



02

VOLUME 10
SEPTEMBER
2011

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

BAPTISTS AND **WAR**

Turning the
correct cheek

Heritage Golf Classic
coverage

Mohler excited
about new year

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Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.



From the editor:

The 150th anniversary of the American Civil War causes us to think about war. And here at a theological seminary, the issue seems all the more important. So, in anticipation of the upcoming Andrew Fuller Conference, SBTS professors Mark Coppenger and Michael A.G. Haykin help "Towers" readers think about what it means to be a Christian – and a Baptist – in a culture largely defined by war. And then Jason Fowler looks back at Southern's four founders' involvement in the American Civil War, the History Highlight feature.

Towers SEPTEMBER 2011

The Office of Communications of The Southern Baptist Theological Seminary publishes 10 issues of "Towers" per year.

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September, 2011, Vol. 10, No. 2.

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Southern Baptist Theological

Seminary. Postage paid at

Louisville, Ky.

Postmaster:

Send address changes to

Towers, 2825 Lexington Road,

Louisville, KY. 40280

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Newslog

“ Knowledge by itself does not save, but salvation does not come without knowledge. ... How is it we can know that we have eternal life? It is because we know Jesus Christ as Son. We not only know about him, we not only know of him, we know him. We believe in him. There is more here than an intellectual knowledge, but there is not less here.”

- SBTS President R. Albert Mohler Jr., talking about the relationship between knowledge and salvation in 1 John



2011 Heritage Golf Classic | By SBTS Communications |

The Southern Baptist Theological Seminary hosted the eighth annual Heritage Golf Classic, Aug. 22. The event doubled the number of participants from last year's tournament. And those double-participants helped the contest raise more than \$115,000, nearly tripling last year's amount.

"In every way, the golf tournament surpassed our expectations this year," said Jason Allen, vice president of institutional advancement. "I am deeply grateful to Charles Smith, Josh Thomas and the Southern Seminary ambassadors and the many volunteers who served. Most of all, I am grateful for our players and corporate sponsors. The big winners are Southern Seminary students who benefit from all of the money raised."

The Heritage Golf Classic raises money for the seminary's annual fund. The annual fund helps keep seminary tuition costs as low as possible in order to maintain an accessible theological education. In this way, the purpose of the scramble-style tournament is the furtherance of the Gospel of Jesus Christ.

Several factors contributed to the success of the Heritage Golf Classic, Smith explained, from prize giveaways to free food. Prizes included name brand golf clubs, golf bags, Sky Caddies and an iPad. Chik-Fil-A and Mark's Feedstore provided food and refreshments while professional bluegrass musicians entertained participants.



Axletree Media promotes innovative ministry

| By Josh Hayes |

Lying at the intersection between ministry and the Internet, Axletree Media hopes that the future pastors and leaders who pass through Southern Seminary's halls will consider the vast opportunities the Internet offers.

"We are passionate about helping pastors and churches use the Internet for Kingdom purposes," said Bill Nix, CEO and president of Axletree Media.

With a global focus upon building up Christian ministries, Axletree Media offers its Internet-based tools and services in 25 countries, using software, services, education and customer service in order to assist clients to communicate their message most clearly and effectively. Further, the company helps churches and ministries manage their Web presence and social media.

Axletree Media served as the Naming Sponsor for Southern Seminary's recent Heritage Golf Classic, a scramble-style golf tournament that raises funds to lower tuition costs for SBTS students.

"The Heritage Classic seemed like a focal point for the development of the activities of the school," Nix said. "The event creates leverage for the school to raise money. I've long appreciated the work of Southern Seminary."

Among Axletree's resources is E-zekieli, a Web hosting service geared specifically for ministry, enabling users to publish blogs, Web pages and photo albums in addition to audio, video and other content.

Axletree Media is based in Birmingham, Ala. More information about the company is available at www.axletreemedia.com

Mary Mohler at Koinonia's inaugural event

| By SBTS Comm. |

Mary Mohler kicked off the first-ever gathering of Koinonia, sharing her testimony in front of a crowded Heritage Hall, Aug. 16.

Koinonia is a new fellowship that exists to connect the women of the Southern Seminary community in hopes of building lifelong relationships and is open to all women - students, student wives, faculty, faculty wives and staff.

Mohler encouraged her audience that "no one ever has a boring testimony." She explained how she came to faith in Jesus Christ as a young girl and mentioned her home life growing up, noting her love for American cars as she hails from near Detroit, Mich. Mohler concluded her talk by addressing marriage, parenting and life in the empty nest.

Following the event, attendees enjoyed dessert at the President's home.

Koinonia will host more events in Heritage Hall Nov. 1, Jan. 31 and March 20, each at 7 p.m.

More information is available at www.koinoniaatsbts.wordpress.com

Bethancourt will lead enrollment management

| By Josh Hayes |



The Southern Baptist Theological Seminary recently announced Phillip Bethancourt as the new associate vice president of enrollment management and instructor of

Christian theology, effective Sept. 1, 2011.

Bethancourt's role will focus on recruiting, student retention and strategic initiatives that enhance student enrollment. He replaces Scott Van Loo, former vice president of enrollment management.

Russell D. Moore, senior vice president for academic administration at SBTS, praised Bethancourt's "vision, drive and creativity," and said that in the years working with him, Bethancourt has become "an invaluable counselor." Moore said Bethancourt's academic prowess and ministry experience are ideal for this key position.

"Phillip is a natural leader with theological credibility and business savvy along with phenomenal people skills," Moore said. "In every situation in which I placed him, he has brought not only competence but creativity, zeal and enthusiasm. He is one of the best leaders I have ever known."

In 2008, Bethancourt served as academic advisor for the School of Theology, and in 2009, he became director of academic advising and research doctoral studies. Prior to his new role as associate vice president of enrollment management, Bethancourt was executive assistant to the senior vice president for academic administration.

He earned a bachelor of business administration in accounting as well as a master of science from Texas A&M in 2005. He went on to earn his master of divinity in Christian ministry from Southern Seminary in 2008 and will graduate in December 2011 with a doctor of philosophy in systematic theology.

Bethancourt and his wife, Cami, have two children, Nathan, 2, and Lawson, 1, and expect another child, February 2012.



A gust of community

| BY TIM SWEETMAN |

The sounds of hip-hop artists FLAME and Lecrae echoed across the campus of Southern Seminary, Aug. 13. Almost 100 Boyce College students armed with flashlights and glow sticks gathered at Carver Hall. A surprise visit from school administration with flashlights and armfuls of Papa John's cheese pizza brought on a round of applause.

The occasion was a sudden storm, with heavy rain and winds of 60 to 70 mph that ravaged the Louisville-metro area, leaving almost 128,000 Louisville Gas and Electric company customers without power. This was not the first time a storm has brought damage and power outages to Southern Seminary.

"It has become almost comical that the beginning of every semester has some unexpected weather-related incident. I found this storm, despite the damage, enjoyable," said Russell D. Moore, senior vice president for academic administration and dean of the School of Theology. "There was a lot of camaraderie, as there always is when the power is off. It was a pleasant experience despite the hardship of it."

This time Southern's campus was not immune to the

damage caused by high winds and heavy rain. In the midst of the storm, a large limb found its way to Boyce Dean Dan DeWitt's rear car window, leaving only his faculty parking permit in place.

The high winds also picked up umbrellas on the new Towery Plaza, carrying them into the windows of Moore's overflow office, flinging in wind and rain, tossing and soaking books, papers and carpet.

The visitors at the Legacy Hotel found themselves without power, but were quickly moved to neighboring hotels, as employees worked around the clock to serve guests of the seminary.

Unlike the previous storms, this year's storm left the campus without power for less than 24 hours, allowing the seminary to begin classes as scheduled.

But for the weekend, the storm provided an incredible time for fellowship and community that could not take place during a normal school week.

