



07

VOLUME 11  
MARCH  
2013

# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

## Boyce Life

Allison on the church

A plan to move forward

Gospel of Luke at TGC





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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.*

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#### **From the editor:**

A recent TV advertisement for a college told us that we can attend college in our pajamas. Now, when I was in college, I enjoyed pajamas as much as the next guy. But I loved class discussions and sharing coffee with professors. And because of these things, I learned more in college than reading, writing and arithmetic.

Boyce College, the undergraduate school of Southern Seminary, values whole-person education: nurturing students' minds, bodies and souls. In this issue, writer Craig Sanders profiles some of the efforts of the college to preserve and develop further the physical, in-person dimensions of learning.

Also in the March "Towers," we look at eight ways seminary leadership plans to ensure it fulfills its mission.

# Towers

MARCH 2013

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March, 2013, Vol. 11, No. 7.

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Postage paid at Louisville, Ky.

#### **POSTMASTER**

Send address changes to

Towers, 2825 Lexington Road,

Louisville, KY 40280

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# Newslog



## Resolute, Piper urge students to missions

| By Craig Sanders |

Southern Seminary welcomed college students from across the country for the Resolute collegiate conference, Feb. 15-16. R. Albert Mohler Jr., president of the seminary, said he hoped the conference would be the “genesis of a great deployment” for world missions.

The conference featured Mohler, author and speaker John Piper and Russell D. Moore, vice president of academic administration and dean of the School of Theology. Charlie Hall, a songwriter and worship leader with Passion Conferences, led worship for the weekend event.

Piper preached messages for two of the four general sessions of the conference, intending to place students on “a trajectory for world missions” and provide lasting support for their journey.

That support came from a reminder that God does everything for “magnifying his glory” and displays his glory by saving sinners through the cross of Christ.

Piper also urged students to serve world missions either by going themselves or sending others. He distinguished the roles of missionaries, those who plant churches in unreached areas, and pastors, those who mobilize churches for missions efforts. The most important factor in one’s call to missions is holy ambition, according to Piper.

“How do you gain a holy ambition? Immerse yourself in the Bible and ask God to make something burn in your heart,” he said.

Mohler proclaimed the universal purpose of God’s salvation in his message, “Finding Your Place in God’s Story.” He reminded attendees, however, that their personal stories do not matter much beyond their role in illustrating God’s regenerative power.

“Our purpose is to find our story and then lose it in God’s story,” Mohler said.

Moore closed the conference preaching from John 12:16-43, where Jesus foretells of his death. Moore pointed to verse 31 as an illustration to show the relationship between the cross and the Great Commission, that “Jesus drew all people to himself.”

More information about future conferences at Southern Seminary is available at [www.sbts.edu/events](http://www.sbts.edu/events)

## SBTS Expeditions goes to Washington

| By Craig Sanders and Steve Watters |

“Christians should connect the agenda of the kingdom of Christ to the cultures of our lives and local congregations for the sake of the mission of the gospel in the world,” said Russell D. Moore, dean of the School of Theology and senior vice president for academic administration, to the most recent Southern Seminary Expeditions group. “And there are few places more central to American culture and politics than Washington, D.C.”

That kicked off the Washington, D.C. Expedition, which ran Jan. 23-26, 2013, and centered around participation in the March for Life, Jan. 25, commemorating the 40th anniversary of *Roe v. Wade* in an effort to protest legalized abortion.

A former aide to U.S. Congressman Gene Taylor (D-Miss.), Moore guided the group of SBTS students, staff and alumni through the nation’s capital. Participants met with U.S. Senators Rand Paul and Mitch McConnell, Family Research Council president Tony Perkins, journalists Jon Ward and Mike Allen, Capitol Hill Baptist Church pastor Mark Dever, Covenant Life Church pastor Josh Harris and more.

Southern Seminary Expeditions welcomes Southern and Boyce students, alumni and friends of Southern Seminary. Details about upcoming expeditions are available at [www.sbts.edu/events](http://www.sbts.edu/events)



## At spring convocation, Mohler announces new faculty, Lambert signs Abstract of Principles

| By SBTS Communications |

R. Albert Mohler Jr. announced new faculty and introduced the latest faculty member elected to tenure at the spring 2013 convocation ceremony, Jan. 29.

Mohler presented John David Trentham as a new faculty member for the 2013-14 academic year. Trentham, the newest member of the School of Church Ministries, is assistant professor of leadership and church ministry.

Mohler spoke briefly on the *Abstract of Principles*, a sacred document in the seminary's history, before introducing Heath Lambert, the latest Boyce College professor elected to tenure. Boyce is the undergraduate school of Southern Seminary. Lambert signed the *Abstract of Principles*, the school's statement of faith, which contains the signatures of the institution's founders and each full member of its faculty.

