter how a church chooses to administer the Lord's Supper in their context — are all common methods equally biblical?

Gregg Allison: Because Scripture presents broad contours of how to celebrate the Lord's Supper, as long as a church's practice squares with these guidelines, it does well. Additionally, as it establishes its biblically endorsed practice, the church is helped by historical theology and

practice. Combining both biblical instruction and historical guidance, the practice of the Lord's Supper will feature:

- Regular or, better, frequent observation: Because of what it does — proclaims the Gospel as an enacted word, fosters remembrance of Christ's sacrifice, signals the New Covenant relationship with God, benefits Christians as they participate in the body and blood of Christ and portrays and stimulates unity — the Lord's Supper warrants regular observation. The early church's frequent — weekly — observance, continued in many churches today, provides a fine historical precedent.

- Distribution of bread and "the fruit of the vine" — either wine or grape juice (whichever one's conscience permits): The use of these elements retains Jesus' original institution of the Lord's Supper and fosters a spatio-temporal bond of unity with almost all past and present churches.

- Emphasis on the Lord's Supper and not the church's serving of it.

- Participation of baptized Christians: As a New Covenant ordinance, the Lord's Supper is celebrated by Christ followers — thus, non-believers are explicitly excluded — whose membership in the New Covenant church has been symbolized by immersion in water following a credible profession of faith.

- Celebration in an atmosphere of unity: First Corinthians 11:27-32 doesn't prohibit unworthy participants — people who have failed to confess all of their sins during a fifteen second pause for self-examination — but unworthy participation. Thus, a church racked by division and Christians with unresolved broken relationships should move decisively to restore unity before observing this ordinance. Such a self-examined church then celebrates the future return and ultimate victory of Jesus in the Lord's Supper.

ACH: How should the church member view taking Communion?

Greg Thornbury: In light of my chapter, I am arguing that a church member should enter into the Supper realizing that their participation speaks volumes about the Church's social presence. The meal examples the extent to which a congregation takes the Gospel seriously in practice as it shows who actually is a recipient of love by the community — the rich and the poor — both insiders and outsiders. Such love in practice is consistent with the memorial view, favored by many in the Baptist tradition. By remembering Christ's accomplished work, we act differently as a believing community.

ACH: How do local churches fall away from biblical practices of the Lord's Supper?

Ray Van Neste: Historically (even in the OT) we see how easily we fall away from proper practices if we do not diligently pay attention to Scripture. So, one way churches move away from biblical practices of the Lord's Supper is by losing their grip on consistent, solid biblical teaching. In these cases our own "traditions" tend to govern practice more than Scripture and people end up following a certain practice too often without knowing why we do what we do.

Secondly, sometimes even when there is attention to Scripture, we fail to appreciate the power and value of symbolism and ritual. Scripture consistently gives us pictures and practices to illustrate and embody key truths, concrete manifestations of these wonderful concepts. Somehow we got it in our heads that these symbols and practices were less important so long as we gave assent to truths. Yet, God, who is wiser than we, has given us these

symbolic rites, such as baptism and communion, showing that we need them to help us grasp what we say we believe.

Both of these are examples of how we too easily think we are wiser than God and allow ourselves to be shaped by our culture rather than being transformed by the Word of God.

ACH: In the celebration of the Lord's Supper, how do we see the fruit of "progressive pragmatism" in Baptist churches today?

Greg Willis: The pragmatism appears in the way we observe the Lord's Supper. Our confessions, including the Baptist Faith and Message and the Abstract of Principles, affirm that baptism, which is the immersion of a professing believer, is prerequisite to participation in Communion. But few of our churches invite baptized believers only. Indeed, some churches effectively invite all persons and raise no question as to qualifications.

We approach the Lord's Supper with a casual informality that attempts to focus on the spiritual aspect in a way that in fact undermines it. In general we tend to discount its formal aspects. We feel free to alter the form if the change seems to offer some spiritual result. We hear of churches substituting other food and drink for the bread and wine. More commonly we ignore the fact that communion is an act of the church, and so we confidently administer "Communion" in any setting in which we can borrow its divine sanction for our spiritual purposes. It never occurs to us that we may be perverting the Supper and disobeying Christ when we observe it at weddings or camps.

We have lost the sense of judgment that accompanies communion in the New Testament. The judgment that Christ undertook for us is ours by union with Him as a body. Christ established His church and its ordinances as the visible embodiment of this reality. It was failure at this point that so aggravated the sins of the Corinthian church. They failed to love as a body, to discern the body and to judge the body. This perverted their observance of the Supper. And for this God judged them: "That is why many of you are weak and ill, and some have died" (1 Cor. 11:30). Do we believe this verse?

When we alter the forms that Christ gave us, or treat them with casual indifference, we are claiming that we are the better judges of spiritual effectiveness. It is rash presumption. Shall we escape judgment?

ACH: If a reader of *The Lord's Supper* realizes his or her church does not line up well with biblical teaching concerning communion, then what can that person do to encourage biblical faithfulness with this sacrament in his or her church?

Jim Hamilton: It depends on the reader's role at his church. If the reader is the pastor of the church, then he can begin to preach and

teach on the issue and pray that the Spirit will work in hearts so that a smooth transition can be made to greater biblical faithfulness.

If the reader is not the main preaching or teaching pastor and realizes that his church is out of step with the Scriptures, he could lovingly give this book to his pastor, and pray that his pastor will read and pray and learn and then preach and teach and conform. Depending on what kind of relationship the reader has

ACH: How do current pastors and churches avoid the "out-of-focus pastoral motives" of the Reformed tradition?