Boyce student Spencer Harmon spoke about how often he and his fellow students walk past each other in the hallways, barely having time to say hello. However, this storm forced him and his classmates to sit down at a table and dive deep into people's lives.

"God used 70 mph winds to blow some more community into Southern Seminary."

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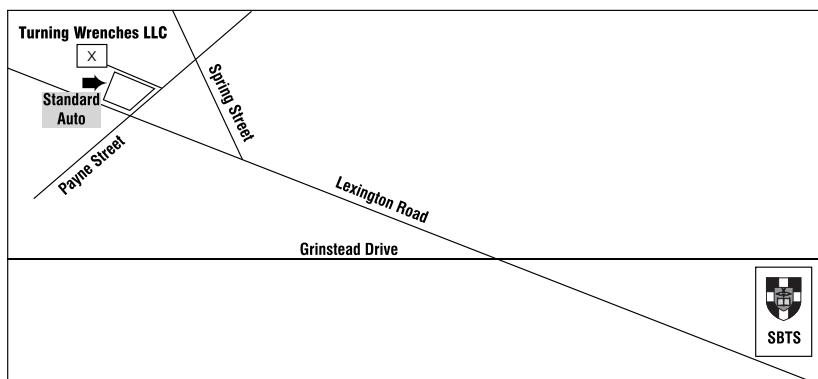
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More together

| By Ben Dockery |

A few years ago I was asked, "Why do you feel comfortable asking others to join in the work of the SBC?" As I thought, it occurred to me that a personal story would help me answer the question. I answered something like this:

Everyone knows someone who goes to college or has an experience away from home and when they return they think they are too cool for their hometown or home church or their own family. Well, that happened to me with the Southern Baptist Convention. I grew up in the SBC. I had good experiences within SBC churches. I even attended the occasional Southern Baptist Convention annual meeting and wasn't a jaded kid. But a few years after graduating college and serving in a para-church ministry for a few years, I found myself at the SBC annual meeting in Nashville and I was different. Although I would not have verbalized it, I thought I was better than the SBC, particularly the culture of the convention. I didn't dress, act, sing, talk, eat or carry myself the way the average attendee seemed to. Sure, we shared Baptist beliefs and a heart for the Great Commission, but I wanted to do things in a new and better way, my way.

You may have never attended a convention meeting, but you probably have a picture in your head of who and what I



didn't want to be. It is possible that you have come to Southern Seminary with a similar list of people who have loved and served you in your early Christian life, but now you wouldn't readily identify yourself with them.

That hot summer at the SBC annual meeting in Nashville, as I perched in a red folding chair in the top tier of the Civic Center, I surveyed the crowd and shook my head at all of the irrelevance I witnessed. Then moments later in that same chair for seemingly no reason my eyes welled up with tears and I was broken. The Lord showed me my arrogance and pride.

From that day, I have continued to serve the Lord within the convention and the churches that are a part of the convention. I still want to see changes and I am actually even more convinced today that the denomination isn't perfect, but I am also more eager to ask others to join the work of the SBC. My reasons are never because we have the best graphics on our Web sites or the trendiest leaders at our conferences or because we are on the bleeding edge of cultural relevance. I like all those things and hope to see more of that convention-wide. Still, I feel comfortable asking people to join the convention's efforts because I am convinced the denomination seeks after God, loves the Bible, trains faithful ministers, and mobilizes the Gospel around the world. Personally, I think people who are looking for the things on that list and have realized they cannot do it all themselves will fit in more naturally than they might think.

The church I serve in Louisville, Vine Street Baptist Church, has fewer than 70 members, but we are helping send missionaries around the world, plant new churches across America, meet local and international disaster relief needs, train thousands of ministers of the Gospel, educate the next generation of college students, lobby for the rights of the unborn and provide homes for orphans throughout America because we cooperate with thousands of other SBC churches. The Cooperative Program makes that a reality for our little church. I am thankful for the work of the Cooperative Program and am regularly reminded that we can still do more together than I can my way.

Mohler looks forward

| By Aaron Cline Hanbury |

As all new years and seasons bring change and opportunity, the 2011-12 academic year at Southern Seminary is no exception. Most noticeably, Southern Seminary begins this year with two new deans.

Dan DeWitt became the dean of Boyce, June 1. Prior to his deanship, DeWitt was the vice president of communications for the seminary.

"Dan DeWitt brings an incredible energy and excitement to Boyce College. He's just perfectly made for this position as Boyce enters a new phase of its life," said Southern President R. Albert Mohler Jr.

Zane Pratt became the new dean of the Billy Graham School of Missions and Evangelism, August 1. He is a career missions practitioner, serving across Central Asia for more than 20 years. Mohler hopes that Pratt's experience and leadership will strategically place the seminary for global engagement for the sake of the Gospel.

"It's virtually impossible for me to express my excitement about Zane Pratt being here," Mohler said. "When I think about the future of Southern Seminary, I'm absolutely convinced that we have to rethink the entire institution in terms of how every single part of this school is accountable to the global mission task; for too long evangelicals have thought of global missions as a subject among many.

"Bringing Zane Pratt into the Billy Graham School, and I think more importantly, bringing him into the senior executive leadership of the school, is an intentional effort to rethink everything we are and everything we do, with missiology at the core. I came to know Zane Pratt during the years first by reputation, then in Central Asia watching him work. I think he's one of the most brilliant missiologists of his day and he's a man who brings more than two decades of priceless experience in missions leadership from one of the most difficult places of the world to help us see what we otherwise wouldn't see, know what we otherwise wouldn't know, in order to go where we otherwise wouldn't go. It is an effort to reprogram the entire institution and we needed someone who could come in from



the outside with that kind of knowledge. I'm extremely thankful that God gave us Zane Pratt."

Southern Seminary also launched a new campus in Nashville, Tenn., in an effort to extend the availability of seminary education. The Nashville site will offer a more traditional seminary experience than most extension-site opportunities afford.

"We have Mark Coppenger going as vice president of extension education to lead the program in Nashville," Mohler said. "It's going to be really fun to see how Southern Seminary takes on this new campus location in a way that is truly tied to what happens here in Louisville and in the same way becomes a laboratory for learning how to do this elsewhere."

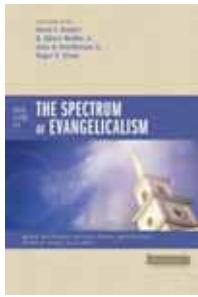
In addition to the leadership changes and development, Southern Seminary will recognize the anniversary of Duke K. McCall's presidency.

"The opportunity to celebrate the 60th anniversary of Dr. Duke K. McCall as president of the institution is unique," Mohler said. "Think about how unprecedented that is. I've never seen an institution honor the 60th anniversary of a president's inauguration while that president is still living."

As usual, the new academic year will offer students and faculty an impressive line-up of chapel speakers and guest lecturers from whom the school can benefit.

"We have lecturers and visitors to the campus this year that are absolutely stellar," said Mohler. "And so I just really want to encourage students to jump into the deep end of the pool and swim with everything you've got because you're not going to want to miss what's going to be happening on this campus."

Literature



Four Views on the Spectrum of Evangelicalism (Zondervan 2011, \$16.99), Andrew David Naselli and Collin Hansen, eds

REVIEW BY
AARON CLINE HANBURY

Helping guide the convoluted and often ambiguous discussion about the meaning and nature of evangelicalism, editors Andrew David Naselli and Collin Hansen put together the new book, *Four Views on the Spectrum of Evangelicalism*, with four leading evangelicals — defined differently by each — describing and defending their representative forms of evangelicalism.