Lambert recently took over the top leadership position with the National Association of Neuthetic Counselors, and published two books: *The Biblical Counseling Movement after Adams* and *Counseling the Hard Cases*, which he co-wrote with Stuart Scott.



## New initiative will serve Louisville with volunteer efforts

| By Aaron Cline Hanbury |

A new initiative by the staff, students and faculty of Southern Seminary aims to serve the city of Louisville, Ky., through volunteer work across the community.

Back in 1937, the rains came down and the floods came up in Louisville. The now-famous flood caused much damage and cost even more money. During the disaster, Southern Seminary responded by allowing the city's mayor, Neville Miller, to relocate to the seminary's administrative offices, the mayor using the seminary president's office. The aid of the seminary community and the generosity of president John R. Sampey were welcomed by the city and still stand as a model of the seminary's service to its community.

In that same spirit, Southern Seminary will continue reaching out and serving Louisville through Project 1937, an annual initiative to help the city, share the gospel and build up local churches through strategic projects.

During the Great Flood of 1937, no seminary student "missed an opportunity" to share the gospel with those he or she helped. Likewise, Project 1937 aims to further the seminary's gospel-witness in Louisville. The project will also provide a replicable service-model for future church leaders. And the seminary will work with local churches and Christian non-profit organizations to insure that projects can receive continued attention.

The 2013 Project 1937 event will take place Saturday, April 20. Volunteers will meet at Southern at 9 a.m. for a sending party, and then teams will deploy across the city at 10 a.m. This year, the seminary's Project 1937 will coincide with Louisville Mayor Greg Fischer's volunteer initiative, "Give a Day," April 13-21.

More information about Project 1937, including details about volunteering, is available at [www.sbts.edu/project1937](http://www.sbts.edu/project1937); and more information about Give a Day is at [www.mygiveaday.com](http://www.mygiveaday.com)



## 'Global lostness' emphasized during SBTS missions week

| By Craig Sanders |

"If you're not committed to missions, you're not serious about the gospel," said Zane Pratt, dean of the Billy Graham School of Missions and Evangelism, at a chapel service held during Southern Seminary's Global Evangelism Week, Feb. 11-15, 2013.

Pratt's sermon, "The Missionary Logic of the Gospel," used Romans 10:5-17 to remind students that missions is the central focus of the gospel message. Pratt served as a missionary in Central Asia for 20 years prior to coming to Southern Seminary.

Representatives of the North American Mission Board and International Mission Board visited Southern's campus throughout the week to provide resources to seminary students interested in pursuing missions or mobilizing their churches for evangelism.

Students had the opportunity each day to attend lectures, panel discussions, information sessions and prayer vigils to emphasize the need to advance the gospel around the globe.

The seminary community also gathered for the week's biggest event, a chapel service with John Piper, associate pastor for preaching and vision of Bethlehem Baptist Church in Minneapolis, Minn.

Piper's sermon, "The Sadness and Beauty of Paul's Final Words," examined 2 Tim 4:9-22 and offered observations regarding the difficulties of ministry.

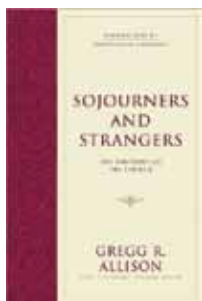
Drawing from Paul's last words to Timothy, Piper noted that pastoral ministry inevitably involves difficult but necessary friendships. He offered encouragement that "the Lord will stand by you as a never-failing friend."

To open Global Evangelism Week, Southern Seminary hosted the Embrace IMB Conference with Gordon Fort, the IMB vice president for global strategy. Fort spoke at chapel, Feb. 7, and headlined the weekend conference, Feb. 8-9.

More information about missions training and efforts at Southern Seminary is available at [www.sbts.edu/missions](http://www.sbts.edu/missions)



# Literature



***Sojourners and Strangers: The Doctrine of the Church***  
(Crossway 2012, \$40),  
Gregg R. Allison

**REVIEW BY**  
**CRAIG SANDERS**

**G**ifted theologians offer much guidance in areas like biblical theology, Christology and ethics, but resources that set forth ecclesiology are rarer, particularly from a robust Baptist perspective.

Gregg R. Allison, professor of Christian theology at Southern Seminary, fills that void with his latest book, *Sojourners and Strangers*.

“The church is the people of God who have been saved through repentance and faith in Jesus Christ and have been incorporated into his body through baptism with the Holy Spirit,” he writes.

Allison maintains a firm commitment to Baptist ecclesiology in regard to the ordinances and church polity.