Shawn Wright: "I love the pastoral focus of the Reformed tradition. Calvin, Beza, Dort and the Westminster divines weren't first of all scholastics; they were pastors who cared deeply about the spiritual health of their church members. Their desire for the spiritual well-being of their churches led them to see

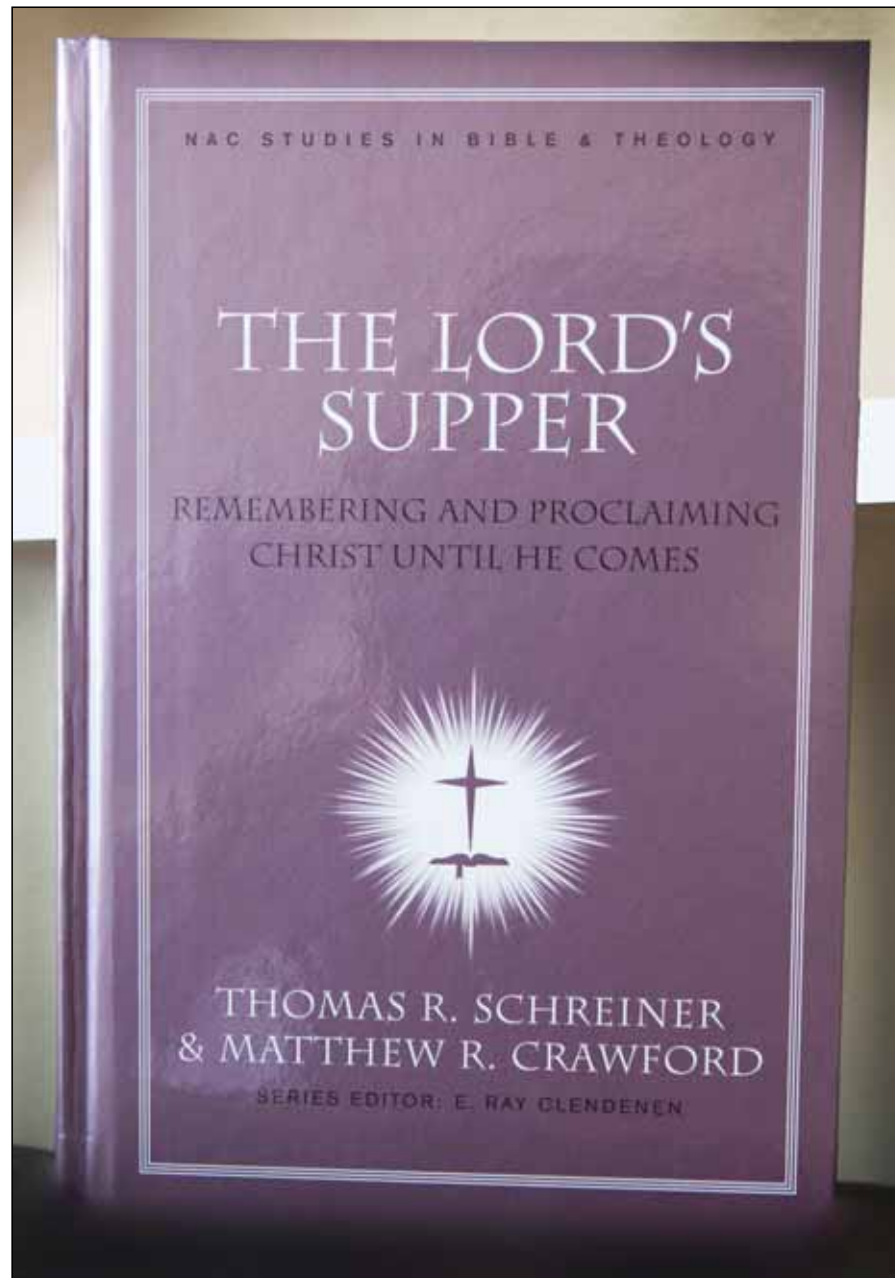
grace, of focusing our spiritual attention on the realities of the cross. The Supper calls us to remember — in the deepest, biblical sense of that word — the death of Christ for his people. In this sense, I believe that Brian Vickers's chapter in *The Lord's Supper* is excellent at showing the pastoral focus of the Eucharist."

ACH: How, if it all, did your understanding of the Lord's Supper change or develop during and after your look at Zwingli's teaching?

Bruce Ware: Zwingli's theology of the Lord's Supper was more nuanced, qualified, and broad than I realized prior to this focused study. I'm grateful for his contribution that gives the "memorial view" a richness that commends it strongly to us Baptists.

ACH: What is your goal for the book (as in, what effect are you looking to get from your readers)?

Matthew Crawford: Throughout the centuries, the Lord's Supper has played a central role in the church's worship and theology. However, Baptists, as our very name suggests, rightly emphasize the significance of baptism for our identity. Yet, if the emphasis upon baptism leads to a denigration or dismissal of the other great rite of the Christian church — the Lord's Supper — surely something is amiss. Believer's baptism by immersion is central to Baptist identity, but we should not forget that the partaking of the Supper in obedience to our Lord is just as central to our identity as Christians. Baptists are known by their view of baptism, but if we wish to be biblical, we must make the Supper as integral to our theology and praxis as the immersion of those who have believed in Christ. Therefore, our hope is that the book will help Baptists to think faithfully about the Supper and to rediscover its role in the church's worship accordingly. 🏰

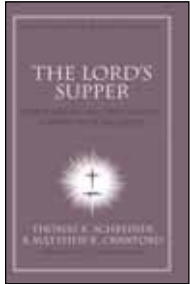


with his pastor, he might pursue a conversation with his pastor. Obviously this would require much humility and wisdom. James 1:5 tells us what to do if we lack wisdom, and that instruction should definitely be followed before any such conversation is pursued.

more inherent power in the Lord's Supper than Scripture allows, as I spelled out in my chapter. The way to counteract this is not for pastors to preach about how Calvin was wrong! Rather, they should do exactly what the NT calls on us to do: use the Supper as a means, by God's

Literature

Featured



The Lord's Supper: Remembering and Proclaiming Christ Until He Comes (B&H 2010, \$24.99), Thomas R. Schreiner and Mathew Crawford, eds.

