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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:

We've all seen and heard the two extremes. One is the German-reading, bearded fellow who prefers theology only in old brick buildings. The other is the county-seat pastor who shivers at the idea of Augustine and Calvin and wants only to pursue the "real" task of soul-winning. And then we're stuck wondering, "Which is more important: theory or practice, thought or action?"

In this "Towers," Timothy K. Beougher and Owen Strachan help readers think about this issue and see that, properly understood, action rises out of thought. The two are intrinsically related.

Towers

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Newslog



Trustees grant Hamilton tenure and promote Jones

| By SBTS Communications |

The Board of Trustees of The Southern Baptist Theological Seminary voted to grant James M. Hamilton Jr., associate professor of biblical theology, with tenure; the board also promoted Timothy Paul Jones, currently associate professor of leadership and church ministry, to full professorship, April 17, 2012.

“Jim Hamilton and Timothy Paul Jones are two of our most creative, visionary professors,” said Russell D. Moore, senior vice president for academic administration and dean of the School of Theology. “They are not only writing the books the next generation of Christians will read, they are also pouring their lives one by one into students here on this campus. I couldn’t be happier to have them as part of this great, historic faculty.”

Hamilton is the author of three books, including his recently released commentary, *Revelation*, and numerous journal articles and book chapters. He is also the pastor of preaching at Louisville, Ky.’s Kenwood Baptist Church.

Jones, who speaks widely about popular apologetic issues, has authored or contributed to more than a dozen books, including the award-winning *Church History Made Easy*.

R. Albert Mohler Jr., president of SBTS, echoed Moore’s sentiment, stating that Hamilton and Jones model Christian scholarship: “Professors Hamilton and Jones are not only capable scholars, but deeply committed Christians and involved churchmen who model for our students just the right picture of what it means to be a Christian scholar.”

Spring award recipients

Robert “Bobby” Jamieson and Aubrey Maria Sequeira (Borchert Award); Nickolas Allen Alsup (Broadman & Holman Award); Josh Riedy (Ernest J Loessner Award); Melinda Tyler (J. E. Lambdin Award); Jeremiah Taylor (Ernest & Bonnie White Award); D. Luke Bray (Westminster / John Knox Press); Drew Griffin (LifeWay Pastoral Leadership Award); Chad Kincer (Clyde T. Francisco Award). *Not pictured in order.*





Mohler at T4G, no gospel without articulation

| By Josh Hayes |

R. Albert Mohler Jr. told the more than 7,500 Together for the Gospel 2012 conference attendees never to underestimate the power of the articulated gospel. Preaching from Romans 10, Mohler, president of Southern Seminary, delivered his message, “The Power of the Articulated Gospel,” on April 10 at the KFC Yum! Center in Louisville, Ky.

Mohler framed his message around three truths people should see in Romans 10: 1) the nearness of the Word; 2) the power of the gospel to save; and 3) the necessity of articulating the gospel.

In his first point, Mohler noted that “nearness” pertains to proximity, but proximity to the gospel is not the main point but hearing. Preaching brings the gospel near to people, and thus proximity requires articulation.

“How did anyone of us come to faith in Christ? It was because the Word was brought near to us,” he said. “The Word having been brought near to us, it is now our sacred responsibility to bring the word to others.”

Secondly, Mohler addressed the gospel’s power to save, stressing the importance of preaching the message to “all persons everywhere.” There is no footnote, he said, attached to the verse “everyone who calls on the name of the Lord will be saved” (Rom 10:13).

Mohler’s third point focused on believers’ articulation of the gospel. The gospel requires words to be heard, received and even rejected, he explained. If one does not use words, he or she is certainly not articulating the gospel. And without articulation, there is no salvation.

Audio and video of Mohler’s address, “The Power of the Articulated Gospel,” is available at www.t4g.org



Moore: gender more than stereotypes

| By Josh Hayes |

Southern Seminary’s Russell D. Moore stated that biblical gender resembles crucifixion, during his breakout session at the Together for the Gospel 2012 conference, April 11.

Titled “Mars and Venus at the Cross: Toward a Crucified Vision of Manhood and Womanhood,” Moore’s session consisted of three points related, respectively, to crucified masculinity, crucified femininity and the crucified one-flesh union, as derived from Ephesians 5:15-33.

Moore, dean of the School of Theology and vice president for academic administration at Southern Seminary and chairman of the Council on Biblical Manhood and Womanhood, noted that people often understand gender in terms of cultural stereotypes, whereas a biblical understanding of the subject is more complex.

“Sometimes people act as though Christ and the church is an illustration of what it means to live out a godly marriage,” he said. “Christ and the church doesn’t illustrate marriage. Marriage illustrates and points to Christ and the church.”

“When you have manhood torn apart, when you have womanhood torn apart, when you have the marriage union torn apart, you are dealing with the sign that God has embedded in the creation everywhere for people to see what it means for Jesus to covenantally love his church and for a church to be loved and rescued by Jesus.”

People tend to see male headship in terms of privilege, priority and self-interest – a sort of “who’s boss?” mentality, Moore explained. However, male headship is other-directed in terms of provision and protection. Biblical masculinity is laying out a plan and seeking to lead one’s life, marriage and family toward its goal in a self-sacrificial way.

Audio of Moore’s Together for the Gospel breakout session is available at www.t4g.org

Bloggers convene to discuss future, controversy at T4G pre-conference

| By Tim Sweetman |

More than 300 men and women gathered in Southern Seminary’s Heritage Hall to listen to leading evangelical bloggers discuss the past and future of what some argue is a dying form of communication at Together for the Gospel pre-conference Band of Bloggers, April 10.

The event featured a panel of six men, including popular blogger Tim Challies, Crossway editor Justin Taylor and Gospel Coalition editor Collin Hansen. Owen Strachan, assistant professor of Christian theology and church history at Boyce College and blogger and Southern Seminary alumnus Timmy Brister hosted and moderated the panel. The panelists immediately put blogging on the gurney and checked the vital signs.

The once-dominant means of self-publishing seems to have taken a back seat to social media giants Twitter and Facebook. One may argue that few settle in to read lengthy blogs instead choosing to digest 140 characters or comment on a friend’s latest status update quoting their favorite theologian. Blogs, one might argue, are dead.

“Blogging is not dead,” argued Taylor. “It will never die. As long as people want content, blogging will continue.”

Blogging may soon experience resurgence. Newspapers and magazines like *The New York Times* and *Christianity Today* now require readers to pay a subscription in order to continue reading content online, noted Hansen. Readers are willing to sacrifice quality in exchange for free information, so bloggers are stepping up once again to fill that void.

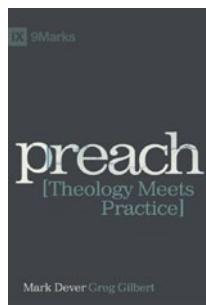
The panel also explored how blogs have created and dealt with controversy over the years, including recent brouhahas like The Elephant Room and Jefferson Bethke’s viral video “Why I Hate Religion and Love Jesus.”

Collin Hansen concluded the discussion with an exhortation to all bloggers: “Think as pastors. Ask, ‘What is helpful here?’ Sometimes that means exposure. Other times that means discretion.”

Attendees received 15 free books, including the new *A Guide to Adoption and Orphan Care*, edited by Russell D. Moore.



Literature



Preach: Theology Meets Practice (B&H 2012, \$14.99), Mark Dever and Greg Gilbert

REVIEW BY
JOSH HAYES

People throughout the ages have benefited from the mentor-mentee relationship: Socrates and Plato, Paul and Timothy and in a galaxy far, far away, Yoda and Luke Skywalker. With their new release, *Preach: When Theology Meets Practice*, Mark Dever and Greg Gilbert hope to benefit readers with their incarnation of the mentor-mentee dynamic.

“Think of this book as a conversation between mentor and mentee, between a teacher and his longtime student who’s just setting out on his maiden voyage. You’ll see similarities, and you’ll see differences. You’ll see things we’re sure of and other things we’re not sure of at all but do anyway. But through it all, hopefully you’ll also see a shared conviction that God’s Word is the most powerful force in the universe,” Gilbert writes in the introduction.

Dever is senior pastor of Capitol Hill Baptist Church in Washington, D.C., and Gilbert is senior pastor of Third Avenue Baptist Church in Louisville, Ky. Each of them is a graduate of Southern Seminary, Dever earning a master of theology and Gilbert a master of divinity. The two of them cite three reasons they were motivated to write the book: first, in evangelical churches there is a loss of confidence in the preached Word of God; second, among evangelical churches is a lack of confidence in biblical exposition; and third, they wish to work against the bad name some have given to expositional preaching.

The structure of *Preach* follows three parts. In part one, Dever and Gilbert present a case for the endeavor of preaching God’s Word and then proceed to make an appeal specifically for exposi-

tional preaching. In part two, they look at practical matters such as selecting a text, preparing and structuring a sermon and delivering a sermon.

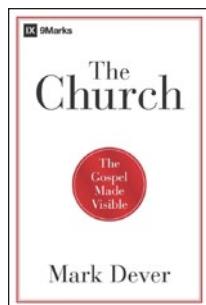
“When push comes to shove, the two of us have pretty different processes for preparing sermons. We think about application differently. We use different kinds of notes – Mark’s are about thirteen pages for any given sermon; mine are about four. And while I’m sure anybody listening to my sermons will hear echoes of Mark in them, I think our *styles* of preaching are different,” Gilbert writes (emphasis original).