Observing that church experience often influences the development of ecclesiology, he examines the suf-

ficiency of Scripture in forming this doctrine and offers helpful tips for distinguishing between normative and relative passages of instruction in the New Testament.

“The church of Jesus Christ itself is a necessary reality,” Allison writes. Emphasizing the role of the church in Christian life, he describes seven characteristics of the church’s origin and vision: doxological, logocentric, pneumadynamic, covenantal, confessional, missional and eschatological.

Allison identifies a lack of church discipline as the greatest problem in American evangelical churches and a hindrance to achieving purity. He urges churches to practice discipline as a future warning and reminds them of the presence of Christ through this difficult process.

“Failure on the part of Christ-follow-

ers to [pursue holiness] should lead to their being disciplined by the church as proleptic and declarative sign of the divine eschatological judgment.”

Since church polity is a defining mark of Baptist ecclesiology, Allison surveys the various offices of the church and summarizes the main forms of church government. Allison advocates plural-elder-led congregationalism, which he argues has historical precedence in Baptist life.

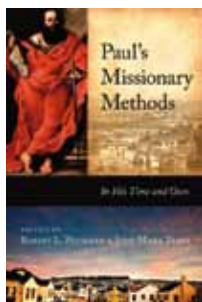
Readers may be interested to find an academic endorsement of multi-site churches, and should examine the biblical basis for Allison’s arguments.

Countering apathy in administering ordinances in many churches, Allison offers a theological basis for a careful and deliberate approach to baptism and the Lord’s Supper.

“To the church Christ has given two signs of this new covenant relationship: baptism, the sign of entrance into the new covenant relationship with God and into the covenant community, the church; and the Lord’s Supper, the sign of ongoing new covenant relationship with God and the covenant community, the church.”

The final section of the book handles the ministries of the church, which encompasses worship, preaching, evangelism, discipleship and member care. Ultimately, according to Allison, “the church is a paradox,” loving her neighbors through culture-building while opposing the fallen world.

*Sojourners and Strangers* will serve pastors and lay leaders as they learn from and administer its wisdom to their flocks.



***Paul’s Missionary Methods: In His Time and Ours*** (IVP Academic 2012, \$22), Robert L. Plummer and John Mark Terry, eds.

**REVIEW BY**  
**AARON CLINE HANBURY**

**I**n 1912, Roland Allen wrote a book about missions, *Missionary Methods: St. Paul’s or Ours?*. Since that time, Allen’s book has established itself as a classic work.

In a volume published late last year, Robert L. Plummer and John Mark Terry bring together scholars of New Testament and missiology to celebrate, engage and evaluate *Missionary Methods* on the occasion of its 100th anniversary.

“Because this year [2012] marks the centennial of the publication of *Missionary Methods*, it is fitting to revisit the book,” they write in the preface to their title, *Paul’s Missionary Methods: In His Time and Ours*.

Both Plummer and Terry teach at Southern Seminary, the former as a full-time professor and the latter in a visiting capacity.

In *Paul’s Missionary Methods*, the editors divide the book into two sections: “Paul in the New Testa-

ment” and “Paul’s Influence on Missions.” In the first section, writers in the area of New Testament studies offer essays about topics like “Paul’s religious and historical milieu,” “Paul’s gospel” and “Paul and spiritual warfare.”

In an essay about Paul’s understanding of the gospel message, Plummer, agreeing with a central tenant of Allen’s work, claims that Paul’s view of the gospel drives his mission.

“For Paul, his divine commission to bring the salvation of God to a fallen world was nothing other than his defense and proclamation of the gospel (Rom 1:14-17),” he writes.

In the second section of the book, about Paul’s influence, missiologists write about topics such as “Paul’s missions strategy,” Paul and indigenous missions” and “Paul and contextualization.”

Writing about this last topic,

M. David Sills, who along with Plummer is a full-time professor at Southern Seminary, says that contextualization is “essential for communicating the gospel.”

“Just as we must put the gospel in the context’s language, it is also helpful to contextualize the music, art, architecture, clothing, greetings and other expressions of the cultures where we are evangelizing, discipling and planting churches,” he writes. “There is no one Christian culture that is to be replicated all over the world.”

In a postscript to the book, former Southern professor J.D. Payne surveys the influence of Allen’s work, pointing out the significant number of academic interactions with *Missionary Methods* during the past century. He contrasts Allen’s current influence with the “resistance” the missiologist initially received to his “unconventional method.”

“Much can happen in one hundred years,” Payne writes. “Even though Allen sleeps, he still speaks — but this time people are listening.”

The conclusions of the 15 contributors to *Paul’s Missionary Methods*, and the impressive evidence present in Payne’s postscript, lead editors Plummer and Terry to conclude that Allen’s work is as relevant now as it ever was.