Review by AARON CLINE HANBURY

Protestants confidently claim that the Lord's Supper is only symbolic of Christ's broken body. But even as a symbol, thinking about drinking blood and eating human flesh is odd, to say the least. Yet, such a seemingly dark rite is a staple of the New Testament church. And for those committed to Baptist teaching, the Lord's Supper represents one of two complementary sacraments prescribed to the church of Jesus Christ.

So questions directly rising to the surface concerning Baptist communion are, "What does it mean?"; "Why must the church think

about human blood and flesh?" and "Why not down-play the Lord's Supper into something more 'normal' like a prayer of thanks?"

Toward answering these questions, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary, and Mathew Crawford, a PhD student at Durham University and a SBTS alumnus, edited a collection of essays containing biblical, historical and cultural reflections on the nature and purpose of communion in Baptist life. A 10th installment in the NAC Studies in Bible and Theology, the book, *The Lord's Supper* brings together such well respected Baptist scholars – many serving at Southern Seminary – as Gregg Allison, Michael Haykin, Andreas Köstenberger and Bruce Ware.

"This is a book written by Baptists for Baptists, a fact for which we make no apology. By our very name, Baptists are distinguished from other branches of the Christian church for our particular view of the water-rite associated with salvation," Schreiner and Crawford write in their epilogue. "Yet, if the emphasis upon Bap-

tism leads to a denigration or dismissal of the other great rite of the Christian church – the Lord's Supper – surely something is amiss.

"The goal of this book, then, is to study the Lord's Supper biblically, historically, theologically, and practically. It is our hope, as we gather together as Christians to observe the Supper, that our practice is rooted in Scripture, with our scriptural exegesis informed by those who have read the Bible before us."

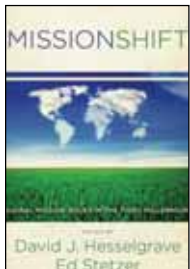
The Lord's Supper deliberately develops both chronologically, from the first meal to contemporary contexts, and in order of priority, considering biblical, historical and then cultural views. Attempting to establish biblical foundations, the book opens with an essay about the nature of the first Communion meal, and then moves to the Supper in the Gospels and Pauline thought, as well as a later essay showing the eschatological realities present when celebrating the Supper.

Then, the majority of *The Lord's Supper* addresses communion in historical perspective, providing chapters about the second sacrament

in Patristic, Lutheran, Zwinglian and Reformed thought, with a chapter concerning the dissolution of biblical practice in more recent progressive movements.

In addition to evaluative essays about the Carolingian controversy and the practice and theology of the Eucharist in Roman Catholicism, the book then concludes with two chapters concerned with the Lord's Supper in contemporary context.

The Eucharist, as strange as it may seem, is an imperative practice of the New Testament church. Gathered bodies of believers break bread and drink wine together in order both to reflect upon Christ's sacrificial death and to proclaim the message of the Gospel to one another and to a world outside of Christ. For a comprehensive understanding of communion in Baptist life and thought, *The Lord's Supper* is an approachable resource that should prove helpful to pastors, students and laymen alike.



MissionShift: Global Mission Issues in the Third Millennium (B&H 2010, \$26.99), Edited by David J. Hesselgrave and Ed Stetzer

Review by JOSH HAYES

"It's what I do that defines me," Christian Bale's Batman character claims in *Batman Begins*. While the idea conveyed by the Caped Crusader's statement may not be exactly accurate, it has everything to do with global missions. The statement reveals the close relationship between one's identity and one's actions, between definition and doing.

"[How] we *define* mission today determines to a great degree how we'll *do* missions today and tomorrow," Ed Stetzer writes in the introductory chapter of *MissionShift: Global Mission Issues in the Third Millennium*. Stetzer, president of LifeWay Research, and David J. Hesselgrave, professor emeritus of mission at Trinity Evangelical Divinity School, are co-

editors of *MissionShift*.

In order to better gauge how evangelical Christianity is performing in missions and in discovering what the future holds for world missions, Stetzer and Hesselgrave pulled together some of the most respected voices in missiology and other related fields. *MissionShift* centers around three essays concerning the past, present and future of Christian missions.

Charles Van Engen writes about how the church has historically defined mission in order to buttress the discussion of how the church should presently define its mission. In one of the final essays he wrote before his death, Paul Hiebert addresses missions present with the ever-controversial topic of contextualization. The final of the three central essays is Ralph Winter's effort about the future of missions in which he also recounts the history of evangelism and calls for a significant increase in the evangelical world's involvement with large-scale human needs ministries.

Filling in the portions of *MissionShift* in between Van Engen, Hiebert and Winter's essays are contributions interacting with and

responding to one of the three central essays. Among the five contributors responding to Van Engen's attempt to define and describe mission are Keith Eitel and Andreas Kostenberger. Kostenberger, professor of New Testament and biblical theology at Southeastern Seminary, shows particular concern for the role of the Bible in defining mission.

"While I was reading [Van Engen's] essay, it occurred to me that while the church should certainly be prepared to learn all it can from the past as it reflects on the nature of its mission, in the final analysis it should take its cue not from the history of missions but from the biblical teaching regarding the mission of the church," Kostenberger writes.

In his essay, Hiebert seeks to present a balanced approach to contextualization that is, in his words, "true to the Bible and sensitive to the cultures of the particular people groups," calling for a "contextualized hermeneutic" that takes into account both the text's original meaning and its contemporary, localized significance.

Among other contributors responding to

Hiebert, theologian and apologist Norman Geisler gives some commendation but fears that Hiebert did not adequately prioritize biblical inerrancy and infallibility, especially with respect to Hiebert's contextualized hermeneutics. Geisler critiques Hiebert's view of community-based interpretation as too subjective.

Finally, to Winter's essay calling for a radical increase in evangelical involvement with macro-level physical needs facilitation, Scott Moreau, professor of missions at Wheaton College, affirms with him that evangelicals should strive to remain holistic in their missions outlook and efforts. However, he is not sure such a large-scale participation is possible.