Part three turns theory into practice by way of example, providing readers with a sermon manuscript from Dever and Gilbert respectively. In this section, each author gives encouragement and criticism of the other author’s sermon in

order to commend to readers the practice of sermon review.

“Hopefully seeing these transcripts – and the comments we made to each other about the sermons – will help you see how the principles we’ve argued in this book play out in our own preaching ministries,” they write.

Whether a seminary student with but a few sermons under his belt or a pulpit veteran who has preached more sermons than he cares to count, readers wishing to think more intentionally about the theory and practice of man’s highest calling will certainly want to consider *Preach*.



The Church: The Gospel Made Visible (B&H 2012, \$12.99), Mark Dever

REVIEW BY
AARON CLINE HANBURY

In his new book, *The Church*, Mark Dever, senior pastor at Capitol Hill Baptist Church in Washington, D.C., looks at the Bible’s teaching and church history to develop an ecclesiology. Due to the popularity of an essay about the doctrine of the church originally published in Daniel L. Akin’s *A Theology for the Church*, Dever expanded his treatment into a single volume.

The Church develops, in standard theological fashion, by looking at the Bible’s witness, ecclesiology in the history of the church and then systematizes conclusions into a theology of the church. The book’s three parts are, “What does the Bible say?” “What has the church believed?” and “How does it all fit together?”

In his first section, Dever works through both the Old and New

Testaments to determine the nature, character and function of the church. Then, in his second section, Dever looks at the history of the church.

“In everything from the church’s obedience to its life and organization, the span of church history is a demonstration of Christ’s faithfulness to his promises,” he writes.

In his “fitting together” the Bible’s witness and church history, Dever concludes that the biblical expression of the church is one made up exclusively of Christians who remember the gospel through the church’s ongoing sacraments: baptism and communion.

“Christianity requires a conscious belief in the gospel,” he writes. “When God’s authoritative Word is taught, it must be consciously believed and trusted. This trust, or faith, is what distin-

guishes God’s people, who have made an initial confession in baptism and continuing confession through participation in the Lord’s Supper.”

In the end, Dever concludes, as his subtitle not too subtly suggests, that the church is the “gospel made visible.”

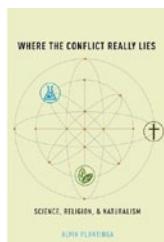
“The doctrine of the church is important because it is tied to the good news itself,” he writes. “The church is to be the appearance of the gospel. It is what the gospel looks like when played out in people’s lives.”

Dever posits that, though the church is not a component part of the gospel, a necessary implication of the gospel, in fact, is the church.

“Many Protestants have begun to think that because the church is not essential to the gospel, it is not important to the gospel,”

he writes. “This is an unbiblical, false, and dangerous conclusion. Our churches are the proof of the gospel. In the gatherings of the church, the Christian Scriptures are read. In the ordinances of the church, the work of Christ is depicted. In the life of the church, the character of God himself should be evident.”

Both those familiar with Dever’s position and newcomers will find *The Church* essential reading about the doctrine of the church.



Where the Conflict Really Lies: Science, Religion, and Naturalism (Oxford 2011, \$27.95), Alvin Plantinga

REVIEW BY
JOSH HAYES

In his new book, *Where the Conflict Really Lies*, Alvin Plantinga, University of Notre Dame philosophy professor, suggests that rather than an incompatibility between Christianity and science, there exists an incompatibility between science and the worldview of naturalism.

“There is superficial conflict but deep concord between science and theistic religion, but superficial concord and deep conflict between science and naturalism,” Plantinga writes.

Christianity (and other classical forms of theism) provides a foundation and framework for the scientific enterprise.

“According to Christian belief, God has created us in his image, which includes our being able, like God himself, to have knowledge of ourselves and our world. He has therefore created us and our world in such a way that there is a *match* between our cognitive powers and the world,” Plantinga writes (emphasis original).

On the other hand, naturalism does not give a basis for science, he contends, as hidden in naturalistic thought is a defeater for its postulate.

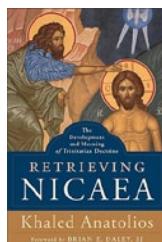
“I argue that it is improbable, given naturalism and evolution, that our cognitive faculties are reliable,” Plantinga writes. “It is improbable that they provide us with a suitable preponderance of true belief over false.”

Where the Conflict Really Lies consists of four parts. In “Alleged Conflict,” Plantinga seeks to show that theistic religion is not at irresolvable odds with the theory of evolution and that miracles do not undermine science. In “Superficial Conflict,” he points out areas where current scientific thought is at conflict with Christian belief.

Moving beyond merely showing that no conflict exists between the two areas of thought, in “Concord,” Plantinga argues that Christian and theistic belief is thoroughly conducive toward the scientific enterprise.

Lastly, in “Deep Conflict,” Plantinga goes on the offensive against naturalism, aiming to demonstrate that the ideology should actually discourage scientific pursuits if understood consistently on its own terms.

A deeply analytical and detailed treatment of the science-religion relationship, Plantinga’s *Where the Conflict Really Lies* seems to be among the most important books written about a discussion quite polarizing in contemporary Western culture.



Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine (Baker 2011, \$39.99), Khaled Anatolios

REVIEW BY
JOSH HAYES

If one were to flip through the pages of a Bible concordance, he or she would be hard-pressed to find the word “Trinity.” If such is the case, how then did the church arrive at the conclusion that God is three and yet one? In *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine*, Khaled Anatolios seeks to answer this question by showing how the church arrived at the categories and vocabulary that it went on to employ in speaking of God’s tri-unity.

In tracing how the church came to affirm trinitarian orthodoxy, Anatolios, professor of historical theology at the Boston College School of Theology and Ministry, contends that the doctrine emerged not in isolation but as a kind of “meta-doctrine” for interpreting the whole of Christian faith and experience. Not only does Anatolios trace the development of the church’s understanding of Nicene doctrine, but he also seeks to demonstrate the intelligibility and relevance that the doctrine has for Christian experience today.

“We appropriate the meaning of trinitarian doctrine by learning to identify and interpret the various aspects of Christian existence precisely as saturated by the God who is Trinity; conversely, we learn to identify the God who is Trinity through the saturated phenomenon that is Christian existence as a whole and in all its aspects,” he writes.

“The historical development of trinitarian doctrine offers foundational insights into this reciprocal process.”

Anatolios accomplishes the goal of *Retrieving Nicaea* in three stages. The first stage involves his tracing of the development of trinitarian doctrine during the era between the first two ecumenical councils, Nicaea and Constantinople; the second stage follows the development of trinitarian categories in the thought of individual figures during the era between Nicaea and Constantinople; and the third stage examines the thought of three key figures who articulate Nicene orthodoxy: Athanasius, Gregory of Nyssa and Augustine. Anatolios concludes the book by examining 10 or so areas where the contemporary church can retrieve Nicene trinitarianism.

Certainly aimed at an academic audience, Anatolios’ *Retrieving Nicaea* is a comprehensive systematic-historical analysis of trinitarian discussion in the fourth century.



The Founding Fathers and the Debate Over Religion in Revolutionary America: A History in Documents (Oxford 2012, \$19.95), Matthew L. Harris and Thomas S. Kidd, eds.

REVIEW BY
AARON CLINE HANBURY

LP. Hartley, opening his often-quoted-rarely-read novel *The Go-Between*, writes, “The past is a strange country: they do things differently there.” Often, the only way to go to that country – apart from some Wellsian development – is by reading documents from that given era.

In a new book, *The Founding Fathers and the Debate Over Religion in Revolutionary America*, Matthew L. Harris and Thomas S. Kidd gather and organize writings from the Revolutionary era in order to better understand the Founding Fathers’ debate about religion.

“Understanding the past often helps us see how we became what we are today, but it can also reveal forgotten possibilities,” write Harris and Kidd. “A close look at the Founding reminds us that religion has always played a central, yet contested, public role in America and helps us appreciate America’s vital tradition of religious liberty and the free exercise of religion. But it also illuminates a time in which many secular and devout Americans found common ground on both the separation of church and state and a lively public role for religion.”

The book’s six chapters each include writings – speeches, letters, treaties – that illustrate discussions about state and religion during the Revolutionary era: “Religion and the Continental Congress”; “Religion and State Governments”; “Constitution and Ratification”; “Religion and the Federal Government”; “Disestablishment and the Separation of Church and State”; and “The Founding Father’s Own Views on Religion.”

The book unapologetically, and for good reason, pays most attention to those figures who play most prominently into the American grand narrative, such as George Washington, Thomas Jefferson and Benjamin Franklin. The documents from these men reveal that while religion rarely produced agreement, its presence was central to the early American project.

“While religion is often divisive, we should not discount the ways religion unified Americans in the Founding period. Whatever their views on Christian theology, and whatever their opinions on the proper church-state arrangements, hardly anyone during the revolutionary era doubted that religion, and especially moral virtue, was important to the life of the new American republic.”

Dever on *The Church and Preach* NEW BOOKS ABOUT THE CHURCH

EDITOR'S NOTE: Below, Mark Dever, senior pastor of Capitol Hill Baptist Church in Washington, D.C., talks with "Towers" guest interviewer Paul Conrad about the recently published books *The Church and Preach*, both written by Dever. Brief reviews of each book appear on page 6.