The four “views” presented are fundamentalist, confessional, generic and postconservative evangelicalism. Kevin T. Bauder, research professor of systematic theology at Central Baptist Theological Seminary, represents the fundamentalist perspective. He argues that fundamentalists seek to preserve the integrity of the Gospel by drawing tight boundaries around the church, not recognizing those who deny fundamental Christian doctrines,

and thereby the Gospel itself.

Southern Seminary President R. Albert Mohler Jr. argues for a confessional evangelical view in the *Spectrum of Evangelicalism*. As he articulates the evangelical position, evangelicals recognize and draw on their identity as a people committed to the Gospel. This means both celebrating the evangelical center and setting boundaries indicating who evangelicals are not. So those who deny orthodox Christian teachings such as justification by faith or the authority of the Bible are outside of the boundaries of a confessional evangelicalism.

“By now it should be clear that I will argue for a model of evangelical identity that directs constant attention to both the center and the boundary,” Mohler writes. “I do not believe we can have one without the other.”

Arguing for the generic evangeli-

cal perspective, John G. Stackhouse Jr., Sangwoo Youtong Chee Chair of Theology and Culture at Regent College, presents his view such that anyone meeting his definition of an evangelical may rightly be called so. As a rubric, Stackhouse largely employs and slightly tweaks historian David Bebbington’s four-part definition of evangelicalism. The difference from Mohler’s definition is that, to use Stackhouse’s own example, if an open theist or process theologian demonstrates the proper commitment to the Bible as God’s Word or Jesus’ work on the cross, he or she can still rightly take the name “evangelical.”

Roger E. Olson, professor of theology at Truett Theological Seminary, argues that evangelicals are those whose unity is their lack of unity. They are a movement gathered around a center of biblicism, activism, crucicentrism and conversionism. Beyond

those tenets, however, there is no boundary.

“This evangelical movement can have no boundaries because it is a movement, but it is defined by its center composed of the five common commitments, ...” writes Olson. Of course, those commitments are those same Bebbington-loyal tenets plus respect for the great tradition of orthodoxy within the church.

Mohler, however, sees strong reasons for boundaries to accompany centered commitments.

“The center, rightly understood, defines the boundary,” Mohler responds. “Any coherent group of movement is known for what it is not, even as its central passions define what it is.”

Naselli and Hansen have provided a real service to the current generation of Christians attempting to figure out what it means to be an evangelical.



Mobilizing a Great Commission Church for Harvest (Wipf & Stock 2011, \$26.00), Thomas P. Johnston, ed.

REVIEW BY
ANDREW WALKER

Evangelism remains a difficult topic in Southern Baptist life. Statistics confront the denomination with lagging baptismal numbers. Denominational leaders and pastors alike recognize that needed adaptation must occur for Southern Baptists to remain resurgent in their evangelistic quest. For this reason, a new book by Southern Baptist leaders looks to place evangelism squarely in the church.

A unique fellowship of Southern Baptist seminary professors from across the denomination have joined together in *Mobilizing a Great Commission Church for Harvest* to offer their unique perspectives and specialties about energizing and equipping the church for greater passion for fulfilling the Great Commission. Edited by Thomas Johnston of Midwestern Seminary in Kansas City, Mo., several Southern

Seminary professors contribute to the book. Professors Bill Henard, J.D. Payne, Adam Greenway and Timothy Beougher all make contributions along with former dean Chuck Lawless and former professor and current Kentucky Baptist Convention executive director, Paul Chitwood.

The book represents a veritable “how-to” in making each Southern Baptist church an evangelistic one. Chapters include discussions on how to build a Great Commission church and denomination, exploring the benefits of a revival meeting and using apologetics appropriately in the evangelistic task.

The important feature of the book is its explicitly church-driven focus. The contributors are not interested in an evangelistic program, but an evangelistic ethos driving the church’s mission.

The unique dimension of the

book is its particularly Southern Baptist tone. Together, and with biblical conviction that embodies Southern Baptist life, the professors and practitioners speak as one voice concerning the issues critical to missions and evangelism.

In one chapter stressing the critical importance of pastoral leadership in developing a Great Commission mindset, evangelism professor Bill Henard emphasizes, “While statistics alone may not motivate anyone to missions and evangelism, they give insight and depth to the need for every Christian to get out on the mission field. The preaching of the Word and the call for decisions will facilitate a passion among church members. This process must consistently be presented to the congregation. It cannot be a one-time event, with the expecta-

tion that the church will develop and keep a passion for the world. Preach the Word and keep preaching the Word to them!”

In a more provocatively titled chapter called “Invitations with Integrity,” Mark Tolbert stresses that the priority of the invitation must be reclaimed, but done so in a way that strengthens the integrity of the speaker and the sermon, not undermining it.

The book promises to be an important voice for the Southern Baptist Convention. As statistics indicate an increasingly diversified American landscape, Southern Baptists cannot expect that status quo methods will remain as effective. Pastors and students looking to equip their flocks and their personal studies with a wide range of topics for a strong mission’s atmosphere will want to check out this book.

Bound and centered: MOHLER TALKS EVANGELICAL IDENTITY

*EDITOR'S NOTE: Below, Southern Seminary President R. Albert Mohler Jr. and Aaron Cline Hanbury, "Towers" managing editor, discuss Mohler's essay and responses in the forthcoming book *Four Views on the Spectrum of Evangelicalism*. In the book, he represents the confessional evangelical view and responds to the fundamentalist, generic and post-conservative evangelical perspectives. A brief review of the *Spectrum of Evangelicalism* book appears on page eight.*

ACH: Why is the nature of evangelicalism a worthwhile discussion?

RAM: The question of evangelical identity is essential and unavoidable. For some time, people have considered abandoning the word – and that comes from different places in the evangelical world, both the left and the right. The problem is that it remains an indispen-

sible word. Something has to characterize conservative Protestantism that is neither Roman Catholic on the one hand nor liberal Protestant on the other. Some term is going to define that and there will be an essential contest for its definition.

The original fathers and founders of what became known as the evangelical movement in the post-war period were determined to be as theologically orthodox as the fundamentalists but to differ with them in engaging the larger world of thought rather than shutting themselves off from it. And from the very beginning of that movement, there have been essential questions about who is and who is not an evangelical. Early on, there were questions about whether or not you could be an evangelical and remain in a mainline Protestant denomination. But most of the founders of the evangelical movement

were actually at the time of their greatest influence within those denominations.

ACH: Why does the discussion keep coming up?

RAM: This conversation was intense back in the 1970s and 1980s. In one sense what this book [*Four Views on the Spectrum of Evangelicalism*] represents is a new generation trying to go back to the essential question of evangelical identity. And at least what I have found in the process is that we haven't left this question at all. The question is where it was in 1945 and the question is where it was in the 1970s and it's where it will be as long as we continue to use the term. But I think one of the things that becomes clear is that there are persons now claiming evangelical identity who hold beliefs virtually identical to those who clearly understood themselves to be theological liberals when the evangelical movement began. And that's why I think we have to come back to the question.

I think also there are massive changes in fundamentalism and that, on the other side of the equation, raises questions about where the boundary lines are. And what became clear in this project is that the boundary between fundamentalism and evangelicalism, at least as Kevin Bowder argued in his essay, is in the question of separatism, another enduring tension and question included in this controversy about evangelical identity.

ACH: Can you tease out the concept of a centered set and bound set as a way of talking about evangelical identity?

RAM: That really goes back to the 1980s. In particular, the question is, do you establish identity by determining boundaries so that you know who is inside based on whether or not they're within those boundary beliefs? Or, do you define the movement in terms of a center so that everyone who shares a commitment to that center is simply a part of the movement? There are arguments for both, and that's why I argue that both must be an essential part of the definition of evangelicalism. The boundary makes no sense without a center, but there are persons who claim allegiance to the center who are

clearly outside the boundaries in terms of acceptable evangelical beliefs – legitimate, authentic, historic, biblical, justifiably evangelical beliefs.