Moreau concludes his response, saying, "The confluence of dangers and possibilities will make the next 50 years perhaps the most significant yet seen in Christian missions, and Evangelicals from all nations will be at the heart of what happens."

The thoughtful reflection and dialogue found in *MissionShift* is perhaps a sign that evangelicals already find themselves at the heart of God's mission to reach the nations.



Church Planter: The Man, The Message, The Mission (Crossway 2010, \$15.99), Darrin Patrick

Review by JOSH HAYES

Pastors need to quit their jobs.

For readers heavily entrenched in the busyness of ministry life, author and pastor Darrin Patrick may be advising some of them to give up their vocational ministry, even if only for a season of renewal. As he reminds readers in his book, *Church Planter: The Man, The Message, The Mission*, the qualifications for eldership exist for a reason.

“These qualifications are not arbitrary: they are designed to protect you, your family, and the church from failure, sin, and pain. It would be much better to take a season off from ministry than to disqualify yourself from

ministry,” Patrick writes.

Patrick gives three encouragements in his chapter surveying the qualifications for eldership: first, he points out that the qualifications for biblical eldership are not now-or-never, but qualifications one may meet at a later season in life; second, one’s identity lies primarily in being a Christian rather than being a pastor; and third, serving as a pastor is not the only effective and faithful way to serve as a valuable asset to the church.

Correction, instruction and encouragement such as the above permeate the entirety of Patrick’s *Church Planter*.

As one can easily infer from the book’s subtitle, Patrick is a man on a mission (and yes, with a message). His mission primarily concerns men; he wants to help raise up a generation of faithful pastors, church planters and godly husbands and fathers. In essence, he has declared war on “Ban.” According to Patrick, Ban is the result of a culture allowing its males to indefinitely prolong their adolescence, “a

hybrid of both boy and man.”

“This kind of male is everywhere, including the church and even, frighteningly, vocational ministry,” he writes.

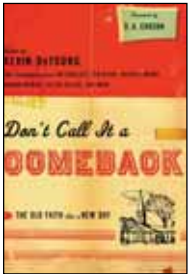
To counter Ban, Patrick argues that Christian men must model biblical manhood in front males, both those within the church and among the watching world, calling upon “adult boys” to flee their youthful lusts and participate in the life of the local church.

Patrick arranges *Church Planter*’s content into three areas denoted by the subtitle: the man, the message and the mission. In the first section, he provides a survey about the qualifications, requirements and character traits necessary for one considering becoming a pastor or church planter. In the next section, Patrick reviews the Gospel and its implications. Then, in the final section, he discusses several areas related to church planting and ministry, namely compassion, pastoral care, the church, contextualization and believers’ role in city and cultural transformation.

Patrick’s chapter concerning contextualization serves as a helpful introduction and well stated summary of the issue, especially to those less familiar with the discussion. He states that contextualization is necessary because no form or expression of Christianity has ever existed without adopting aspects of human culture. But contextualization is not giving people the answers they want, Patrick states, it is giving people God’s answers in a form they can understand.

“Contextualization shows the attractiveness of the gospel, but it also reveals the offensiveness of the gospel,” he writes. “We enter the culture to listen, but we don’t give our answers – we give God’s answers, which most of the time, as [pastor Tim Keller] notes, are not what people want to hear!”

Church Planter gives not only a wake-up call to stagnantly maturing adolescent males, but also provides a robust and timely ecclesiology and missiology for the Western church – fittingly in a form people of this generation and culture can understand.



Don’t Call It a Comeback: The Old Faith for a New Day (Crossway 2011, \$16.99), Kevin DeYoung, ed.

Review by AARON CLINE HANBURY

LL Cool J?

Many quotes and phrases leave a large impact on history, so much so that such sayings need no citation. Without hesitation, most Americans recognize “four score and seven years ago” and the famous “Mr. Gorbachev, tear down this wall.” Around Christian circles, “Here I stand” represents a significant statement from history,

the speaker of which few need reminding. And, of course, “It is finished” is perhaps one of the most recognizable statements in history – in several languages.

Now, the quotes above come from the mouths of Abraham Lincoln, Ronald Reagan, Martin Luther and Jesus respectively. The significance of these figures almost necessitates that their statements leave an enduring impact. But what about LL Cool J?

A new book edited by Kevin DeYoung, *Don’t Call It a Comeback*, poetically carries a title matching the opening line from LL Cool J’s 1990 song “Mama Said Knock You Out.” LL Cool J doesn’t want people calling it a comeback because, according to him, he’s been “here” for years. And accordingly, this collection of essays aimed at introducing a

young generation of Christians to the “most important articles of [the Christian] faith and what it looks like to live out this faith in real life,” and reasserting the “theological nature of evangelicalism.”

“Our hope is that this book might be of some small use in reforming God’s church according to the Word of God and forming Christians in the truth of God’s Word,” DeYoung writes in the introduction.

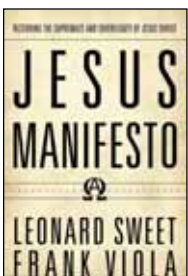
Don’t Call It a Comeback features 18 chapters, each written by a young(er) pastor or teacher within the evangelical movement. Contributors include Southern Seminary’s Denny Burk, Russell D. Moore and Owen Strachan, along with writers such as Collin Hansen, Ted Kluck and Justin Taylor.

DeYoung organizes the essays into three

sections: evangelical history, evangelical theology and evangelical practice. These essays address topic ranging from the history of evangelicalism, the unique nature of Scripture, the Kingdom and the place of Christianity in discussions about gender.

The breadth of topics in this brief book, its accessible writing and pastoral tone contribute to *Don’t Call It a Comeback* forming a helpful resource for a young generation of Christians who seek to think and live biblically. And for Christians looking for a theological home, this new book offers a case for the confessional nature of historical evangelicalism, even for 21st-century believers.