PC: What is the benefit of releasing the two books, *The Church and Preach*, simultaneously?

MD: That was B&H. *The Church*, I've been working on for a while. It appears in Danny Akin's *A Theology for the Church*, but because it's a summary of my thinking about the church and gives a whole ecclesiology, I want it available separately. Last summer I finally had time to change some things, to lengthen the article into book length and add some things I don't address in the chapter.

Whereas the *Preach* book is something we talked about with B&H several years ago. It was just a matter of when Greg Gilbert had time to work on it. I have some preaching lectures I've given at various seminaries that form the back end of the book and Greg came up with some ideas for some other things. I sent him the chapters and he chopped them up, popularized them and added some of his own stuff, to which we added my lecture manuscripts and comments in the back.

"First, a preacher needs a good translation of the Bible. Second, a heart broken over your own sin and amazed at God's mercy in Christ." – Mark Dever

PC: Regarding *The Church*, what was your impetus for expanding the chapter from *A Theology for the Church* into a monograph?

MD: I couldn't think of a good, modern Baptist ecclesiology that I could easily put in people's hands. The stuff that I've done is all incidental and occasional. It's trying to address particular situations in churches. I was looking for something that was a more balanced, full ecclesiology. I wanted something more like what Ed Clowney does so well in his book about the church, but of course, Clowney was a Presbyterian. So, while I like 80 percent of it, there's 20 percent of it that I want to say, "Well, can we think a little bit differently about this?" I am trying to present something like that.

PC: How does the church make the gospel visible?

MD: The character of God is reflected in his people. Paul's question in 1 Corinthians 1:13, "Is Christ divided?" shows that when there were divisions in the church, the assumption was that God's own being is reflected in the nature of the church. He is one, we are united. Leviticus and 1 Peter talk about how our holiness is to reflect God's own holiness – and that's not just us as individuals; that's us as a community. Love is a great example of that. It is particular aspect of his character that so marks him that is to mark us.

PC: To what extent can other conservative Christians, non-Baptists resonate with what you write?

MD: It's interesting. On the back cover, B&H decided to put two Southern Baptist seminary presidents, but also blurbs from two other guys: a Reformed Church of America guy and a Presbyterian Church in America guy. Inside, I see, they've got a blurb from C.J. Mahaney, my charismatic friend. So, I guess they see some utility in it. I think as evangelicals, we have a lot of commonality, whatever our differences may be in terms of polity. And much of what this book is intended to do would be things I would hope a good Bible-believing evangelical of whatever polity would be able to agree with.



THE CHURCH • THE GOSPEL, MADE VISIBLE

preach

Dever Gilbert

E&J
BOOKS

PC: Where does the rub lie for non-Baptists in your argument?

MD: Certainly in the understanding of baptism. And these days, although Baptists are historically congregational, I think I'm in a minority among Southern Baptists in being self-consciously congregational, though all of our forebearers were.

I think there was a pragmatism in the 20th century, where large churches became CEO-run. I think the multi-service movement, and now the multi-site movement, have just encouraged more confusion in terms of polity.

PC: How important are those issues for a local body?

MD: A local church will have a particular polity and that is very important. It's obviously not essential to the gospel, but we're called to be obedient to what God reveals in Scripture, not merely to judge what we think are essential and then obey only those things.

PC: Turning to *Preach*, how do we get expositional preaching from the model the Bible presents?

MD: We see expositional preaching in the Old Testament with Nehemiah 8, where we see Ezra, the priests and the Levites explaining the Law. And in the New Testament, what Peter is doing in Acts 2 is taking various passages from Joel and the Psalms and he interprets those passages and explains them to the people spontaneously, giving explanation of what they're seeing with the commotion of the early disciples and tongues of fire. When you look through the New Testament, you see this pattern, again and again, of people going to Scripture using mnemonic devices that would help them remember the passages from the Old Testament because they wouldn't have a written copy of the Scriptures in front of their eyes all the time like we do. And those mnemonic devices are then keys for their climbing into whole passages.

PC: How does biblical theology inform expositional preaching?

MD: Christians have disagreed as to whether

“A local church will have a particular polity and that is very important. It's obviously not essential to the gospel, but we're called to be obedient to what God reveals in Scripture, not merely to judge what we think are essential and then obey only those things.” – Mark Dever

you should unveil the whole story in the sermon or discipline yourself to stay only in the parameters of, say, 1 Corinthians 7:36-38, and nothing else – when you're preaching about that. I see the correct answer is definitely with the former: you should avail yourself of the whole story. I think you want to have a lens particularly to explain the verses that you're looking at, but I think you always want to do that in light of the whole. And I think when Jesus meets with his disciples after the resurrection, in Luke 24, he explains all of Scripture with him in them. Or when you look at Stephen when he's being stoned in Acts 7, he gives a biblical theology. Or, the writer to the Hebrews going through the Old Testament history; or you look at sometimes in the Psalms, David or the psalmist will go through the history of the exodus. I think perspective is gained by remembering what God has done in placing what we're talking about in a particular instance in a particular context

of what God has done. And I think that this helps us to be more amazed at the scale of what God is about and be more awed and humbled, to be more accurately informed.

PC: What are some essential resources for preachers in local congregation?

MD: First, a good translation of the Bible. Second, a heart broken over your own sin and amazed at God's mercy in Christ.

In terms of resources for preaching, I would say John Stott's *Between Two Worlds*, Haddon Robinson's *Biblical Preaching*, Martyn Lloyd-Jones' *Preaching and Preachers*, Bryan Chapell's *Christ-Centered Preaching*, John Piper's *Supremacy of God in Preaching*, Ed Clowney's *Biblical Preaching* – those would be some good ones. And for the church, I would certainly mention Ed Clowney's book *The Church*, John Hammett's book *Biblical Foundations for Baptist Churches* – that is, I think, quite useful.

Mohler offers ten books for 2012 NEW LIST FOR PASTORS

| By SBTS Communications |

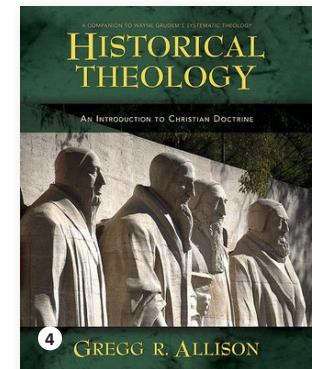
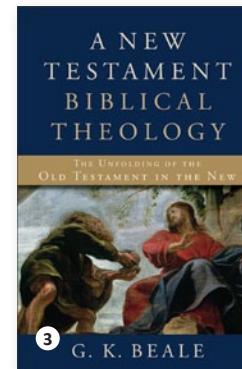
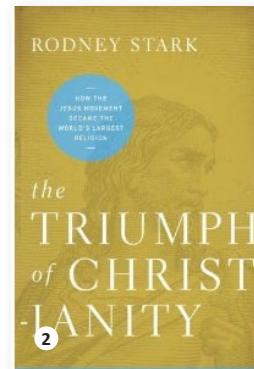
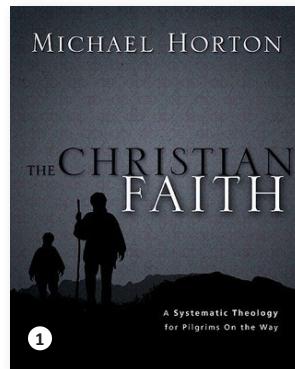
Recently, R. Albert Mohler Jr., president of Southern Seminary, published a list of 12 books that he thinks every pastor should read in 2012. Mohler's list appears in the March/April issue of *Preaching* magazine.

- *The Pleasures of Reading in an Age of Distraction* (Oxford University Press), Alan Jacobs
- *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Zondervan), Michael Horton ❶
- *Reading Scripture with the Reformers* (IVP Academic), Timothy George
- *The Next Decade: Where We've Been... and Where We're Going* (Doubleday), George Friedman

- *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic Books), Sherry Turkle
- *The Triumph of Christianity: How the Jesus Movement Became the World's Largest Religion* (Harper One), Rodney Stark ❷

- *Christian Apologetics: Past and Present, Vol. 2* (Crossway), William Edgar and K. Scott Oliphint
- *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Baker Academic), G.K. Beale ❸

- *Historical Theology: An Introduction to Christian Doctrine* (Zondervan), Gregg R. Allison ❹
- *Lost in Transition: The Dark Side of Emerging Adulthood* (Oxford University Press), Christian Smith, et al.



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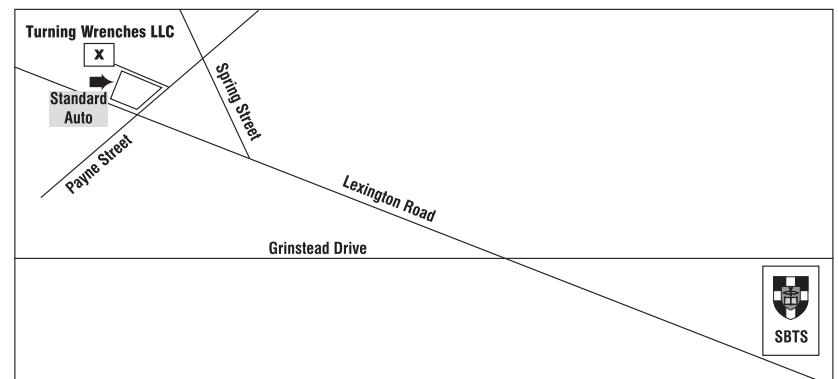
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The right practice rises

THEOLOGY IN THOUGHT AND ACTION

What God has joined together, let not man put asunder

| By Timothy K. Beougher |

EDITOR'S NOTE: Timothy K. Beougher is Billy Graham Professor of Evangelism and Church Growth and associate dean of evangelism and church growth at Southern Seminary. Married to Sharon, Beougher has been part of the SBTS community since 1996.