“We believe that Roland Allen’s book is still helpful a century after its publication. Allen’s emphasis on planting indigenous churches, trusting in the power of the Holy Spirit and encouraging national workers to lead the new congregations are essential today.

“He wanted to reconnect the missionaries of his day with the example of the greatest — Paul of Tarsus,” they write. “We hope to reconnect the missionaries of our day to both Paul and Roland Allen.”



**Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation**

(Baker 2012, \$17.99),  
G.K. Beale

**REVIEW BY**  
**JOSH HAYES**

With the discipline of biblical theology growing in popularity in recent years, scholars and churchmen alike have shown increased interest in understanding how the New Testament (NT) authors understood the Old Testament (OT). By looking at how the NT cites, alludes to and quotes the OT, students of the Bible can better understand the relationship between the two testaments and thus the Bible's overarching storyline.

As he does elsewhere, G.K. Beale, a professor at Westminster Theological Seminary in Philadelphia, Penn., contends that modern-day Christians should strive to read the Bible like Jesus and the apostles did.

"If the contemporary church cannot interpret and do theology as the apostles did, how can it feel corporately at one with them in the theological enterprise? If a radical hiatus exists between the interpretive method of the NT and our method today, then the study of the relationship of the OT and the NT from the apostolic perspective is something to which the church has little access," writes Beale.

While most biblical-theological works focus on content, Beale's *Handbook on the New Testament Use of the Old Testament* emphasizes method. The handbook seeks not only to help readers think through the NT hermeneutic but to guide them through current debates on the subject, pointing to various resources for deeper analysis.

*Handbook* consists of seven chapters, with discussions about recent and ongoing challenges concerning the NT interpretation of the OT; definitions and criteria; Beale's ninefold approach to studying an OT passage quoted or alluded to in the NT; classifications for the primary ways that the NT uses the OT; the NT authors' hermeneutical and theological presuppositions; a survey of Jewish background resources; and a case study employing the method and resources commended throughout the volume.

Readers interested in thinking more self-consciously, carefully and categorically about their hermeneutic will benefit greatly from the book's discussions concerning presuppositions, typology and varieties of the NT's use of the OT. The *Handbook* should be placed in the hands of any serious Bible student and kept within reach from the student's normal place of study.



**Four Views on The Apostle Paul**  
(Zondervan 2012, \$17.99),  
Michael F. Bird, ed.

**REVIEW BY**  
**AARON CLINE HANBURY**

Pretty much everyone agrees that the apostle Paul represents one of the most important figures in Christianity. But consensus about Paul's importance doesn't mean consensus about his message.

A new book, *Four Views on the Apostle Paul*, highlights this lack of agreement. A Southern Seminary New Testament professor, Thomas R. Schreiner, writes one of the "views."

The book, as the title less-than-subtly states, presents four contrasting views of the apostle's theology: (1) Schreiner writes for a Reformed reading; (2) Luke Timothy Johnson explains the Roman Catholic perspective; (3) Douglas A. Campbell, inventing a new category, represents a "Post-New Perspective" view of Paul; and (4) Mark D. Nanos explains a Jewish perspective.

"In the attempt to get beyond the mass debate that is Pauline studies, in both its historical and current forms, the modest aim of this volume is to contrast four competing perspectives on the apostle," writes general editor Michael F. Bird. "In particular these contributors look at what Paul 'meant' and what he continues to 'mean' for contemporary audiences."

Each author explains what he thinks is the best reading of Paul in four areas: salvation, significance of Christ, Paul's theological framework and the church.

Schreiner, who is the author of several other books about Paul, claims that Christ-centeredness defines Paul's theology, which in turn feeds his answers to the other three questions.

After surveying his reading, Schreiner concludes: "What is most striking about Paul's theology is its Christ-centeredness. Whether we speak of the framework of his thought, his soteriology, or his ecclesiology, the saving work of Jesus Christ is the focus. Hence, what it means to be a believer is to embrace Jesus Christ for the forgiveness of sins, to give up all things for the sake of knowing Christ (Phil. 3:7-9), and to do everything in his name (Col. 3:17)."

For those looking to better understand what Bird calls, "the different ways of reading Paul," this "views" book provides a good starting point.



**Mistakes Leaders Make**  
(Crossway 2012, \$15),  
Dave Kraft

**REVIEW BY**  
**CRAIG SANDERS**

Apparently, no end is in sight for the writing and publishing of Christian leadership books, but that does not mean readers should dismiss all of them.

Such is the case for Dave Kraft, formerly of the Navigators and pastor at Mars Hill Church, Orange County, Calif., who not only offers more than 40 years of leadership experience but also a creative approach to correcting common leadership mistakes.