So don’t call it a comeback; historic Christianity has been here for years – rocking its peers and putting suckas in fear.



Jesus Manifesto: Restoring the Supremacy and Sovereignty of Jesus Christ (Thomas Nelson 2010, \$14.99), Leonard Sweet and Frank Viola

Review by AARON CLINE HANBURY

“Yeah, Jesus is Lord and Savior. I got that T-shirt long ago. But we must now mature, go deeper, and go on to other things.”

“Go deeper? And what ‘other things’? Other things beyond Christ? Is there anything deeper than Christ? This line of thinking reveals the very problem we’re seeking to address in this book,” Leonard Sweet and Frank Viola write in

the second chapter of their book, *Jesus Manifesto*.

Sweet, chair of evangelism at Drew University, and author-speaker Viola think many Christians are at a crossroads in their spiritual lives. It seems that no matter the direction these Christians look, namely right or left, the faith-prospect looks unattractive. That’s the reason for Sweet, and Viola’s new book. The two writers seek to present Jesus as a solution to the right-left problem.

“What we will present in this book, therefore, is razor-sharp, cut-glass clarity of the Lord Jesus Christ as the Alpha and the Omega. We will show that He is that third way – and the only way – that we can forge a secure path into the future,” they write. “If the church does not reorient and become Christological at its core, any steps taken will be backwards.”

Toward that end, Sweet and Viola spend

10 chapters developing supremacy of Jesus Christ both in Scripture and the Christian life. With a highly pastoral, certainly nonacademic, tone, the two *Jesus Manifesto* authors attempt to show their readers that much of the current debates about Jesus are misplaced, and thus lead to unbiblical Christianity.

Jesus Manifesto attacks such attitudes as people desiring to take up “the cause of Jesus.” This attitude is misplaced, according to Sweet and Viola, because it asks the question “What I am I doing?” rather than, “What is God doing?” Maintaining this focus throughout their book, the authors consistently address the need for Christians to reject self-centered faith in favor of the Christ-centered faith of Scripture.

“We do not live from within but from beyond; we do not live out of ourselves, but beyond ourselves. How did Paul put it?” they

ask. “It is no longer I who live, but Christ who lives in me.”

In many cases, people need to look at Jesus with a light in which they never have. But a “fresh look” isn’t the answer to the problem; the answer to the problem is an “old look.” The Jesus pictured by the New Testament church, the Fathers and the Reformers is the redeeming hope of sinners. As a whole, *Jesus Manifesto* supports this “old look,” and the book calls readers to consider the Christ of Scripture and history.

This easy-to-read book offers sound reminders of the supremacy of Christ, and *Jesus Manifesto* can be a good resource for young and old Christians alike – everyone needs to be more Christ-centered.

HISTORY HIGHLIGHT

The great trouble about the whole matter: Broadus on exercise

By STEVE JONES

Many students, faculty and staff in the seminary community have resolved to begin 2011 with a renewed effort toward better physical health. Still, as the weeks pass by, it will likely become harder to resist the temptation to neglect exercise and replace that time with an extra hour of reading or study. Another temptation might be to think that more study is always time judiciously spent. However, the letters and writings of John A. Broadus (1827-1895), founder and former professor at Southern Seminary, suggest that he would encourage the SBTS community to intersperse exercise with studies.

There are a surprising number of references to the importance of exercise in the letters and writings of Broadus. In an 1893 letter, Broadus encouraged his daughter, Alice Mitchell, to exhort her husband, Samuel Chiles Mitchell, to commit to a regular exercise routine. His son-in-law had recently become a father for the first time and Broadus encouraged the young man that he would, “have a hard time for months to come, and ought at all hazards to take regular exercise and ample sleep.”¹ Mitchell was teaching Latin at Georgetown College at the time, and Broadus knew from experience that the young scholar and father would be tempted to neglect exercise. He went on to advise Mitchell, “Better face a class very imperfectly prepared than violate the laws of health.”² Broadus then offered himself as an example, noting that he was not a perfect model of health, “But I have kept alive, amid great labors and many infirmities, and I know it has been through persistent exercise and plenty of sleep.”³

Broadus’ advice on the importance of regular physical exercise was not limited to his family members. Paul V. Bomar, a seminary student, recalled a memorable 1886 encounter with Broadus.

“One of the first things that impressed me about Doctor Broadus was his personal interest in and oversight of all the students. Soon after I came to the Seminary, while I did not know that he even knew me by name, he singled me out one day and questioned me as to bodily health, the amount of exercise I took, etc., advised me to join a gymnasium, etc.,” Bomar wrote. “And when I protested I did not have time he told me that the great trouble with me was not mental activity, but physical laziness. But he spoke in such a way — associating himself with me as if he knew from experience all about it, that I could take no offense, but on the contrary could never forget what he said to me.”⁴

Broadus made special note of the importance of regular exercise for those, such as scholars, businessmen and pastors, whose work consisted primarily of mental labor.

“The higher ranks of intellectual workers in our cities,” Broadus wrote. “Now comprise many who need to make a business of taking exercise; and if they only realized the need, and would make conscience of the matter and faithfully try experiments, every one might assuredly find means of regularly and amply exercising the muscles in some proportion to the exhausting and incessant strain he puts upon brain and nerves.”⁵

In his *Memoir of James P. Boyce*, Broadus pointed out the lack of physical exercise in the lives of William Williams, James P. Boyce and Addison Alexander. Concerning Alexander, Broadus recounted a conversation among peers that concluded that “Addison had the finest mind he had ever known. It may be a useful warning to add that this admirable man presumed on his always vigorous health, and devoted himself to incessant reading and writing, with an almost total neglect of exercise; and so, at the age of fifty, there came a sudden collapse, and the world lost all those other noble works which he might have been expected to produce, and which some of us were so eagerly awaiting.”⁶