James Denney, the great Scottish theologian and pastor, once observed "If evangelists were our theologians or theologians our evangelists, we should at least be nearer the ideal church." Denney's observation highlights the importance of combining theology and practice if we are to be faithful to the Scriptures.

I share Denney's passion that we not separate theology and evangelism. Years ago, as an aspiring professor of evangelism, I chose doctoral studies in historical theology in no small part wanting to respond to Denney's challenge to keep theology and evangelism connected. Our theology must inform our practice, and our practice must build upon the foundation of solid theology. Robert Coleman argues, "... theology and evangelism belong together. When the

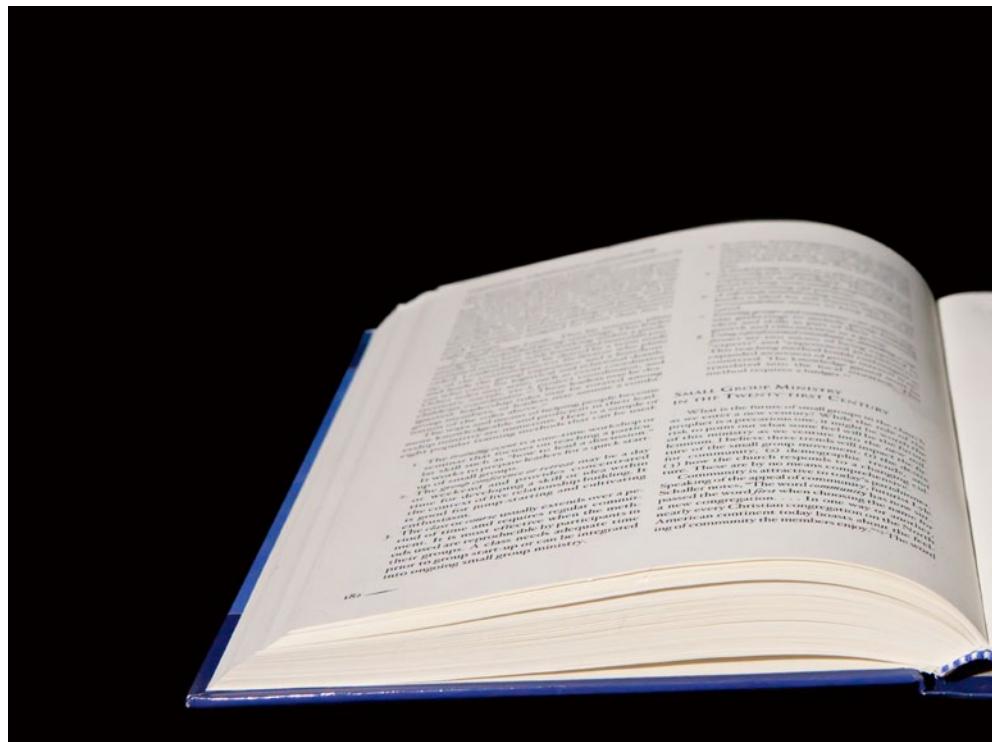
two are separated in practice, as so often happens, both suffer loss – theology loses direction and evangelism loses content."

We do not have to look far to see how some in our world today have gone to one extreme or the other. The stereotypical "ivory tower" scholar might opine: "Don't bother me with all that practical stuff – I just want to study!" And the stereotypical country evangelist might boast, "I've never let theology interfere with my preaching of Jesus!" Both extremes must be avoided. We might naturally gravitate more toward theology or toward practice, but we must make both part of our lives and ministries to be faithful to our calling.

My own historical observation is that the academy has helped contribute to this "divide" that some see between theology and practice. Many seminaries have departments of biblical theology, historical theology, systematic theology – and "practical" theology. While I understand the historical basis for those distinctions, to combine disciplines such as counseling, preaching, evangelism, and pastoral care under the "practical" heading can imply the other theological disciplines are somehow "impractical."

I begin each theology class I teach with the following assertion from J. I. Packer, found in chapter one of his classic work, *Knowing God*:

For this reason we need, before we start to ascend our mountain, to stop and ask ourselves a very fundamental question – a question, indeed, that we always ought to put to ourselves whenever we embark on any line of study in God's holy Book. The question concerns our own motives and intentions as students. We need to ask ourselves: what is my ultimate aim and object in occupying my mind with these things? What do I intend to *do* with my knowledge about God, once I have got it? For the fact that we have to face is this: that if we pursue theological knowledge for its own sake, it is bound to go bad on us. It will make us proud and conceited. ... To be preoccupied with getting theological knowledge as an end in itself, to approach Bible study with no higher



a motive than a desire to know all the answers, is the direct route to a state of self-satisfied self-deception. We need to guard our hearts against such an attitude, and pray to be kept from it. As we saw earlier, there can be no spiritual health without doctrinal knowledge; but it is equally true that there can be no spiritual health with it, if it is sought for the wrong purpose and valued by the wrong standard. In this way, doctrinal study can become a danger to spiritual life. ...

Packer's observations offer much wisdom to us concerning this issue. We can become prideful of our theology or of our learning. But pride can also emerge from the "practical" side. Some practitioners seem to look upon "theologians" with disdain, as if there is something sinful about seeking to love God with one's mind.

Two statements from the Lord Jesus Christ remind us of the need to love God with every part of our life: "Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (Mark

12:30, HCSB) and "If you love Me you will keep My commands" (John 14:15, HCSB).

Carl F. H. Henry maintained in 1967, "... in these next years we must strive harder to become theologian-evangelists, rather than to remain content as just theologians or just evangelists." Some 45 years later, that challenge remains before us. Let us be passionate about theology. Let us rightly divide the Word of Truth. But let us also be passionate about the gospel. Let us put our theology into practice by sharing Christ with someone today!

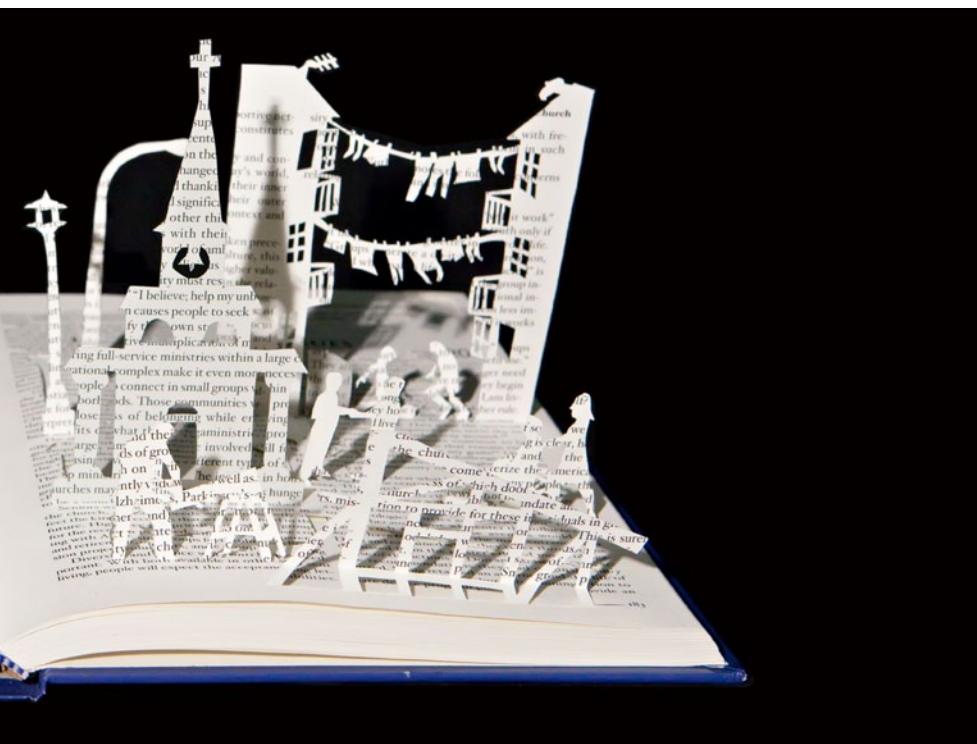
ENDNOTES

¹James Denney, *The Death of Christ* (New Canaan, Conn.: Keats Publishing, Inc., 1981 reprint), viii.

²Robert E. Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids: Baker, 2011), 9.

³J. I. Packer, *Knowing God* (Downers, Grove, IL: InterVarsity Press, 1973), 17.