ACH: So part of being a "confessional evangelical" means owning the lineage before us?

RAM: Also being committed to it, having the convictional clarity to say, "Just claiming the term evangelical doesn't make you one."

ACH: In your essay, you suggest that the language of "right" and "left" when talking about more and less conservative evangelicals, though not complete, is still useful. Can you explain that?

RAM: Right-left is never adequate, but it's unavoidable. Otherwise, the entire conversation is incoherent. If there is no such thing as theological liberalism and biblical orthodoxy, then let's shut it down and go home. But if there is then we need an honest, straightforward, adult conversation about what it means to be an authentic evangelical. If you can deny Chalcedonian Christology, justification by faith alone and the inerrancy of Scripture and still remain an evangelical, then it no longer matters if you're a liberal. So the term requires a careful, intentional definition, and there is an unavoidable spectrum that ranges from more conservative to more liberal beliefs. It's reductionistic to say "left-right," "liberal-conservative," but nonetheless it's essential.

ACH: During Southern Seminary's Fall 2010 convocation, you told a story about the day when evangelicals taught Southern Baptists how to be evangelical, and then you painted a vision for Southern Baptist now returning the favor. Is that still what you would say to readers?

RAM: We're still in that period. I think this generation of pastors and students will have to be part of the process of determining a definition of not only what it means to be evangelical, but what it means to be Baptist, what it means to be missional. All these terms are out there now for the taking. I want Southern Seminary, both faculty and students, to provide leadership in presenting the right definition and understanding of these things.



A year of "Thinking in Public"

After ending "The Albert Mohler Program," a daily national radio program last summer, R. Albert Mohler Jr. returned to the public conversation in September 2010. His podcast, "Thinking in Public," features conversations about frontline theological and cultural issues with leading thinkers from across the socio-political spectrum.

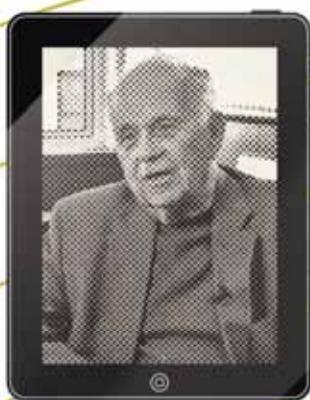
"The very best conversations happen with people with whom you differ. The greatest opportunity for learning is having a conversation with a person who comes from a very different place. We got to talk to people who were very serious men and women of ideas. We were able to have honest, engaging conversations which were cordial but clear," said Mohler about his first year of the podcast. "I thought the first season demonstrated that this kind of conversation can happen. I enjoyed thinking through the interviews as they happened, I enjoyed thinking about them subsequently and, interestingly, there are ongoing conversations that came from those initial talks, which is also fun. I was excited by the first season of 'Thinking in Public.'"

The fall season of "Thinking in Public" begins Sept. 6. More details are available at albertmohler.com

Below are those personalities with whom Mohler dialogued during his first year of "Thinking in Public":

"It is a thoughtful, insightful, intelligent person who has something to say and I was excited by the first season of 'Thinking In Public' because we talked to people who are serious men and women of ideas."
- R. Albert Mohler Jr.

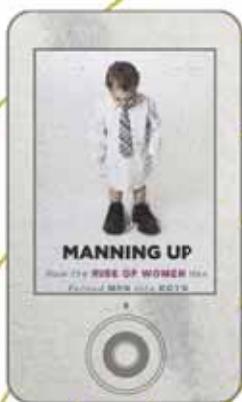
- The spiritual state of the emerging generation with [Christian Smith](#)
- Evangelical identity revisited with historians [David Bebbington](#) and [Gregory Wills](#)
- The meaning of yoga with [Stephanie Syman](#) and [Doug Groothuis](#)
- A missing front in the culture war? A conversation about divorce
- Christian responsibility in the city of man with [Peter Wehner](#)
- Rethinking secularization with [Peter Berger](#)
- American grace: religion in America with [Robert Putnam](#)
- The anguish of Abraham Lincoln with historian [Eric Foner](#)
- The morality of bankruptcy with legal scholar [David Skeel](#)
- Soft patriarchy, firm realities with [Bradford Wilcox](#)
- A religious test for public office? with [Damon Linker](#)
- Seeking wisdom for a modern world with [Leon Kass](#)
- The meaning of Handel's *Messiah* with [Calvin Stapert](#)
- The fate of ideas in the modern Age with [Stanley Fish](#)
- The age wave and its consequences with [Ted Fishman](#)
- Moral argument in modern times with [Robert P. George](#)
- Four centuries of the King James Bible with [Leland Ryken](#)
- What does philosophy say to our times? with [Roger Scruton](#)
- The persistence of place with [John Shelton Reed](#)
- Are we really just a blank slate? with [Steven Pinker](#)
- Looking forward, looking back with historian [Martin E. Marty](#)
- Media ecology and the modern mind with [T. David Gordon](#)
- Where have the men gone? with [Kay Hymowitz](#)
- What must we learn from the bloodlands? with historian [Timothy Snyder](#)
- Original sin in the twentieth century with [Andrew S. Finstuen](#)
- Evangelical fervor and the crisis of the Civil War with historian [David Goldfield](#)
- The moral crisis of secular culture with [Mary Eberstadt](#)
- Moral reasoning in a secular age with [Professor Alan Dershowitz](#)
- The fate of reading in a digital age with [Sven Birkerts](#)
- Is demography really destiny? with [Joel Kotkin](#)



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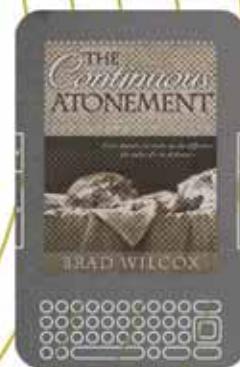
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Turning the correct cheek

A CONVERSATION WITH COPPENGER AND HAYKIN

EDITOR'S NOTE: *Toward a better understanding of the issues enveloped in Christianity and war, "Towers" staff Aaron Cline Hanbury and Josh Hayes asked Mark T. Coppenger, vice president for extension education and professor of Christian apologetics at Southern Seminary, and Michael A.G. Haykin, professor of church history and biblical spirituality, about Christian involvement on the battle field.*

STAFF: Is it appropriate for Christians to engage in war?

MC: Yes. Not just any war, of course. And not just in any way, but the just-war theory, developed over the centuries is a thoughtful outline for entering war, engaging in war and ending war.

STAFF: Do Baptists agree about warfare engagement?

MAGH: Pacifism has never been a real option for Baptists. Unlike the Anabaptist tradition that has this strong separatist impulse, Baptists came out of the Puritan mind-set and the Puritan context of relating to culture. In that mind-set, Christianity was to transform culture, so they sought to impact culture rather than withdraw from it. In that context then, you're a citizen of this particular state and there are duties that involves, and one of the regrettable duties is the duty of being involved in the defense of the civil state.

Baptists served as chaplains in the parliamentary armies of the 1640s and 1650s when the Baptist movement emerged. They inherited a tradition of the right of a people to overthrow a government when the government became oppressive and tyrannical, especially *vis a vis* religion. That's a whole Calvinist tradition that comes out of the wars of religion from the 1560s and 1570s. When the American Revolution came along, Baptists were at the forefront of those in favor of the revolution. And in England, I don't know of any major Baptist figure not supportive of the Revolution, which is quite incredible.

By and large the American Baptist experience was not pacifist either, on the whole. American Baptists have been supportive of just-war. The whole issue turns on that: 'What is a just war?'

STAFF: What's at stake in the proper understanding of the issue?