Broadus’ most lengthy writing on the subject of exercise is his assessment of James P. Boyce’s decline in health. After examining the exhaustion Boyce suffered from tirelessly carrying out his duties on behalf of the seminary, Broadus wrote:

“We must all learn to take ample muscular exercise every day, and a little walking or driving is not enough. The hope for most city men of mentally laborious and anxious life is believed to lie in the use of exercising apparatus, at home or in a gymnasium.”⁷

Given Broadus’ position on the importance of exercise, it is not surprising that he also thought it important to build and supply gymnasiums. Broadus wrote a note about “the need of a gymnasium” in which he argued that one could not get enough natural exercise in cities.⁸ Thus, it was necessary to supply gymnasiums where individuals could exercise their arms, chest and back in order to “promote healthy respiration, digestion, and sleep.”⁹ Consistent with that emphasis, the leaders and supporters of the seminary endeavored to provide adequate exercise facilities for students and faculty throughout the history of the institution. Both of the seminary campuses in

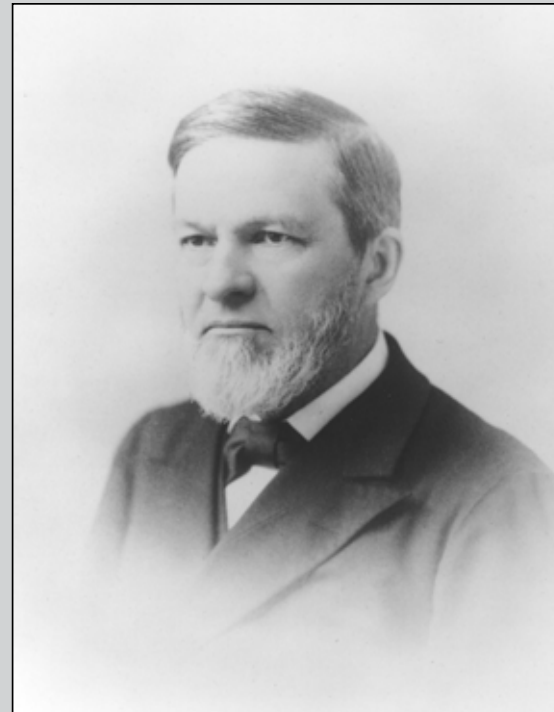
Louisville included gymnasiums. With the financial support of Joshua Levering, president of the seminary’s Board of Trustees, Southern built Levering Gymnasium at the downtown campus in 1897. When a later Levering Gymnasium opened in 1929, it included lockers, showers, handball courts, a heated pool, basketball courts, volleyball courts, 25 kinds of exercise machines, and a track.¹⁰


“The athletic program is for health sake and kingdom success,” the seminary newspaper reported. “You can rest assured that the faculty will see to it that men do not have too much time to

spend in these pursuits. In fact, the Seminary makes a definite effort to get its students to include in their daily (except Sunday) programs, thirty minutes or an hour of physical relaxation and exercise.”¹¹

SBTS later opened the new Levering Gymnasium on January 11, 1929 after the seminary relocated to its current location; the gym was later incorporated into the Health and Recreation Center and is still in use today.

As the weeks go by and students, faculty and staff face the temptation to replace exercise time with extra study, remember the warning of Broadus that “the great trouble about the whole matter is that every one of us inclines to regard his case as peculiar, and to suppose that he does not need, or really has not opportunity for, such systematic daily exercise.”¹² Today, Broadus might advise the seminary community to take some time to visit Levering Gymnasium.



To learn more about the life of John A. Broadus, the history of the Southern Seminary gymnasiums or other available archival resources, visit the archives on the second floor of the library or online at <http://archives.sbts.edu> 

ENDNOTES

¹John A. Broadus to Alice Broadus Mitchell, 1893/01/15, John A. Broadus Collection, Mitchell Family Papers, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky

²Ibid.

³Ibid

⁴A. T. Robertson, ed. *Life and Letters of John A. Broadus* (Philadelphia: American Baptist Publication Society, 1901), 442

⁵John A. Broadus. *Memoir of James P. Boyce*, (Louisville, KY: Baptist Book Concern, 1893), 315

⁶Ibid., 72

⁷Ibid., 316

⁸“Two Topics in the Report,” Lectures and Notes on Various Topics, John A. Broadus Sermon and Lecture Notes, Archives and Special Collections, James P. Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, Kentucky

⁹Ibid.

¹⁰“Physical Training for Students: Soul, Mind, and Body Cared for in Seminary’s Training of Preachers,” Southern Seminary News, 1929

¹¹Ibid.

¹²Broadus, *Memoir of James P. Boyce*, 316

Southern Story: Ed Stucky

By JOSH HAYES

Ed Stucky, doctor of ministry student and admissions counselor at Southern Seminary, has not been arrested or detained in three years. Most readers would not see that as a congratulatory comment, but for Stucky, the fact says something about his passion and involvement in overseas missions and evangelism,

particularly in Southeast Asia.

“When I’m over there [in Southeast Asia], there’s no real plan,” he said. “It’s just going out on the streets sharing the good news.”

While noting that his scariest detention experience, in Singapore, did not result directly from his overseas evangelistic efforts but from baggage issues, Stucky has faced some hostility from law enforcement. In Indonesia, Muslim

police forces – those who guard the areas near mosques, not the regular, civil law enforcement agents – on multiple occasions have admonished him to refrain from proselytizing too close to Islamic worship buildings. Sometimes, he explained, he had to hide himself among the condensed crowds as he saw the clerical policemen coming.

“You know when they’re coming. They’re all in black, and all of the sudden, these guys come at you from every angle,” Stucky said.

Stucky’s coursework in applied apologetics has no doubt assisted and fueled his passion for evangelism overseas. He recounted an occasion in Pinang, Malaysia, witnessing for three hours to Buddhist monks inside a local temple.

“I don’t know who was trying the hardest to convert the other person,” he said. “Christianity is the only worldview that stands up to intense scrutiny. I realize that only God can change the heart, but I think we can use the intellect to get at the heart.”