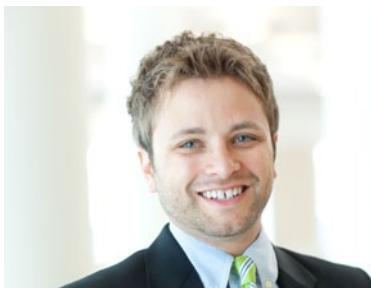
⁴Carl F. H. Henry, "Facing a New Day in Evangelism," in *One Race, One Gospel, One Task*, edited by C. F. H. Henry and W. S. Mooneyham, vol. I (Minneapolis: World Wide Publications, 1967), 13.



Dead roses and living words: theology driving mission

| By Owen Strachan |

EDITOR'S NOTE: Owen Strachan is assistant professor of Christian theology and church history at Boyce College, the undergraduate school of Southern Seminary. Married to Bethany, Strachan has been a part of the Boyce community since 2010.



Every time a Christian leader says, “It’s not your theology I want to see – it’s your deeds,” somewhere in the universe a lily-white rose falls dead to the ground.

That’s a bit of a dramatic response. But that line of thinking is nonetheless deeply problematic.

But why? Aren’t deeds most important? Doesn’t 1 John indicate that love, actionable piety, is the true test of faith?

Yes it does. But the above formulation, said in numerous ways all over the evangelical spectrum, is flawed. It forgets one essential idea: deeds are in fact driven by truth. To say it differently: theology drives mission.

Friends who don’t like theology

Let’s play this out so I can explain myself. Say you have a friend who is passionate about God and service in his name. This friend eschews heavy theological discussion. While you bristle if you sniff out an infirmlapsarian in your community group, he starts to get restless when the conversation turns to high-level ideas. He’s got a great heart, he

wants to be a “radical” Christian, but when you try to engage him, he tells you flatly that all the diphthongs and hollow verbs don’t get anyone saved. You’re flustered, but he’s got a point – right?

Yes, he does. The one who claims to be a Christian yet has no love for others is in fact in a dangerous place. James 2 challenges those of us who might be tempted to cling to our books and retire to our studies. In almost pugnacious terms, James informs us that “faith apart from works is useless” (James 2:20). Clearly, then, our friend is offering us a corrective many of us need to hear.

I would wager that many evangelicals, though, do not struggle with reading too much theology. George Barna has said of the rising generation that “our continuing research among teenagers and adolescents shows that the trend away from adopting biblical theology in favor of syncretic, culture-based theology is advancing at full gallop.” In such a situation, many well meaning church members will focus more on practice than knowledge. They may actually dismiss the importance of deep theological thinking, equating it with inactivity, pride and solipsism.

How Content Shapes Conduct

There are two initial responses I can think of to this way of thought.

First, it’s just not true that our conduct is disconnected from content. Think of a family that loves one another, specifically of children who obey and serve their parents in a God-glorifying way. That obedience is driven by a whole host of realities that the children know, whether on a conscious or subconscious level. The father sacrifices his body and his sleep to put food on the table. The mother carried her kids for nine months, then gave birth to them. The father turns down opportunities at work so that he can be home more often to play with his children. The mother interrupts her priorities on a constant basis to bandage knees, bake cookies, do laundry, read books and a thousand other daily responsibilities. As this kind of behavior heaps up over weeks and then months and then years, it has a cumulative effect. The children of loving Christian parents may not consciously list off all the

truths they know about their parents each time they decide to obey. But that content shapes and drives their conduct, to be sure.

This leads into my second point. Just like the child who lives with a whole body of knowledge about his or her parents, so every Christian lives according to their theology. The missionary who travels to a foreign country for no other reason other than to announce to unsaved souls that Jesus is Lord and Savior and King is carrying out intensely theological or theistic work. What is more doctrinally motivated, after all, than moving to a faraway city far away from family and creature comforts to tell people the good news of the gospel? Pardon my forcefulness, but it doesn’t get more truth-driven than that.

Don’t Believe What You Hear: The Trinity Matters

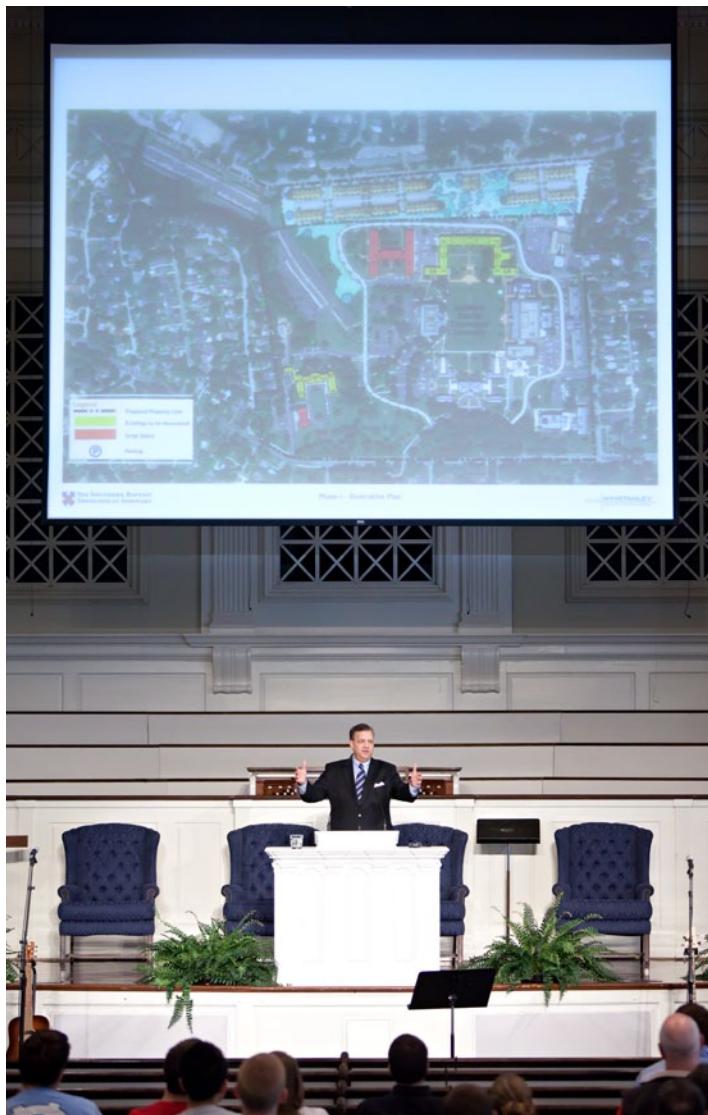
In recent days, it was suggested in some evangelical circles that the doctrine of the Trinity is rather unclear. It’s such a high-level matter, so mysterious, that you don’t really have to understand it. That, to be blunt, is highly ironic.

The early Christian theologians labored to help the church understand the wondrous mystery that God is one *essence*, three *persons*. Athanasius was persecuted viciously in the fourth century for doing nothing other than contending for a biblical doctrine of the Godhead. Like the Cappadocian Fathers and his near-contemporary Augustine, Athanasius understood that the Trinity was absolutely basic to an orthodox Christianity. In fact, it was so important it was worth risking one’s life to defend.

In our day, we need a recovery both of this spirit and this way of thinking. Rich biblical truths are not disconnected from everyday life. They shape it. Theology drives mission. This is true whether we know it or not.

The question, then, is this: what kind of doctrinally-motivated life will we lead? A fulsome one? A weak one? May it be in our day that more and more Christians discover the riches of a staunchly theological life.

God’s glory is in this, after all. That, and not the fate of lily-white roses, however elegant they may be, is our consuming concern.



Mohler presents master plan to SBTS community

| By SBTS Communications |

Southern Seminary President R. Albert Mohler Jr. presented a 10-year plan to repurpose and refocus the seminary's physical campus in a special post-chapel address to the Southern community, April 19, 2012. This dramatic step represents the most significant physical revitalization of the seminary since moving to its current location in 1926.

"One of our chief responsibilities in this generation is to ensure Southern Seminary is

propelled into the future unconstrained by limitations that we have the responsibility to address now," Mohler said. "The campus of Southern Seminary is merely a tool, but it's a very important tool for our ability to fulfill the mission that has been entrusted to us. For that reason, we need to take responsibility in this generation to make certain that the campus continues as a great asset to our mission and does not become a liability. That explains this very significant effort to address long-term issues and also important opportunities for the campus.

"As I head into my 20th year as president, I do not want to turn over this campus to the next generation as a time bomb about to detonate," he said. "In spite of all of its beauty and all of its utility, there are some things that are ticking as some of these buildings approach their 90th year."

In an effort to assess the situation, the seminary hired one of the nation's top consulting firms to evaluate the campus. The result was the quantification of \$52 million in deferred (postponed) maintenance.

According to Mohler, the largest area

of concern is the Mullins Complex. Built in 1926, the complex consists of Whitsitt, Mullins and Williams halls and makes up one-third of the campus. If the complex were to require plumbing or electrical replacement, the cost for each would be \$4 million. Then, updating 1926 facilities to match 2012 codes would cost at least \$4 million.

"We are going to look at the issue in terms of its component parts," Mohler said. "Look at what issues are the most crucial and put it together in a package that will include some fund-raising and some use of capital."



① A representation of the potential campus lay-out after the 10-year master plan period, including privatized and developed Grinstead Drive property, a renovated James P. Boyce Centennial Library and athletic fields.

② An image of the potential development of the James P. Boyce Centennial Library, opening up to an updated Grinstead Drive entrance.