"The first and greatest mistake, which in essence gives birth to all other mistakes, is not allowing Jesus to have his rightful place in our life and ministry," Kraft writes in the opening chapter.

In this new book, *Mistakes Leaders Make*, Kraft examines 10 major ministry mistakes and portrays them in the context of fictional Covenant Community Church. Each chapter features a fictional leader profile and his big mistake, followed by a section of "Principle and Practice."

Readers will also be wise to read and answer the questions at the end of each chapter, allowing Kraft's observations to shine light on their own ministry.

Just as the greatest mistake concerns letting ministry replace Jesus, so each mistake featured in this book follows a similar pattern of replacing a valuable practice in godly ministry. For instance, chapters like "Allowing Busyness to Replace Visioning" and "Allowing Artificial Harmony to Replace Difficult Conflict" might surprise many pastoral readers, but only as it deeply convicts and exposes the problems in their own churches.

In one particular chapter, "Allowing Hurting People to Replace Hungry Leaders," Kraft illustrates the account of "Brent," a leader who cares for broken people at CCC and is prematurely promoted to train others; he is, therefore, unable to delegate pastoral care responsibilities to future leaders.

"The triune God is bigger than our mistakes and will work his plan and purpose in spite of them," Kraft writes to encourage readers faced with similar problems.

Ministry leaders and any who desire to pursue ministry leadership should pick up a copy of this book, read it and encourage others to do the same. This book will aid anyone who ministers the gospel of Christ.

# Church necessarily

ALLISON DISCUSSES NEW BOOK

*In what follows, “Towers” writer Craig Sanders talks with Gregg Allison, professor of Christian theology at Southern Seminary, about his new book, Sojourners and Strangers: The Doctrine of the Church (Crossway 2012). A review of the book appears on page 6.*

**CS: Of all the topics in systematic theology, what made you want to write on ecclesiology?**

**GA:** First, John Feinberg, the general editor of the series Foundations of Evangelical Theology, approached me and asked me to consider writing the ecclesiology volume for this series. I was Feinberg’s graduate assistant when I was doing my M.Div. and Ph.D. work at Trinity Evangelical Divinity School and we’re also very good friends. So that request prompted me to think in that direction. Second, one of the distinctives of Baptist theology is its ecclesiology, so being part of Southern Seminary and its churches has re-emphasized for me the importance of this doctrine. I know there are a lot of good writers in other areas like the doctrine of God, but it seems like there’s been a lack of attention among evangelicals to ecclesiology other than in pragmatically oriented books. I thought this would be a really good project to present a biblical and theological ecclesiology.

**CS: How does 1 Peter 2:11 capture the vision of your book?**

**GA:** We’re sojourners and strangers – now I had to use the word sojourners since I’m part of Sojourn Community Church. As sojourners, we’re here during this earthly life as believers only for a short period of time; we have our roots here in this world and in the church. In another sense our citizenship is in heaven, so we’re sojourning and we’re living on mission for Jesus Christ. As strangers, we don’t fit in anywhere. We fit here as image bearers by Jesus Christ — being conformed to his image on mission — and yet we long for the ultimate reality which is an eternal destiny with Jesus Christ in the new heavens and new earth.

**CS: What do you hope your reminder that the church is a necessary reality accomplishes today?**

**GA:** When I emphasize the derivative necessity of the church, I am particularly targeting that mentality that we can hole up in our bedroom and get on virtual church or just meet in a bar with a few of our friends and talk about whatever we want. That’s not church. It’s not cultivating the reality that when we believe in Jesus Christ he baptizes us with the Holy Spirit and he incorporates us into his body the church. So out of necessity we Christians are members of the church and the body of Christ. That has to translate into participation and service in a local church. I’m deeply disturbed by the trend among millions of so-called Christians or evangelicals who say they love Jesus and they can’t stand his church. It would be like me going up to you and saying, “Craig, I dig you a lot. I want to hang out with you, I love you, but your wife, man, she is ugly.” [EDITOR’S NOTE:

Craig’s wife is stunningly beautiful]. It’s like a slap in the face.

**CS: What is your goal in promoting multi-site church models, which academic resources have largely ignored?**

**GA:** What I hope to achieve by this is to address the notion that there is no biblical basis for multi-site. It is a particular concern of mine since I’m part of Sojourn. The critics may not agree with my interpretation of some of the passages, but I want to move them away from saying there’s no biblical basis. Clearly, the church in Jerusalem was multi-site. It met together in the temple in Jerusalem and then it fanned out into the various homes where I envision that the apostles were preaching and teaching. There was great fellowship, giving sacrificially and worshiping the Lord together. I certainly respect those who would say we are just going to do our local church and maybe plant churches — that’s a wonderful idea — but I think on occasion, multi-site is called for and

it is a good strategy. And I’m using this term to define a strategy for expanding a church’s influence in a particular geographical area. At Sojourn’s four campuses, our vision of multi-site for city-reaching will one day be realized. The goal is to have a campus within ten minutes of every person in the Louisville area and that includes Southern Indiana.