MC: A lot of things. For one, it's a matter of the gravest moral concern. You don't take a moral holiday when you talk about war; it's not like you've got a blank check to do anything you want in the name of either expediency or ambition. The taking of human life is a very, very serious thing. And I would suggest that not taking human life, in some cases, is a very serious thing. I've read that in the 20th century, peace was far more deadly than war. One fellow estimated that war took something like 30 million lives in the 20th century, civilians caught up in bombings – terrible things – and the loss of life among combatants. However, tyrants who were not stopped took 100 million lives in the same century, through genocide, starvation, etc. You see this everywhere you turn in the 20th century. Failure to go to war, failure to intervene is more deadly than war. It's a very serious thing to enter upon the taking of human life, but it can be a moral mistake not to take human life.

Certainly, the way a Christian conducts himself in war is a matter of testimony. Either you honor God or you dishonor the one you claim to be your Savior. And there have been some very unfortunate things done in war. But there is also incredible nobility and sacrifice.

STAFF: Why is looking at the Napoleonic War pertinent to the issue as a whole?

MAGH: That particular segment is important because the Napoleonic Wars give us a context in which Andrew Fuller has to enunciate an understanding of how the Bible speaks to this issue, so it becomes a test case for how Baptists during this time period read Scripture, and how Baptists in times of national calamity tried to exegete from the Bible their relationship to the state. There is a particular sermon Fuller preached in 1803 called, "Christian Patriotism," when it appeared that Napoleon had massed a large army on the other side of the English channel and was about to invade – which never happened. Fuller's sermon provides an excellent example of how a Baptist takes seriously his responsibilities as a citizen of a

"I am to turn the other cheek. It's quite another thing, however, to turn your neighbor's cheek. To say, "Here's my Jewish neighbor in the ghetto, I'll turn his cheek." - Coppenger

state and how he seeks to understand that responsibility *vis a vis* Scripture.

STAFF: How do we think about our allegiances to the church compared to our national citizenship?

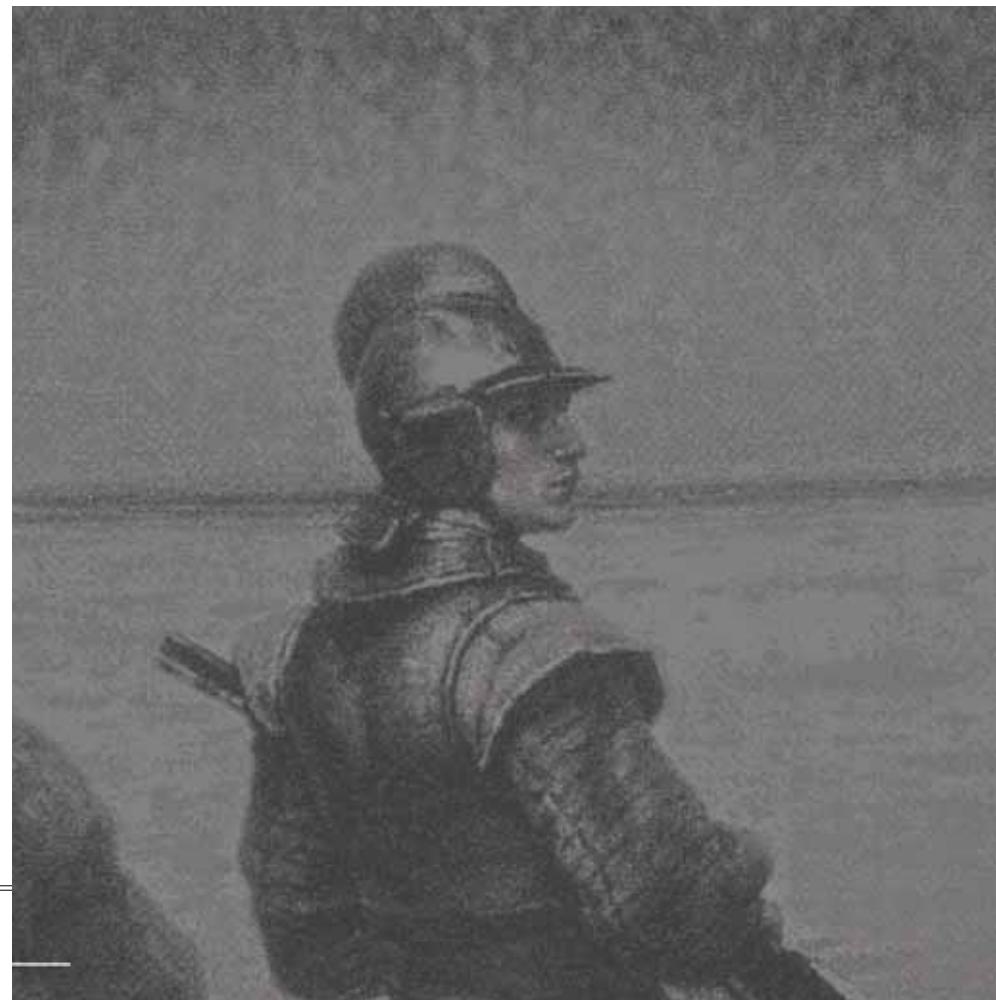
MAGH: My first allegiance is to the Kingdom of God, and its fellow citizens: 'Do good to all men, but especially to those in the household of the faith.' But I do have allegiances to the country I'm in. If the allegiances to the Kingdom of God trump in every case and

scenario my allegiances to the state, then I must be a pacifist. And I'm not convinced by this position.

STAFF: How do we reconcile the "Jesus ethic" with Romans 13?

MC: The entire Bible is the "Jesus ethic." Sometimes, people try to play the Old Testament against the New. This is a harsh God in the Old Testament, but now we have the nice God in the New Testament; it's the same God, the same Jesus. The whole counsel of Scripture is the whole counsel of Jesus. He was involved in commanding the obliteration of Jericho, but he also turns the other cheek and goes to the cross willingly. It strikes me that Paul commissions us to be supportive of the government that doesn't "bear the sword in vain." Lethal power is part of Jesus' economy, whether in the punishment of miscreants in society or in the execution of war.

There is a kind of feminized Jesus. Because he's "meek and mild," the Christ-like thing



to do is be timid. The kind of non-assertive person is the Christlike person. Now obviously, it's one thing to stand up for my own rights and be huffy and puffy about it; that's not Christian. I am to turn the other cheek. It's quite another thing, however, to turn your neighbor's cheek. To say, "Here's my Jewish neighbor in the ghetto, I'll turn his cheek." That's different from turning your own. And to conflate the two is to misunderstand the Bible.

STAFF: What should Christians think about in the issue Christian and war?

MAGH: Since the Vietnam War, there have been basically two positions: a non-reflective sort of acceptance of civil religion; and a deep dissonance about the whole area of military. Neither of them, I think, does complete justice to what the Bible says.

It's important to reflect upon the issue of violence, and violence perpetrated by the state. When is that violence appropriate? Are the wars in which Christians participate holy wars? Can we biblically justify that terminology? Is it appropriate for Christians to kill other human beings when we believe in a religion of peace? Granted that war is justified in some cases, are there then limits to what you can do in war?

STAFF: What are the limits to the kinds of warfare

with which Christians can engage?

MC: One of the concerns with modern weapons is that they're indiscriminate – weapons of mass destruction. The just-war theorist says that weapons need to be precise enough where you can target combatants and not take out a whole city, or have nerve gas floating around killing everything under the sun. And then there are weapons that they've often considered to be peculiarly cruel: things like blistering agents and dumb-dumb bullets.

STAFF: How can pastors, and future pastors, help individuals in their congregations consider the prospect of joining the military?

MC: When I was in college, the question was just "What branch are you going into?" I think God calls and leads people, just like he calls people to be accountants or to live in Omaha. I think you work with a person to try and figure out if he can identify a leading to military service. I think it's a really great pastoral time to help a guy explore a sense of leadership at that time in his life. If it's an obviously evil thing, say the president wants to invade somewhere so that he can have some beachfront property for the summer, I'm going to say "That doesn't really pass muster." But if it's just, "Is it wrong to be in the military?" I would say "No. Now let's talk about whether it's for you."