③ A rendering of what the inside of library could look like.

④ A prototype of the typical quad living space in the renovated Mullins Complex.

Drawings not final.



Mohler insisted that the seminary will draw funds for the proposed master plan neither from tuition nor other fundraising efforts.

The Board of Trustees of Southern Seminary approved the master plan, April 17.

Dan Dumas, senior vice president for institutional administration, said about the adoption and implementation of the master plan: "After restoring the theological heritage of the seminary in the late 20th century, we are committed to restoring the historic buildings of this campus in order to align them with our mission."

During the next 10 years, the master plan will dissolve the \$52 million in deferred maintenance and position the campus for immediate and future structural and financial sustainability. Phase one will restore and update the campus, primarily in terms of housing and administrative offices. This phase requires the Executive Committee of the Southern Baptist Convention to approve a \$20 million loan during its annual meeting in New Orleans, this June.

The master plan will repurpose the historical Mullins Complex as a state-of-the-art

facility for Boyce College, the undergraduate school of Southern Seminary.

"Moving Boyce College into the Mullins Complex in the heart of campus will facilitate the greatest integration of the college into the life of the seminary since its inception," Mohler said. "It will accelerate our programs that link the college and the seminary together in order to get committed missionaries and pastors onto the mission field and into the churches as quickly as possible. It will also maximize the stewardship of all of our campus facilities."

Phase two will advance the learning community of Southern Seminary, primarily through renovation of the James P. Boyce Centennial Library. Phase three, without requiring any firm commitments, anticipates future development.



QR Code: For more information about the master plan, follow this QR Code or visit www.sbts.edu/master-plan

T4G at a glance

AN ILLUSTRATED OVERVIEW OF THE 2012 TOGETHER FOR THE GOSPEL CONFERENCE

Together for the Gospel began with four pastor-friends – R. Albert Mohler Jr., C.J. Mahaney, Mark Dever and Ligon Duncan – who differ about issues like baptism and charismatic gifts, but share a commitment to the gospel of Jesus Christ. In that spirit, they began a conference to encourage other pastors to stand together for the gospel. Six years later, the T4G conference has provided these men with an opportunity to connect and build pastoral friendships and networks with thousands of pastors and church leaders.

During the 2012 conference, which met in Louisville, Ky., last month, nearly 8,000 men and women gathered from around the United States to stand in unity for the good news of Jesus Christ and the primacy of his gospel in life and ministry. What follows is a glance at the preparation and makeup of the conference.



Preparation and Planning

•
364 DAYS

•
8,736 HOURS

of planning, preparation and set up

•
208 VOLUNTEERS



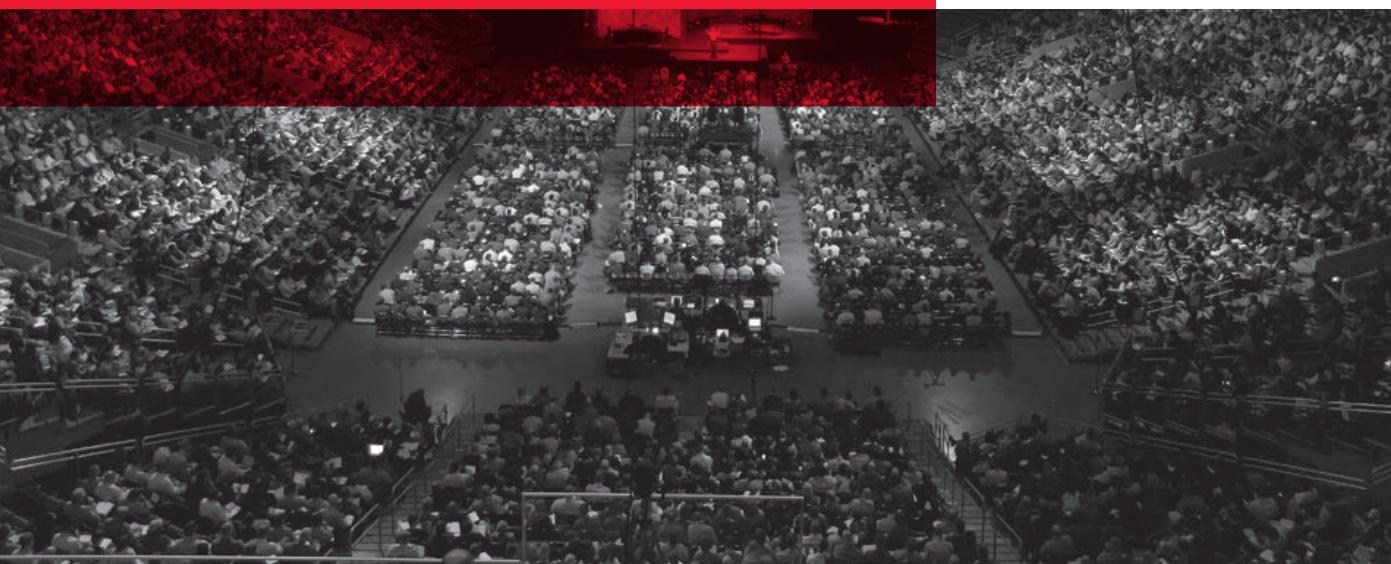
1 world-class arena



9
main-session
speakers

•
10 BREAK-OUT SESSIONS

•
6 PANEL DISCUSSIONS



6 testimonies

●
CHALLENGED ATTENDEES
never to underestimate the gospel



COUNTRIES
represented

●
550 seminarians

●
1,500 senior pastors

●
900 women

(more than 10% of attendees)

●
59% of attendees were 39
years old and under

●
42% of attendees were
Southern Baptists

SBTS course #27177

●
451 PARTICIPATED
in the Together for the Gospel
course, led by Russell D. Moore

Band of Bloggers

●
6 panelists at the pre-conference
with 349 attendees



Dinner and Dialogue

●
800 MEALS FROM CHUY'S
and 750 attending

Ministry Wives Panel

●
6 PARTICIPANTS
on the pre-T4G discussion with
more than one hundred attendees

●
242

PROSPECTIVE STUDENTS
at SBTS lunch



96 SHUTTLE RUNS
from Legacy Hotel and Conferences
to the KFC Yum! Center

●
1,600 titles

available at no cost through the
Martyn Lloyd-Jones Trust



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worth \$200 available in the
Zero Dollar books store



●
TRENDED NUMBER ONE
on Twitter three days in a row

●
293 tweets from
@SBTS at conference
with 1,881 retweets

"We can and must
show the gospel
by our actions
and deeds but
we cannot preach
the gospel
without words."
- @albertmohler
#T4G12

"Brothers, may
we never lose a
sense of wonder
that we've been
called to proclaim
this gospel."
- @CJMahaney
#T4G12

A SBTS hipster

The term “hipster” is elusive. Often people toss around the term at the first sight of skinny jeans. But whatever “hipster” might mean, a defining characteristic is certainly a desire for specific, typically non-mainstream things: A demand for third-wave coffee. Fifties-era pants paired with 90s-era shirts. An aversion to the popular – unless, of course, it’s vinyl records, craft beverages, Toms Shoes or Radiohead. A prairie-day-reminiscent domesticity.

That got us in the SBTS communications team thinking, “What are those specific, non-mainstream things about which seminarians are particular?” So, after some collaborative thinking, we’ve identified a few things that might define our stereotypical Seminary-Guy.



Pastor-requisite dark-rimmed glasses

Wife-made lunch*

Does Apple sell it? Seminary-Guy has it.

Fountain pens, for those ball-point-isn't-enough moments

Small leather goods that say, "Yes, I am a gentleman"

Pre-2001 vehicles – of course it's paid off

A sampling of the latest Crossway books

ESV Bible – the study Bible for the especially devout

Not-skinny khaki chinos

French press coffee (seminary-wave?)

Wear-with-anything boat shoes

*Our Seminary-Guy model, Hank Balch, isn't married – contrary to his appropriated lunch. Those interested in Hank's potential for husbandry may contact him at 867-5309.

Josh Thomas, fourth-generation SBTS grad

100-YEAR HISTORY

| By Josh Hayes |

The old maxim “like father, like son” possesses a core, ubiquitous truth. For May 2012 Southern Seminary graduate Joshua Thomas, the maxim has held true for four generations. Thomas’ completion of his degree this spring will make him a fourth-generation graduate of Southern Seminary.

Thomas’ family history with Southern Seminary dates back 100 years to his great grandfather on his mother’s side, Effie Layton Howerton, who graduated from Southern in May 1912. His son, Ellis Paul (E.P.) Howerton, graduated from Southern in May 1956. E.P.’s son-in-law and Thomas’ father, James H. Thomas Jr., graduated from the seminary in May 1984. Now, one century since his great grandfather walked the stage, Joshua Thomas will too cross the stage to receive his diploma.

According to Thomas, who will graduate with a master of divinity in the Billy Graham School of Missions and Evangelism’s

Great Commission track, his family’s ties to Southern led him to consider attending the seminary as he contemplated entering vocational ministry. In August 2008, Thomas made known to his family that he sensed a call to ministry. His grandmother, Eunice Howerton, jovially commented to him that “the only real seminary is *The Southern Baptist Theological Seminary*.”