**CS: How are you hoping to persuade Southern Baptist leaders to adopt a plurality of elders in a congregational system and the office of deaconesses while remaining Baptists?**

**GA:** The number one objection to a plurality of elders model among Southern Baptists is that it’s Presbyterian. My model is a plurality of elders who only function at a local church level, which is different from Presbyterianism. I think the second main objection from Southern Baptists to this model is, “We’ve not done it this way before.” But, at the beginning of Southern Baptist church life there was a very strong

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*“We’re sojourners and strangers. As sojourners, we’re here during this earthly life as believers only for a short period of time. ... As strangers, we don’t fit in anywhere. We long for the ultimate reality which is an eternal destiny with Jesus Christ in new heavens and new earth.”*

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notion of a plurality of elders. This plural leadership is part of our legacy. Third, I want to calm fears: when I advocate a plurality of elders I'm not saying that there can't be a lead pastor who preaches most of the time and casts a vision. If we've got a capable lead pastor, my model certainly allows for this man to exercise all of his gifts in a leadership role. I also want to calm fears when I talk about deaconesses. In the traditional Southern Baptist model with a solo pastor and board of deacons, in reality the deacons function as pastors or elders. I do not advocate deaconesses in that model because that would actually make women elders. In my model Jesus Christ is the head of the church, and that's not a cavalier statement He is the one who leads the church. The highest human authority in the church is the plurality of elders. Under the elders are deacons, men and women servants who exercise ministries through the local church.

**CS: Why do you think it's important to introduce church discipline and emphasize it as you did during your time at Hinson Memorial Baptist Church in Portland, Ore.?**

**GA:** If we don't exercise church discipline we continue to nurture a church culture of compromise of moral indifference, individualism and hedonism. If we do introduce discipline, it is tough and I know that because I had to rehabilitate it, to practice it. At Hinson, we hadn't done it for decades. We had a situation in which an elderly woman had made contact with her old high school sweetheart. And she was going to abandon her husband and basically reestablish her relationship with her former sweetheart. Well, I had to approach her and talk to her about church discipline and she kind of wagged her finger at me: "We don't do that here at Hinson." And I said, "You're right, we don't, but we've been wrong, we've sinned. We have not carried out the biblical injunctions of establishing church discipline." She abandoned her husband, her family, her church, her friends for the sake of this man. When we announced the church discipline to the church there was some confusion but generally speaking there was agreement because it was an egregious sin. We love people strongly

enough that we will pursue them so they don't go off the deep end. There are a lot of things communicated but it's hard. It's time consuming. The energy and resources that honor this is huge. What encourages me at Sojourn is that we had a culture of church discipline from the very beginning and we have people right now in the church disciplinary process. I think that's a very healthy thing about our church.

**CS: We have the *Baptist Faith and Message* as a denomination, but are you suggesting that local and individual churches seem to be lacking strength in confession?**

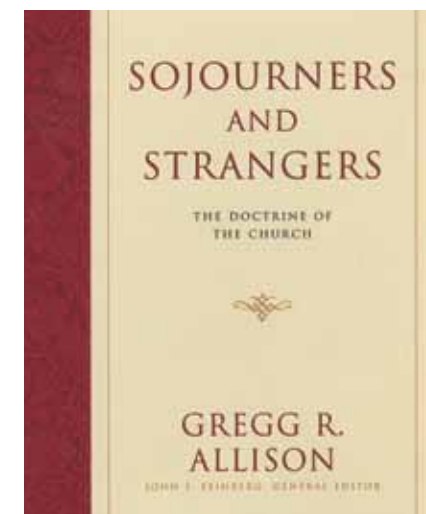
**GA:** Yes. *Baptist Faith and Message* is a wonderful statement of our confession. In our Southern Baptist churches, if we would regularly read and even summarize it on a regular basis among our members, people would know what we believe and our members would know what is expected of them. It provides a way to prepare for church discipline, if people deny Jesus Christ, for example. It brings unity as it helps our people read the Bible with the proper theological framework. So it has a lot of benefits to this confessional element and I think the *BF&M* is a wonderful framework for what we believe.