While in Pinang, Stucky also encountered Islam, taking the opportunity to present the Gospel to “about 35 hardcore Muslims,” as he put it.

In addition to visiting Indonesia, Singapore and Malaysia, Stucky has participated in mission trips to Nairobi, Kenya, Tanzania, Brazil, Paraguay and Argentina.

During his time at Southern pursuing a master of divinity degree in applied apologetics, Stucky recalled God igniting a passion for the nations within him. Since then, he has been drawn to taking the Gospel to more urban and populated areas.

This month Stucky had the chance to act upon this passion as he led the first-ever SBTS-sponsored student mission trip to New York City, a metropolis teeming with such diversity that one would be hard-pressed to encounter what is normally thought to be the “average American.”

Before coming to Southern Seminary, however, Stucky did not even own a passport. In fact, he spent a portion of his life resisting what he sensed was a call from God to vocational ministry, which Stucky explained, reached the point of trying to convince himself there was no God.

Stucky grew up in Windermere, Fla., west of Orlando, attending what he would now consider moderate Baptist churches. At around age 12, he realized his need for a savior during a revival service. Through most of his teen years, he was active in the youth life of his local church. At 17, he began recognizing a call to vocational ministry but did not wish to concede to it. The reality of vocational ministry began to set in upon Stucky further

when he was 23 years old.

The preaching pastor at the church Stucky attended was approaching retirement. He therefore requested that Stucky learn to conduct the Lord’s Supper. Through this turn of events, as he describes it, vocational ministry confronted him in a way that was simply undeniable.

As a result, Stucky moved his family 1,400 miles to Boston for what he described as a downward spiral in his spiritual life. Though he gave some legitimate business reasons for the relocation, he referred to the move as “just an effort to get out of being obedient to God’s call.”

During this 12-year period, Stucky had what many would consider the “prodigal son” experience. Having pursued drugs and alcohol to numb the conviction he felt for fleeing from the call to ministry, he at last turned to God “completely broken” during Fall 1997.

“I had everything the world says would make you happy, but I was empty,” he said.

Stucky visited Southern Seminary’s campus in Spring 1998 and began attending classes at Boyce College that summer. He finished a bachelor’s degree in biblical and theological studies in 2001 and went on to complete a M.Div. in applied apologetics through the Billy Graham School of Missions and Evangelism in 2006. Following his bachelor’s, he took a position with Youth Ministry International, which facilitated his first overseas mission trip. Stucky served as an associate pastor for seven years, and since June 2006, he has served as senior pastor at New Salem Baptist Church in Louisville. Currently, he is working toward a D.Min. at Southern.

With respect to evangelism, Stucky is not quite sure that it is valid to speak of the “gift of evangelism” since all followers of Christ are commanded to share the Gospel. However, he feels God blesses some people with a special ability to evangelize and engage people in conversation, and judging by his desire, ability and opportunities to share the Gospel with whom ever he meets on the streets, Stucky seems to be one of those people, commenting that he has “never met a stranger.”

His experience of running from God for a prolonged season of life, he said, perhaps gives him a greater propensity to exhibit patience and compassion toward the people whom he is seeking to reach.


As Jesus taught, the one who is forgiven much, loves much (Luke 7:47). For Ed Stucky, a similar principle holds true: the one who runs far from God, runs far for God. With numerous trips overseas, Stucky has yet to meet a stranger – even in a Singapore detention center. 



Photo by Devin Maddox

SBTS implements green-friendly food take-out program

By JOSH HAYES

Man shall not live by bread alone, but when life gets busy, one sometimes finds it difficult to make time for bread. Even at a seminary, many students, faculty members and staff can feel hard-pressed to allocate time for dine-in meals. With Pioneer College Caterers' "Green on the Go" program coming to campus, the Southern Seminary community need no longer go short on food when short on time.

The Green on the Go program affords cafeteria patrons the option of taking their food – well – on the go to their office, workplace or living quarters. For a \$5 deposit, Pioneer will provide each of them with a reusable plastic container in which to store their food items purchased from the cafeteria. Patrons will then return the container upon their next visit to the cafeteria. At the end of the academic year, the \$5 deposit is refundable with the return of the container.

According to Ron McGinley, food service director for Pioneer College Caterers, the Green on the Go program will prove most valuable to students who have difficulty utilizing meal plans, especially those who have schedules that may not allow for dining in

during the cafeteria's regular hours.

In recent months, Pioneer has already been working with students to provide flexibility with the cafeteria's hours of operation as well as in providing take-out meals for students, faculty and staff. The Green on the Go program, McGinley said, helps Pioneer improve in their efforts to meet the dining needs of the campus.

To participate, patrons may request a Green on the Go kit or exchange card from a dining services cashier. The kit is a single, portable container allowing patrons to take their food with them outside the cafeteria. The exchange card, on the other hand, allows patrons the opportunity to dine inside the cafeteria and use the kit at a later date. For those who opt to use the Green on the Go kit, upon their subsequent visit, patrons will return their kit for washing and receive a fresh kit or an exchange card. A lost kit or exchange card will result in the loss of the \$5 deposit and patrons must make an additional deposit in order to receive a new kit or card.

Accepted payment methods for Green on the Go meals include cash, credit and "voluntary" flex dollars. Flex dollars that are part of an existing meal plan may not be used to pay for Green on the Go meals.

Those who have questions or desire more information about the Green on the Go

program may contact dining services at (502) 897-4415 or email diningservices@sbts.edu



JULIUS BROWN GAY LECTURE SERIES

"The Gospels as Histories: What Sort of History are They?"