Effie Layton, the first-generation Southern graduate of Thomas’ family, was a chaplain in the U.S. Army in France during World War I and later pastored the First Baptist Church of Pikeville, Ky. E.P. was a church planter in Ohio and Kentucky for the then-called Home Mission Board. A bi-vocational minister who taught at Barrett Middle School in Louisville, E.P. served as a pastor of North 42nd Street Baptist Church.

Thomas’ father, James, is a bi-vocational minister of music at Pleasant Ridge Baptist Church in Walhalla, S.C., the town where Thomas grew up. James met his wife, Martha,

at South Carolina’s Oconee State Park, when at the time, he served as the musical accompanist to Thomas’ uncle, Layton Howerton, who was what in that day was termed “park missionary” at Oconee. James met Layton’s sister, Martha, when E.P. and his family visited the park, and, one year later, the two married. James went on to attend Southern where he studied religious education and music.

Thomas currently serves as the development coordinator for institutional advancement at Southern and is an intern for enrollment management and student services. He is also the interim elementary coordinator at Highview Baptist Church’s East campus.

Following graduation, Thomas, along with his wife Deidre, hopes to work toward the revitalization of Southern Baptist churches in his home state of South Carolina.

If his family’s past is any indication of the future, Thomas’ passion for ministry and potential influence may result in further



generations of Southern graduates. In fact, Thomas’ brother, Matthew, plans to enroll in Southern’s Greenville, S.C., extension site this fall. Like father, like son; like brother, like brother.



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Each semester, the New England Center for Expository preaching seeks teams of expository preaching seminary students, who are ready for the challenge of preaching the Gospel of Jesus Christ to that foreign mission field called **New England**. **Beware**, this internship is not meant for who do not have the backbone to prepare and deliver sermons weekly, on passages that are assigned, before unknown people, in churches never seen before; while doing other duties. NECEP is not a “class;” it is a preaching “residency.” **Benefits**: Selected students will preach weekly, learning what it is like to “plow granite,” while making friends and contacts.

Yes, there is still room more interns. So pray if you might be ready to put your back into the work.

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Basil Manly Sr.'s funeral sermon for a "stranger" HISTORY HIGHLIGHT

| By Adam Winters |

Today, when a young, formerly healthy person suddenly dies, it is a shocking tragedy that often compels us to ask existential questions like, "Why?" In our fallen state, we often view premature death as an unfair and cruel slight of God's providential hand.

For American Baptists in the 19th century, death was no less tragic than in our day, but it could never be considered unexpected. Contemporary mourners take for granted the expedient methods of transportation that allow us the simple privilege to attend the funeral services of deceased friends and family who lived a great distance away.

Basil Manly, Sr. knew the sting of death more intimately than most. While away at South Carolina's 1830 Baptist State Convention, his son John died and received burial before Manly could even return home. Manly returned to his pulpit the following Sunday and preached one of his most significant sermons, "If I Be Bereaved of My Children, I Am Bereaved" (Gen 43:14). The congregants who heard this sermon reported to have been especially blessed, and James P. Boyce's own mother converted to the faith upon hearing it.¹

For Manly, death was an ever-present consideration for all members of his community. His sermon repertoire included numerous funeral sermon manuscripts that he delivered throughout his career, some on the tragic occasions of a child's burial. His funeral sermons reflected certain spiritual themes that paint a rich picture of the Christian pilgrimage.

In October of 1830, Manly preached a funeral sermon titled "The Burial of a Stranger" for the passing of a "Mr. N.L. Fisher."² Manly himself did not have considerable personal knowledge of the deceased. The depth of Fisher's religious persuasion was unknown to Manly, and the preacher made no attempt to assume anything about the businessman's eternal fate, being content to simply state the facts about his church attendance:

Of his religious opinions and state, nothing satisfactory is known. It is understood, however, that in other

places where he had resided he always paid a decent respect to religious institutions, and regularly attended Christian worship. In this city he had not settled himself with any Christian congregation; though this was no doubt his purpose so soon as his family should arrive. Meanwhile he attended worship for the most part in this church but without being known to the pastor or church.

Manly was at least hopeful for the man's soul on account of faithful Christian persons who had attended to him in his last days and interceded for his soul in prayer:

Some benevolent persons, however, who watched with him took advantage of lucid intervals during some of the last evenings of his painful life and prayed with him, by his consent, commending his soul to the grace of the Redeemer of mankind. With respect to him we are at least assured that "the Judge of all the Earth will do right."

Manly chose Genesis 23:4 as his text, applying the theme of Abraham's pilgrimage as a "sojourner and a stranger" to the Christian's pilgrimage as a heavenly citizen living in the world. "The Lord also designed to make the Patriarchs feel themselves strangers and sojourners. ... It has been the concern of the Lord to impress the same sentiment on the minds of men ever since."

Manly gravely reminded the funeral attendees that just as Abraham made a transaction to purchase a sepulcher for the burial of his wife Sarah, so too must all earthly pilgrims remember that "business and possessions will not prevent us from coming to the grave."

From his exposition of the text, Manly concluded that everyone ought to consider themselves as "strangers and pilgrims in the Earth," a consideration that offers distinct advantages for heavenly thinking. Considering oneself a stranger in the world does not call the Christian to a monkish seclusion but rather promotes "the interests of piety in our souls." It promotes piety in the soul because it "implies a practical belief in the immortality of the soul and a future state hereafter"; indeed, earthly pilgrims recog-

nize that the home of their soul lies beyond this present existence. Living with a pilgrim mentality gives us an awareness of "our perishing condition, and of the unstable unsatisfactory nature of all earthly things as to live in continual expectation of departure."

Some additional advantages of considering oneself a stranger in the world are that it will impart a sense of "watchfulness and preparation for this wondrous journey to the skies," "wean us from the love of the world," assist us in bearing "the ills of life," encourage "spirituality and devotion," and will "prepare us to meet death quietly, when he comes." To the Christian, death itself should be "no stranger to his thoughts."

The recently deceased Mr. Fisher had briefly been a stranger in Charleston whose death caught many in the community by surprise. Manly's funeral sermon aimed to

ensure that no earthly soul might be thrust into the hereafter unprepared for their eternal destination. Like Abraham, the Christian pilgrim must seek to make his home in the Promised Land.

The Basil Manly Sr. sermons mentioned in this article are available in the James P. Boyce Centennial Library. Please visit the archives on the second floor of the library or on our Web site at archives.sbts.edu

ENDNOTES

¹John A. Broadus, *Memoir of James Petigru Boyce* (Louisville: Baptist Book Concern, 1893), 9.

²All further sermon quotations are from Basil Manly, Sr. "The Burial of a Stranger," (first preached October 10, 1830), Basil Manly, Sr. Collection, Southern Baptist Theological Seminary Archives and Special Collections.



Jim Orrick

SOUTHERN STORY

| By Aaron Cline Hanbury |

Anyone familiar with preachers probably knows that most don't teach collegiate-level literature and composition. And while he recognizes the uniqueness of his situation, Jim Orrick has found a happy marriage in combining Word-proclamation and literary studies.

For Orrick, who started preaching at age 17, the journey to bi-vocational preaching began, like most worthwhile journeys, with a woman.

Then 25 years old and studying in Memphis, Tenn., Orrick met, by no coincidence, a "beautiful blonde" named Carol— who he actually saw from afar at a Bible conference at Mid-America Seminary a year before, but deemed an introduction too unsubtle at the time. Nearly a year passed before they briefly met during a greet-those-around-you song at Carol's church. Immediately following their meeting, however, summer was upon them and Orrick left Tennessee for his hometown of Ironton, Ohio, for the season.

"Lord, I'm content as a single man," Orrick prayed during that summer. "If you want me to stay single, that's fine. But if you should want me to marry, you should consider Carol Galyen."

During the summer, Orrick's sister, who lived in Memphis too, called him to say that she found the girl for him.

"It's Carol Galyen, isn't it?" he asked. As God's providence would have it, it was.

Standing in a registration line at Mid-America with Hershel York, also now a professor at Southern Seminary, the fall of 1987, Orrick saw Carol and promptly put his conversation with York on hold: "Excuse me brother," he said. "I've been waiting to talk to this girl for a long time."

The two married in 1988. Now, 24 years later, they have six daughters: Elizabeth, Abigail, Hannah, Mary Faith, Grace Anne and Naomi.

Initially, the newly established Orrick family planned to pursue international missions. This led Orrick to earn a master of arts degree from the University of Memphis in teaching English as a second language. But as missions seemed less and less likely, Orrick took a

small-church pastorate and began teaching at Lexington Baptist College and Marshall University to compensate financially.

"If I'm going to continue to pastor small churches," he thought at the time, "I need to do something to make money. My first preference would have been to come to a place like Southern Seminary and take a doctorate in theology— theology being my first love. But it wasn't financially feasible."

Embracing an apparent bi-vocational calling, Orrick studied toward and earned a doctor of philosophy in English literature from Ohio University in 1996. Pastoring, at the time, a small church in West Virginia, OU was close enough where he could commute to study.

"I graduated there thinking I would continue to pastor small churches and teach part-time. But God called me first to one church, then another, both large enough to support my family and me."

The second church, North Point Baptist Church in Kansas City, Mo., was a dream-job for Orrick. He served there for three years. And while in Kansas City, he finished his master of divinity degree at Midwestern Baptist Theological Seminary.