**CS: What kind of legacy do you hope to leave with this work?**

**GA:** I would be very grateful if, over the course of a couple decades, we have healthier local churches; "healthier" defined in the ways that I do in this book: reflecting all the biblical resources and affirmations about the church rather than according to church growth principles or numbers. For instance, congregational churches that allow the pastors or elders to exercise their authority: teaching and preaching, leading, shepherding the flock and not being controlled by another board or by another church. Deacons and deaconesses flourishing in ministries of the church. A people constantly being nourished through the gospel, disciplined to be future leaders of the church. Churches that have reinstated or begun church discipline. Growing churches that are regularly reaching out to neighbors with a missional focus and not just having committees of evangelism and committees of missions. Every person see-

ing himself or herself as part of a missional church, whatever they do they're on mission for God through their local church. A church that has all the seven characteristics that I list. (1) It's doxological, it's oriented to the glory of God. (2) The church is logocentric, it's centered on the incarnate word, Jesus Christ, and the inspired Word of God, Scripture. (3) It is pneumodynamic, empowered, gifted, guided and directed by the Holy Spirit. (4) The church is covenantal, existing in this new covenant relationship with God and displaying strong covenantal relationships between its members. (5) It's confessional — each person is a regenerate member or has a personal confession of faith in Jesus Christ and on a regular basis the church confesses the faith. What we believe in the *BF&M* for example. (6) It's missional, we're called by God and sent out by God to be on mission, and that's not just an activity, it's an identity of the church. (7) And then the church is spatial-temporal, eschatological, it is a reality that exists now. It

has a building most likely and it's in a space and time reality and flourishing but it sees itself as a penultimate reality. It's always looking for that which is to come. It's here but not here, it's already but not yet.



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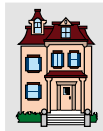
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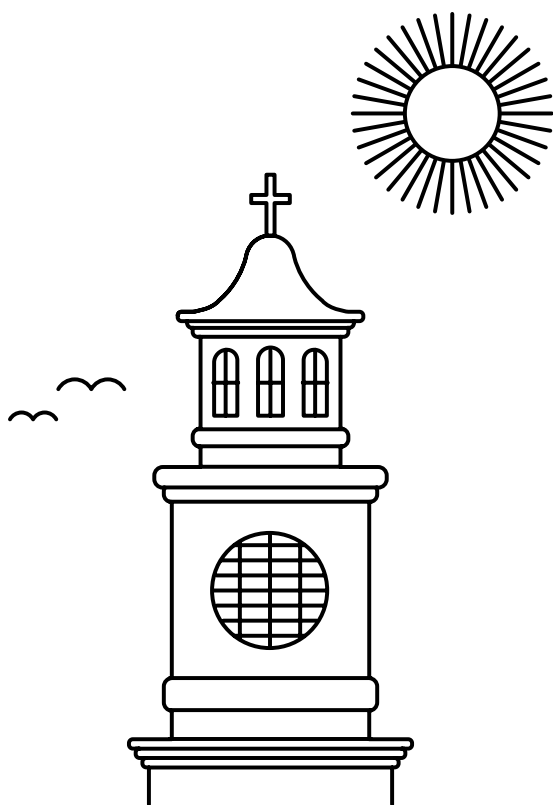
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## *Boyce life: Why Southern's undergraduate school attracts diverse groups of students*

By Aaron Cline Hanbury  
and Craig Sanders

**B**oyce College just brought in one of its highest new spring enrollments ever. The college's total enrollment increased nine percent from the 2011-12 academic year. The number of students around the globe seeking online degrees at Boyce is at an all-time high, contributing to a 23 percent increase from last year — nearly 30 percent since 2010 — giving the school almost 200 Internet-based students. During that same period, Boyce's on-campus enrollment also increased by 15 percent. Boyce's newly introduced seminary track program, which allows students to earn a bachelor's degree and a master of divinity in as few as five years, attracted 12 students in its first year.

This upswing in enrollment also gives Boyce a more diverse student body; these students aren't just from Louisville, Ky., and surrounding states. The college, which is a branch of The Southern Baptist Theological Seminary, houses students from South Korea, Nepal, Germany, India, Kazakhstan, New Zealand, Nigeria, Peru, Singapore and Taiwan, not to mention domestic students from Massachusetts to Hawaii.

The influx of students from around the state, country and world raises a simple question: "Why are these students choosing Boyce College over thousands of other schools?"

So we asked a group of students that very question. And, interestingly, the answers we received followed a pattern.

### **Money and fame — no, really**

Luke Burrow, a freshman from the little city of Waterloo, outside Toronto, Canada, came to Boyce College because of its reputation. "I'm at Boyce because my pastor went to Southern and he recommended this place very highly," Burrow said. "Also, I'm a big biblical counseling guy. Heath Lambert is here, and that's why I'm here.