A selection of just-war criteria

| By Mark Coppenger |

Three months into the 18-month siege of Hippo by the Vandals, St. Augustine died of disease at age 76. To the city's defender, Count Boniface, he wrote, "War should be waged only as a necessity," and "Peace is not sought in order to be the kindling of war, but war is waged in order that peace may be obtained." He thus anticipated three "just-war" criteria later specified by Thomas Aquinas:

1. Legitimate authority: Governments, not individuals or gangs, should wage war.
2. Just cause: The external provocation and threat must be grave and evil.
3. Right intent: The aim must be a just peace, not the selfish seizure of land, riches or power.

Augustine and Thomas were particularly concerned with the just grounds for going to war, commonly grouped under the Latin expression, *jus ad bellum*. Subsequent just-war theorists, picking up on Augustine's insistence on "necessity," responding to the lessons of history, and accommodating the emergence of new technologies, often speak of other *jus ad bellum* criteria:
4. Last resort: Peaceful alternatives must be tried and exhausted.
5. Probability of success: However honorable the cause, a nation must not, in effect, commit suicide by going to war against an overwhelming foe.
6. Defensive preemption: If the just nation waits until the unjust foe strikes first with weapons of mass destruction (WMDs), such as nuclear bombs, then it is simply too late.

In the centuries following the death of Thomas, ethicists raised concerns about the conduct of war once entered. To *jus ad bellum*, they added *jus in bello* – justice "within" war, an essential aspect of just-war theory. Two
7. Non-combatant immunity: As Suarez expressed it, "It is implicit in natural law that the innocent include children, women and all unable to bear arms." WMDs are often condemned under this criterion, since their deadly force is indiscriminate.
8. Humane weapons: In the last century or so, several international conferences have condemned weapons designed to cause "superfluous injury or unnecessary suffering."
9. Proportionality: "Overkill" and a "scorched earth" policy are inexcusable.

Then, considering a history of disastrous peace settlements and of governance policies which set the stage for further war, ethicists are now speaking of *jus post bellum* – justice in the aftermath of war. Hence, the call for:
10. Just peace: The victors must work for healing.

This listing is representative, not exhaustive. Some of the criteria overlap and some are quite controversial. Nevertheless, taken together, they reflect an earnest and godly attempt to make the best of war, which Augustine called a "necessity" in this fallen world.



The seminary at war

HISTORY HIGHLIGHT

| By Jason Fowler |

Soon after South Carolina ratified the Ordinance of Secession in 1860, a friend of James Louis Petigru met him on Broad St. in Charleston, S.C. Petigru was a prominent South Carolina lawyer, a Unionist, and the namesake of Southern Seminary founder James Petigru Boyce. His friend inquired about Petigru's opinion regarding secession. After giving the matter some thought, Petigru replied, "I have seen the last happy day of my life."¹ While Southern Seminary's professors and students might not have viewed secession and the ensuing Civil War as the end of their happiness, there is little doubt that the conflict caused many sorrowful days for the fledgling institution and its sons. The seminary was forced to close from 1862 to 1865, and many of its students were conscripted into military service. Despite living during such difficult times, many of Southern's men still found ways to proclaim the Gospel faithfully during the war.

All of Southern's founders participated in some form of ministry during the Civil War. During the Winter of 1861 to 1862, James Petigru Boyce served as a chaplain for the 16th South Carolina Infantry.² While Boyce served as a chaplain, the seminary continued under the watch of John A. Broadus, Basil Manly Jr. and William Williams. In December 1861, Boyce wrote to Broadus describing his work as a chaplain, "Our service at night was as largely attended as usual, or nearly so. You who have been a pastor can imagine something of my feelings for these poor men."³ Boyce went on to describe those feelings, writing,

You cannot know how tenderly my heart yearns over them. How many after all must go unprepared into the presence of God. I feel like preaching all the time and would do it if I thought I could accomplish more that way. But alas for the unwillingness of men to hear the Gospel. I would only thus frustrate all the good I would do. Oh that God might only aid me and help me in what I can do! It would be enough to bring multitudes to him. But I often wonder



as I look at the indifference of men.⁴

When the seminary ceased operation because of the war, Boyce requested that the members of the faculty take churches to help supplement their income. Williams and Manly each moved to the Abbeville District and accepted calls to two churches. They labored there awaiting a more favorable providential situation for the seminary.

Throughout the war, Broadus proclaimed the Gospel effectively despite having significant health issues. During this time, he was the pastor of four country churches near Greenville.⁵ Confederate general Thomas J. "Stonewall" Jackson invited him to serve as an evangelist to the Army of Northern Virginia. Broadus accepted the invitation, although he never had an opportunity to meet Jackson; before he arrived, the general was killed at Chancellorsville. Broadus was blessed to be able to preach to troops during a great time of revival. He wrote about how much he enjoyed preaching to them in the following words.

My heart warms toward the soldiers. How they do listen to preaching. The Lord be thanked for the privilege of telling them about Jesus; the Lord prosper all who labor to save them.⁶

The onset of the war changed the ministerial plans of some students. Two students from the seminary's first class were prevented from serving with the Foreign Mission Board because of the war. These students, J. William Jones and Crawford H. Toy, along with four of their classmates, John A. Chambliss, Hillary Hatcher, George W. Hyde, Robert H. Marsh, served as chaplains during the war. Even in the midst of national turmoil, Southern's men were most concerned with making the Gospel known.

Take a moment to visit the archives on the second floor of the library during the Baptists and War Conference held by the Andrew Fuller Center for Baptist Studies to see a new exhibit about Southern Seminary during times of war. If you can't wait until then to

learn more, examine a digitized copy of an 1886 address by John A. Broadus delivered at Cave Hill Cemetery titled "The Confederate Dead" <http://archon.sbts.edu/index.php?p=digitallibrary/digitalcontent&id=6>

ENDNOTES

¹Memorial of the late James L. Petigru: Proceedings of the Bar of Charleston, S.C., March 25, 1863 (New York: Richardson & Co., 1863), 3-4.

²John Wesley Brinsfield, Jr., *The Spirit Divided: Memoirs of Civil War Chaplains* (Macon: Mercer University Press, 2006), 14.

³A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 189.

⁴A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 189.

⁵Gregory Wills, *Southern Baptist Theological Seminary, 1859-2009* (New York, Oxford University Press, 2009), 59.

⁶J. William Jones, *The Seminary Magazine*, April, 1895, 354-355.

Zane Pratt

NEW BILLY GRAHAM SCHOOL DEAN BRINGS EXPERIENCE, URGENCY TO SEMINARY



| By Josh Hayes |

"Yes, there are non-Christians. And you're one of them." Few people would say these words to Zane Pratt. For one, highly unlikely is the case in which someone suspects the dean of Southern Seminary's Billy Graham School of Missions and Evangelism is a non-Christian. And furthermore, no one else is his mother.

In a case of ironic providence, Pratt came to faith in Jesus Christ at the age of eight

after looking at his parents' world religions book. Until this point in life, Pratt recalled, he thought the world was divided into Baptists and Methodists – and people called Catholics fit into the picture somehow too.

Nevertheless, the book prompted him to ask his mother the question, "Are there non-Christians in the world?" After receiving the aforementioned response from his mother, Pratt came to realize that he was not automatically a Christian by his upbringing. Realizing for the first time his need for the

Gospel, he soon repented of his sins.

Having lived in Central Asia since 1991, Pratt now makes his home in Louisville, Ky., as new dean of the Graham School. A job he initially anticipated turning down, Pratt accepted the position after realizing he could potentially do more for global evangelization as BGS dean than as affinity group strategy leader for the International Mission Board in Central Asia.