Then, about 10 years ago, an intriguing opportunity arose for Orrick. Southern Seminary academic dean Danny Akin called him and invited him to join the faculty of Boyce College, the undergraduate school of Southern.

"In the opportunity at Boyce, I saw potential for influencing the people who will be the pastors and influencers of the next generation," Orrick said. "I thought, at the time, 'North Point is a great church. If I stay here, we'll start a few churches. But if I go to Southern, and teach at Boyce, then I'll have the opportunity to influence hundreds of students who will start churches, who will reform churches.'"

Once again directed toward bi-vocational ministry, Orrick saw an opportunity to provide undergraduates with a rich literary perspective on Scripture.

"I see a great crying need among theological students to understand the significance of the way that God speaks through form and genre," he said. "For example, I can summarize the Book of Job in five sentences.



But we don't have five sentence; we've got a massive poem. Its 42 chapters are more than just extra space for information. It's information that stirs the emotions. If you have not felt the text, you have not understood the text. And that's what happens in poetry. It's poetry that stirs our emotions.

"So we're left with the conclusion: in order to understand the truth, more than understanding must be engaged," Orrick said. "It also must engage the affections."

Now at Boyce, where Orrick has been professor of literature and culture since 2002, the question remains, "How does English literature serve theological students?" According to Orrick— who even recently distinguished himself as a pastor-hearted scholar with the publication of a devotional collection of poetry, *A Year With George Herbert*— literature provides a lens through which people read the Bible better.

The surprising effect of his position at

Boyce College is that Orrick now has the opportunity to preach more than many full-time local church pastors. A consistent interim pastor in the Louisville, Ky., area, Orrick typically preaches some 75 times in a year. Currently, he is the interim pastor at Cecilia Baptist Church near Elizabethtown, Ky.

The Kentucky landscape in which Orrick finds himself also provides him with an outlet for his less weighty interests. A bee keeper and honey seller, Orrick has always been intrigued by primitive-living skills. He enjoys fishing and hunting all around Kentucky. In the usual year, he even keeps six or seven bow- or gun-hunted deer frozen at his home in LaGrange, Ky.

Be it at a lectern with *King Lear* or in a pulpit with the Book of Romans— or even with honey bees and a hunting bow— Orrick's driving passion is preaching the Bible and helping others to read and understand it better. And that focuses bi-vocation into one.

May 2012

For 2012 graduates of Boyce College and The Southern Baptist Theological Seminary, May has been a long time coming. Graduation for Boyce and the seminary commence studies for the semester May 11 and 25, respectively – but not before final exams the first two weeks of the month. After graduations, however, academic life at Southern is hardly out for summer. A full line-up of required courses and unique elective courses in week-long formats are available this summer.

Announcements

Ministers to the military

Are you interested in ministering to soldiers, but are not sure how to begin? Are you interested in the Military Chaplaincy, but do not know where to start? Are you currently a Military Chaplain or Chaplain Candidate and looking for fellowship? Do you have prior Military Ministry experience that you would love to share? Here at Southern, the Ministers to the Military student organization focuses on meeting the needs of soldiers and equipping those who would like to minister to them. We continue to have fellowship meals and a lecture every semester, and we are a link to the NAMB for endorsement as a Military Chaplain and U.S. Army recruiters. If you are interested, then you can contact 1LT Kevin Eisel at keisel394@students.sbts.edu or by voice or text at 931-220-9926.

Scholarship search engine

A scholarship search engine is now available for all students on e-Campus by clicking the help desk tab and selecting the financial aid link. The scholarship search is designed to find scholarships according

to student's particular demographics. More information can be found at www.sbts.edu/current-students/financial-aid/

Seminary string instrument camps

The 10th annual Seminary String Camp will be held June 11-15 from 8:30 a.m. – 1 p.m., daily. Students ages 4-18 are invited to enroll. All class levels from beginning through advanced are available on violin, viola, cello, bass, guitar, and – new this year – harp. Enrichment classes include voice, music & movement, fiddle, and more. Early registration through May 7. For Registration and brochure see www.sbts.edu/string-camp or call (502) 897-4795.

Aplus Edits

Aplus Edits is a full service — grammar, format, clarity, style — proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations, and everything in between. Check us out at www.aplusedits.com or e-mail Chris at cbosson@aplusedits.com

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.

Chapel orchestra instrumentalists

Do you play an instrument? The chapel orchestra is looking for instrumentalists to assist with the worship music for Tuesday chapel services. Rehearsal is at 9 a.m., Tuesdays. You can receive one elective hour of course credit by registering for 50985 Chapel Orchestra. There is no course fee charge for ensembles. Contact Joe Crider for further information at jrcrider@sbts.edu

Piano accompanists needed

Part time piano accompanists are needed for Boyce and Southern voice lessons. Pianists need to

have good music reading skills and availability during week-day mornings and afternoons. Accompanists can choose how many lessons they would like to accompany and are paid by the hour. If interested, contact Greg Brewton at gbrewton@sbts.edu

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

| SUNDAY | MONDAY |
|--------|---------------------------------------|
| | |
| 6 | 7 Southern Seminary Final Exams |
| 13 | 14 |
| 20 | 21 |
| 27 | 28 |

| MAY 2012 | | | | |
|------------------------|-----------|----------|------------------------------------|----------|
| TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
| 1 Boyce Final Exams | 2 | 3 | 4 | 5 |
| 8 | 9 | 10 | 11 Boyce College Graduation | 12 |
| 15 | 16 | 17 | 18 Southern Seminary Graduation | 19 |
| 22 | 23 | 24 | 25 | 26 |
| 29 | 30 | 31 | | |

upon in cases of emergency. The clinic can help with referral to a primary care provider or a medical specialist if needed.

Clinic hours

M-F – 11 a.m. - 5 p.m.
More information and price listings are found on the clinic Web site, www.sbts.edu/clinic

Appointments to see physician

An appointment is required to see the physician. For an appointment call 897-4497. Questions about appointments can also be sent to clinic@sbts.edu

Patients must present a Shield ID card. Failure to report without calling to cancel is noted, and if repeated, the privilege to make an appointment with the physician is forfeited for the remainder of the semester.

Injections

M-F – 11 a.m. - 4:30 p.m.
Allergy Injections ordered by a physician are administered weekdays by the nurse. All other injections are by appointment only.

Health and Rec

The Health & Recreation Center (HRC) hours of operation:

M-F – 6 a.m. – 10 p.m.; S – 9 a.m. - 9 p.m.

Pool hours: M, T, Th, F – 6 a.m. - 9:30 p.m.; W – 6 a.m – 6 p.m.; S – 9 a.m. - 8:30 p.m.

(The swimming pool always closes 30 minutes before the rest of the HRC. Check the Web site for daily guard breaks.)

Fitness classes

Classes run through May 18.
Fitness Boot camp, M, W, F, 8 - 8:45 a.m., women's class

Mommy and Me power walking/strength training, M, W, F, 10 - 11 a.m., women's class
Resolution 20: The Gauntlet, T, Th, 3:30 - 4:30 p.m., men's class
Total Toning, M 4:45 - 5:45 p.m., women's class
Practical Pilates, T, Th, 4:45 - 5:45 p.m., women's class
Aqua Alive, T, Th, 5 - 5:45 p.m., co-ed class
Zumba, T, Th, 8 - 9 p.m., women's class

Afternoon childcare

4 - 6 p.m., T and Th
The HRC will offering childcare for

\$3 per child. Children ages 6 weeks to 12 years old are welcome.

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

*Visit the Weekly Calendar on the HRC page of the SBTS Web site (www.sbts.edu/hrc) to see what is happening at the HRC; and

*Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).

Seminary clinic

H. Hart Hagan Clinic of Southern Seminary
Staff, Students and their immediate family members are provided a limited health maintenance program through the clinic, located on the second floor campus center, Honeycutt 213. Conditions that require regular or extensive medical treatment must be addressed through private arrangements with primary care physician. It is recommended that every patient have a primary care provider that may be called

Towers

The Southern Baptist Theological Seminary
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3

Questions

WITH

Jefferson Bethke

Blogger and speaker from
Tacoma, Wash.



No 1 WHAT'S SOMETHING ABOUT YOU
THAT TYPICALLY SURPRISES PEOPLE?

I was born at about two pounds. I was three-months premature. I sleep like 10 to 11 hours a day, and so people call me a “grandma.” I go to bed before all my roommates, and I wake up after all my roommates. Since I am less than 25 years old, I can't rent a car when I travel, so I have to either call my mom or call people to give me a ride. Sometimes, I'll get to an event where I'm speaking or doing a poem, and I'll have to ask, “Can you pick me up?”

No 2 MOST SHOCKING THING IN YOUR
iPOD?

I really listen to eclectic music. I have classical playing right now. I like girl music – I know it sounds stupid – like Katy Perry, Kesha. Also, I love country music like Brad Paisley and Taylor Swift – which is also funny because back home in Seattle, Wash., people think the Antichrist is coming out of country.

No 3 WHAT MUSIC OR OTHER MEDIA HELP
YOU GET YOUR CREATIVE JUICES
GOING?

People like Lecrae and Shai Linne – theologically dense, cross-centered people who stir my heart. I also love watching movies and seeing the metanarrative, the redemption story. The hero always has someone worth fighting for, like a bride. The hero always conquers the villain. The big grand stories always pull me in.