**Professor
Richard Bauckham**
February 15-16, 2011
Heritage Hall

Tuesday, Feb 15

- 1:00 p.m.** The Gospels as Historical Biography
- 2:30 p.m.** The Gospels as History "From Below" (part 1)
- 4:00 pm.** Book signing (outside Heritage Hall)

Wednesday, Feb 16

- 10:00 a.m.** The Gospels as History "From Below" (part 2)
- 1:00 p.m.** The Gospels as Micro-History and Perspectival History

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EVANGELISM CONFERENCE

Feb. 28 - March 1

Severns Valley Baptist
Church, Elizabethtown



The first 200 to register and reserve lunch receive a Lee Stroebel DVD.

REGISTER AT
www.kybaptist.org/evangelismconference
(502) 489-3576 or (866) 489-3576 (toll-free in KY)

Announcements

Podcast from Dr. Mohler



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

Free sewing class

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

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.

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 D.Min. 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 D.Min. projects.

Free book

Through the generosity of a Christian foundation, Tom Elliff, former president of the SBC, has provided free copies of his book, *A Passion for Prayer*, for all SBTS students. The foundation asks only that you make a commitment to read the book within two months. If you would

like a copy, or if you want copies for your church staff, come to the Billy Graham School office in Norton 164.

IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at jsclauson@gmail.com

Financial aid incentive

Something new with financial aid presents an incentive to take more classes. M.A. and M.Div. students taking 12-14 hours will receive a \$150 credit for the semester. Students who take 15+ hours will receive \$300. This money will be applied in the middle of the semester, after billing has closed. To qualify, students should complete the online application for financial aid at <http://finaid.sbts.edu> Please direct questions to financialaid@sbts.edu

Student handbook

Students must abide by all institutional policies outlined in the student handbook. The most current version online is always operative, and is accessible at <http://www.sbts.edu/documents/Handbook.pdf>

Boyce Super Bowl party

Sunday, Feb. 6 at 8 p.m. in Carver Patio Room. All Boyce student are welcome to attend.

Recalibrate Conference Feb. 11-12

This year's Give Me an Answer collegiate conference will call students to "recalibrate" their lives. Visit sbts.edu/events for conference details.

Shepherding groups

If you wish to be involved in a shepherding group this spring semester, we must receive your Faculty/Student Shepherding Group Commitment Form at Dr. Moore's office (Norton 147) by Feb. 2. If you need a form, you may pick one up at Dr. Moore's office. New forms are not required for students who participated in Shepherding Groups in the Fall 2010 semester. If you have any questions, please contact Ruthanne McRae at rmcrae@sbts.edu

Locker clean out

All lockers, whether renewed or not, must be cleaned out by 10 p.m. Monday, Feb. 7. Items can be returned to lockers on Tuesday at 6 a.m.

Guidestone insurance

Representatives from GuideStone Insurance will be on campus on Monday, Jan. 31 and

Tuesday, Feb. 1 from 8 a.m. until 11:30 a.m. and 1 p.m. until 4 p.m. in the North Gallery of Honeycutt. Any student who has questions about GuideStone Insurance options may stop by and speak with a representative.

Ministry Resources

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 online candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open: M-F — 6 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. 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

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

Group swim lesson registration

Monday, Jan. 24 - Feb. 8
\$20 per child
Register at the HRC front desk. This session of group lessons will take place Feb. 9 -25 from 3:30 - 5 p.m. Wednesdays and Fridays.

Children's program registration

Monday, Jan. 24-Feb. 7
\$20 for one child; \$10 for each additional child
Register at the HRC Front Desk. Kid's Fit and Motor Skills will run from Feb. 7 - April 28.

Intramural registration

Monday, Jan. 24
Registration for all intramural activities will open Jan. 24. Register at the HRC front desk or by emailing hrc@sbts.edu

Boyce basketball games

7 p.m., Friday, Jan. 28 against KCU.
2 p.m., Saturday, Jan. 29 against Free Will.
2 p.m., Saturday, Feb 5 against Ohio Christian
The main gym, both locker rooms and pool will be closed two hours prior to basketball games. All areas will re-open 2 hours after the game.

Kids Fit

4:30-5:30 p.m., Mondays and Thursdays, Feb. 7- April 28
Register at the HRC Front Desk by February 7th. A program designed to improve children's fitness by playing games, swimming and exercising.

Motor Skills

4:30-5:30 p.m., Tuesdays, Feb. 8 - April 26
Register at the HRC front desk by Feb. 8. A program designed to enhance coordination, balance and motor skills.

- Call the HRC at 897-4720 with questions about scheduling and events.
- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.
- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).



3 Questions WITH

D.A. Carson
*research professor of New Testament
at Trinity Evangelical
Divinity School
in Deerfield, Ill.*

1 *Why don't you answer questions concerning a favorite or "most influential" book or author?*

If you ask me what theological books I recommend that have been influential in my life; I don't have a clue how to answer that. Because the first serious theological book I read – when I was 14 – was Watchman Nee's *The Normal Christian Life*. At the time it was a huge incentive to personal holiness. But I wouldn't recommend it to anyone. It was influential at the time, but since then I've come to the conclusion, that exegetically and theologically, it was a lot of hogwash. But nevertheless it was an incentive to personal holiness at the time. So it was influential.

Books can become influential in your life at a certain stage or certain existence or if you're bereaved or if you're just at a place where you're asking those sorts of questions, those books are really helpful. But that doesn't mean that should be on anybody's "must read" list. The number of books I've read in the last 40 years that will still be around in a 100 years, now that's a more interesting question.

2 *What kinds of music do you enjoy?*

My music is ridiculously eclectic. A lot of my travel is, in fact, by air. I fly a great deal. And I tend to read more than listen to music. But my interests tend to vary all the way from classical to small doses of Western to folk music to contemporary to voice to choirs – just very, very eclectic.

3 *What are one or two of your outlets: exercise, etc.?*

I like the King James version, where it says "bodily exercise profiteth little." ... That's not quite true. I'm not a natural athlete, but if I'm going to be doing things along these lines, they tend to be long-distance things: canoeing all day, hiking all day.

If I had more time I would do more building, woodwork, that sort of thing. But there just aren't enough hours in the day. 🛠️

Towers

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