Southern Seminary President R. Albert Mohler Jr. and Dean of the School of Theology Russell D. Moore were key players in his decision to leave the Middle East for the Big East.

"They presented strong arguments that I could actually have a greater impact on global evangelization here than where I was and that the two decades of missions experience that I have could be multiplied at a place like Southern," Pratt explained. "Dr. Mohler said to me, 'You're the man and we have no other candidates. You're the guy we think it ought to be.'"

SBTS dean and overseas missionary were not always career prospects for Pratt. The son of "solid believers," Pratt was born in Atlanta, Ga., but moved frequently during his childhood, ending up in Miami, Fla., by age 12.

Sensing a call to ministry as he finished high school, Pratt went on to earn a "degree in heresy" from Duke University, he jokingly noted regarding his studies as a double major in religion and history. Pratt's time at Duke confirmed him as an inerrantist as he dealt with the intellectual assaults against the Bible's trustworthiness from his religion professors.

Pratt thought he would pursue lifelong ministry as a pastor in the United States until listening to an address from missionary doctor Helen Roseveare. Hearing about the imbalance of full-time Christian workers in the world, Pratt grew convinced he should become an overseas missionary.

At Gordon-Conwell Theological Seminary in South Hamilton, Mass., the influence of the missions department head, J. Christy Wilson Jr., caused Pratt to realize that Central Asia was the place for him. After graduation, he spent his remaining time in the States as an adjunct missions professor at Gordon-Conwell, a church planter and a military chap-

lain. On top of all that, he met and married Catherine during this period.

"When Catherine went on a short-term mission trip and drove by jeep over the Himalayas from Pakistan and into northwest China, I knew that she was the kind of woman I wanted to marry," Pratt said.

Pratt and Catherine went to Central Asia in 1991 thinking they would spend the rest of their lives there. Establishing deep roots overseas, he expressed that he, Catherine and their two children, Charlotte and Greg, are "painfully homesick" now living state-side.

Because of his time at Duke and Gordon-Conwell, Pratt comes to Southern with connections to several of its faculty members and supporters, among whom are Mark Dever, Greg Wills, Shawn Wright and Rob Plummer. As a matter of fact, the now-D.C. pastor, Dever, sat under Pratt in Sunday school.

"During my senior year at Duke, I taught Sunday school at a local church and a freshman student named Mark Dever joined class. I'm one of the few people who can claim to have debated Reformed theology with Dever and to be the Reformed person in the debate. Mark disagreed with me for most of his freshman year, but not all," Pratt chuckled, saying they have been good friends since then.

With his vision for the Graham School, Pratt takes seriously the relationship between theology and missions, explaining that the two should not be separated.

"My real vision is to see careful, rigorous theological thinking married to a passion for world missions. That's why I've been for so long attracted to Southern Seminary. I see this as the place that has the best theological education anywhere," Pratt said. "I see missiology as a subset of theology and necessarily flowing from careful biblical-theological thinking. My real yearning is to see Southern Seminary sending some of the best biblical and theological scholars in the world to the ends of the earth to apply those skills to establishing the church where it hasn't been."

There are non-Christians in the world. Thankfully, Zane Pratt is no longer one of them. And because of God's use of his commitment to global evangelization, many others are no longer non-Christians.

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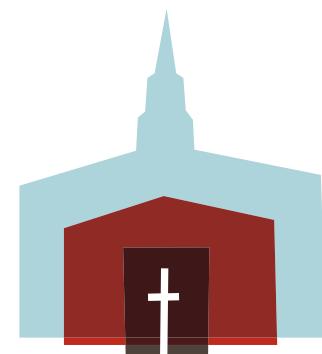


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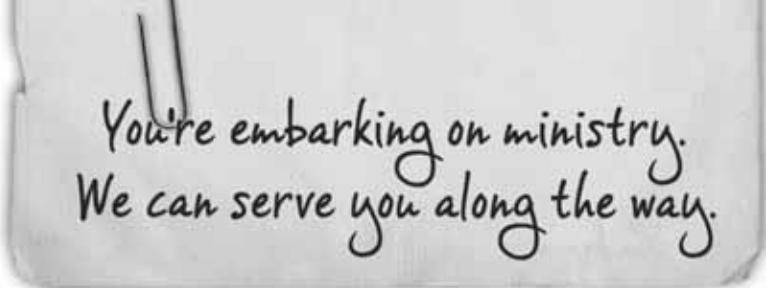
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Marriage, Family and Seminary: THE PRAISE OF GOD IN ALL THINGS

| By Diane and Tom Schreiner |

EDITOR'S NOTE: Diane and Tom Schreiner have been a part of the Southern Seminary community for more than 13 years. Tom is James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary and Diane is faculty member for Southern's Seminary Wives Institute.

Q: My wife and I have been married for three years. As I start the M.Div. program, my wife will bring in more of our income than me. How can I still bring leadership to this area of our marriage, even though I'm carrying less of the load?

A: Life can't be forecasted and circumstances change, requiring flexibility and adjustment. The ideal when a couple has children is for the wife to stay home and to nurture and care for the children and for the husband to work and to support the family. Is the leadership of a husband compromised when

the wife is the primary breadwinner? Not necessarily. God doesn't grant children to all couples, so there are circumstances when wives work their entire lives and have a better income than their husbands. A husband must beware of pride in such instances, a pride that demands he makes more than his wife. But in a situation where a wife works before the arrival of children and the husband is in school, a husband should recognize that the situation is temporary. The wife's functioning as the primary support of the home will not last forever. The husband and wife are both working hard and looking forward to the day when they begin their family and the husband will support his wife and children.

In some instances a wife has skills which enable her to make more money than her husband. Even though they have children, it may be best if she works part-time. This would allow the husband more time to study and be home with the family. She would be like a Proverbs 31 woman in helping the

family stay afloat while the husband finishes school. It would also provide for bonding time between the father and children if he can be the caregiver while the mother works. It is a good way to be a help-meet during this time, assisting financially in any way she can to help relieve the husband's burden.

The husband may still exercise leadership by setting the vision for the family. He encourages and blesses the wife for working, but he also encourages her by reminding her that his goal is to move beyond where they are now. He is working hard for the day when he can take the reins of work and she can be home with the children. A wife needs to know that the husband doesn't want her to work forever. She gains security and confidence when her husband has goals and ambition for the future. She knows that he wants her to be home with the children. She knows that he longs to support and care for her and the children. His goal is not to be a professional student supported perpetually by the labors of his wife.

Vision for the family is everything, and the vision must be God-centered. Even if the wife is the primary breadwinner for a short time, the husband sets the spiritual course for the family. Some husbands, after all, provide abundantly for the family, but spiritually they are bereft of vision. Husbands must not be passive. The things of God must pervade the household. The wife will know if the husband prizes the Gospel of Christ and lives it out. The wife will know if the husband is a man of prayer and a man of the word. Whether a husband is extroverted or introverted, his true values will manifest themselves. The husband must set the agenda for the home, and that agenda must be glorifying to God. The goal of the home is not riches or comfort but the praise of God in all things. If a husband treasures the glory of God and is Christ- and Gospel-centered, the wife will know it. And he will be the leader.

Send your questions for the Marriage, Family and Seminary column to towers@sbts.edu

Seen at Southern

Far right, Dan DeWitt's car caught the worst of the Aug. 13 storm. But the Boyce College dean immediately journeyed over to the college to hand out flashlights and serve students during the power outage. Thanks to Seve Watters and his handy iPhone for capturing the damage — and service.

Help us capture the Southern Story with your camera. Photos can picture anyone in the SBTS community at church, on the mission field or simply hanging around campus. To participate, send photos to photographer@sbts.edu. Please include your name and a few details about the picture.



September 2011

September will be another busy month for the Southern Seminary community. The Andrew Fuller Conference – about Baptists and war – is right around the corner, Sept. 26-27. Before that, Sept. 9, the Narnia-themed Fall Festival will welcome the SBTS community to enjoy an evening of food, friends and fellowship – and perhaps a wintery closet. The next morning, the Great Commission Center will host the annual Great Commission 5K run to raise money for missions.

Announcements

Seminary Wives Institute

Registration is open for the fall semester of Seminary Wives Institute. Course descriptions and a child care request form are posted here: <http://www.sbts.edu/women/seminary-wives-institute>. New students also register at that site while returning ones do so on eCampus.

The Attic

Monday - Saturday from 2 p.m. to 5 p.m., All students and their families are welcome to make free selections from this collection of clothing, home goods and furniture located in Fuller Hall, rooms 10-11.

Details are posted here: <http://www.sbts.edu/current-students/amenities/the-attic/>

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and

crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, Minn., aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit www.trainingleadersinternational.org or contact info@trainingleadersinternational.org

Nanny needed

Local Rolling Hills family needs a nanny to care for two children, four and six years old, from 2 p.m. to 6:30 p.m. Mondays, Tuesdays and Fridays. Those interested should email Liz Dedman at mededman@gmail.com

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 you are interested in talking with him, you may contact him at jsclauson@gmail.com

2011-12 mission trip opportunities

Participate in a domestic or international mission trip through the Great Commission Center this year.

Miami, Fla. – Fall break, Oct. 1 - 9, application deadline Aug. 30, 2011
East Asia, Southeast Asia and New York City – January, application deadline Sept. 15, 2011
Niger, Africa – Spring Reading Days, April 9-13, application deadline Feb. 3, 2012
South Asia, Central Asia, Utah, New York City, West Virginia – Summer 2012, application deadline Feb. 17, 2012

Visit www.sbts.edu/gcc for more details. To apply, submit

an application online and bring a \$100 non-refundable deposit by the Great Commission Center. Limited spots are available. Students may earn up to five academic credits. Stop by the Great Commission Center in Norton 108, email missions@sbts.edu or call 897-4594 with any questions.

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.

SUNDAY	MONDAY	TUESDAY
4	5	6 10 A.M. Du anni
11	12	13 10 A.M. Gary
18	19	20 10 A.M.
25	26 Andrew Fuller Conference CHECK IN AT 7:30 AM	27 10 A.M. Rus

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Chapel 10 A.M., ALUMNI CHAPEL Zane Pratt	2	3
Chapel M., ALUMNI CHAPEL Ke K. McCall 60th Anniversary chapel and lecture with Robert Sloan	7	8 Chapel 10 A.M., ALUMNI CHAPEL Panel Discussion	9 Fall Festival 6-10 PM	10 Great Commision 5K 9 AM
Chapel M., ALUMNI CHAPEL Hollingsworth	14	15 Chapel 10 A.M., ALUMNI CHAPEL Daniel Montgomery	16	17
Chapel M., ALUMNI CHAPEL Dan Dewitt	21	22 Chapel 10 A.M., ALUMNI CHAPEL Thomas R. Schriener	23	24
Chapel M., ALUMNI CHAPEL Russell D. Moore	28	29 Chapel 10 A.M., ALUMNI CHAPEL Tom Elliff	30	

a.m. on Saturday, Sept. 10. Must register and pay (with cash or check) in person at the Health and Recreation Center front desk. For more information, contact Andy Huber at ahhuber@sbts.edu

3:30 - 5 p.m., Wednesdays and Fridays, Oct. 12 - 28. The cost is \$20 per child. Registration will begin at 9 a.m. on Saturday, Oct. 1. Must register and pay (with cash or check) in person at the Health and Recreation Center front desk. For more information, contact Andy Huber at ahhuber@sbts.edu

Ping Pong registration

Wednesday, Sept. 14. Registration for intramural ping pong will close. A tournament date will be decided upon at that time. Register at the HRC front desk or by emailing driedl@sbts.edu

Parents' Night Out

Friday, Sept. 23, 6:30 - 9:30 p.m. Enjoy a night without the kids. The Health and Recreation Center will provide the childcare. Registration for PNO will open Saturday, Sept. 17 and will close Wednesday, Sept. 21 at 3 p.m. The cost is \$5 for one child and \$10 for two or more. Register at the HRC front desk.

*Call the HRC at 502-897-4720 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).

Aerobics schedule

The Gauntlet T & F

7 - 7:50 a.m. Men ONLY.

Fitness Boot Camp M, W, F

8 - 9 a.m.

Basic Training Saturday

10 - 11 a.m. Co-Ed.

Mommy and Me Power

Walking M, W & F 10 - 11 a.m.

Practical Pilates M, T, & Th

4:45 - 5:45 p.m.

Aqua Alive T & Th 5 - 5:45 p.m.

Body Sculpt T & Th 8 - 8:45 p.m.

Holiday hours

9 a.m. - 9 p.m., Monday, Sept. 5

The Health and Recreation Center will have holiday hours in honor of Labor Day.

Fitness childcare

4 - 6 p.m., Tuesdays and Thursdays, Aug. 23 - Nov. 17

The HRC will offer childcare for \$3 per child. Children ages 6 weeks to 12 years old are welcome. Parents must remain in the HRC and work out or attend an aerobics class.

HRC closing

3 p.m., Friday, Sept. 9

The HRC will close at 3 p.m. for the Fall Festival.

Swim Lessons

3:30 - 5 p.m., Wednesdays and Fridays, Sept. 14 - 30. The cost is \$20 per child. Registration will begin at 9

Towers

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Questions

WITH

Michael Horton

*J. Gresham Machen Professor
of Systematic Theology and
Apologetics at Westminster
Theological Seminary California*



N^o 1 WHAT GOES INTO THE WRITING PROCESS OF A SYSTEMATIC THEOLOGY THE VOLUME AND SCOPE OF *THE CHRISTIAN FAITH*?

Someone asked an older pastor friend of mine, “How long did it take you to write that sermon?” And he said, “Oh, about fifty years.” I know that wisdom comes with age and I wrestled with the question, “Am I ripe enough to write a systematic theology?” I wrote a four-volume dogmatic series. Between that and teaching courses across the systematic theology curriculum, I felt like I had a quarry of research from which to draw. Others will have to decide whether I should have waited a decade or so, but it’s definitely something that I worked on night and day for years, even when I set it aside to work on other projects.

N^o 2 HOW HAS KEVIN VANHOOZER INFLUENCED YOUR PRESENTATION OF DOCTRINE AS DRAMA?

Kevin Vanhoozer [author and professor of theology] and I were working along similar lines about the same time independently. I have subsequently learned quite a bit from Kevin about applying categories of speech-act theory. The usefulness of speech-act theory impressed me during my time at Yale with the post-doctoral fellowship, and especially with Nicholas Wolterstorff; story was an influence in that regard. And also I put that together with my fascination with Dorothy Sayers’ *The Lost Tools of Learning* and her recovery of the distinction between three levels of learning: grammar, dialectic and rhetoric. Then I thought about how the drama of redemption provides the framework for doctrine that keeps the doctrine from becoming stale. It’s the diamond that comes out of a story and then it leads to doxology – praise and thanksgiving – and it is that which fuels us in our discipleship.

N^o 3 DO YOU HAVE ANY GUILTY-PLEASURE HOBBIES (E.G., SPICE GIRLS, KARAOKE, NASCAR, ETC.)?

Who would have thought? I do Spice Girls karaoke while watching NASCAR. But I do like the Red Hot Chili Peppers. Skiing is really my only sport. I’m not good at any sport, but the one that I enjoy most is skiing and that is about all I have any time for or interest in.