"And also, the discount is really good, too."

Freshman Andrew Scibbe enrolled at Boyce for a similar reason. He explained that the importance of the mission of Jesus and the vision of Southern Seminary to fulfill that mission compelled him.

"I'm here because I think there's a mission, there's something to be completed," said Scibbe, a Crown Point, Ind., native. "A mission deserves quality training, and I wanted to come and get trained. I chose Boyce, specifically, because I read their 'We're serious' stuff. We're serious about the same things. The school is serious about the gospel; I'm serious about the gospel. So I figured it'd be a good match.

"Also, they give a pretty sweet discount, which is cool, too."

A first-year Boyce student from Atlanta, Ga., Brandon Baena, told us that he transferred to Boyce from Truett-McConnell College in his home state for simple reasons.

"The reason why I'm here is that Boyce has a really good youth ministry program, and

it's a lot cheaper," said the college sophomore. When we asked about their impetuses for attending Boyce College, our modest sampling of new students told us, with overwhelming consistency, that the reputation of the school and the low tuition costs were the overarching influencers in the decision. The college makes efforts to meet students' expectations of rigorous academics and church-focused professors. But in the course of talking with students and administration in the Boyce community, we discovered that classroom-time isn't the whole story.

### To academics and beyond

It's referred to as a "dorm meeting," but this weekly gathering of students at Boyce College is hardly business. On Monday nights, resident students at the college worship together in Heritage Hall with a student-led band and sermons from professors or local pastors. This fellowship continues with organized prayer meetings throughout the week and community outreach projects at various points during the semester.

These activities, and others like them, are central to life at Boyce College. And in a day when many students do college with only a computer screen, these seem like a relic of the academic past, college life fading away into the silicon revolution.

In a recent essay for *InformationWeek Education*, Keith Fowlkes of the University of Virginia's College at Wise reflects on the drastic changes in college education in our technology-focused age.

"Higher education involves much more than the knowledge you learn in class. It's about the development of the whole person: emotionally, socially, intellectually and academically," he writes.

In this essay, Fowlkes suggests that education isn't only about information-transfer. In agreement is Boyce's David "Gunner" Gundersen.

According to Gundersen, the director of student life at Boyce, community life is a vital aspect of a holistic education that he considers just as important as intellectual development.

"When we think about a student's education, we believe that gospel-centered community on campus is not extra-curricular but co-curricular," he said. "The mind and

character of Christ is formed in us through genuine, growing relationships rich in truth and love."

Since assuming his position in fall 2011, he has insisted that Boyce student life resemble a New Testament community. And students appear to buy into his program of tight-knit dorm communities, realizing that things like dorm meetings serve as valuable reminders of student goals both academic and spiritual.

Laura Rodriguez serves as the campus life coordinator in Boyce's student government. Her experience as a student mirrors Gundersen's emphases.

"My fellow students have poured into my life and fought sin with me," Rodriguez said. "They've walked with me, cried with me, rejoiced with me, laughed with me."

A significant portion of this spiritual formation emphasis takes place in dormitories with students who live on campus at Boyce College. And this emphasis extends also to the classrooms. Students with whom we talked said their professors enrich their hearts just as much as their minds.

Amelia Crider, a new student, thought she'd minister to those around her in the context of a "normal" job. Boyce College changed that.

"I've wanted to counsel for a long time — when I was in middle school, I realized I wanted to be a counselor," she said. "But I thought I'd counsel in the workplace, so that I could be a graphic designer. And then when my dad came to Boyce, I started taking classes here, and I realized that I should get my counseling degree and then pursue ministry.

"The college has changed a lot of my views on things, and helped me spiritually."

Rodriguez said: "I have grown just as much interacting with my professors as I have with my studies. There's so much spiritual support here."

Part of that spiritual support comes from professors like Dave DeKlavon, who is also an associate dean at the college. He and his wife, Jan, serve as hall parents for Dikaios, which is a student group that includes male and female dorms. The couple also hosts campus-wide events, and are known as "Boyce parents."

"We know that students at Boyce go



through times of discouragement," DeKlavon said. "By caring for them, we hope to encourage them and open a door for them to talk with us."

The DeKlavons pray for the students weekly and spend time with the students individually over lunch. This pastoral role supplements Dave's academic responsibilities, enhancing the education of his students by modeling before them a mature Christian life.

Said Gundersen: "In an age of digital convenience, we don't forget the power of learning in community."

The effectiveness of this "power" was evident in our conversations with students.

### With a little help from friends

Out of everything students said when we asked about their experience at Boyce, the common denominators among upperclass-

men were "professors" and "community" — and many of them used these exact words.

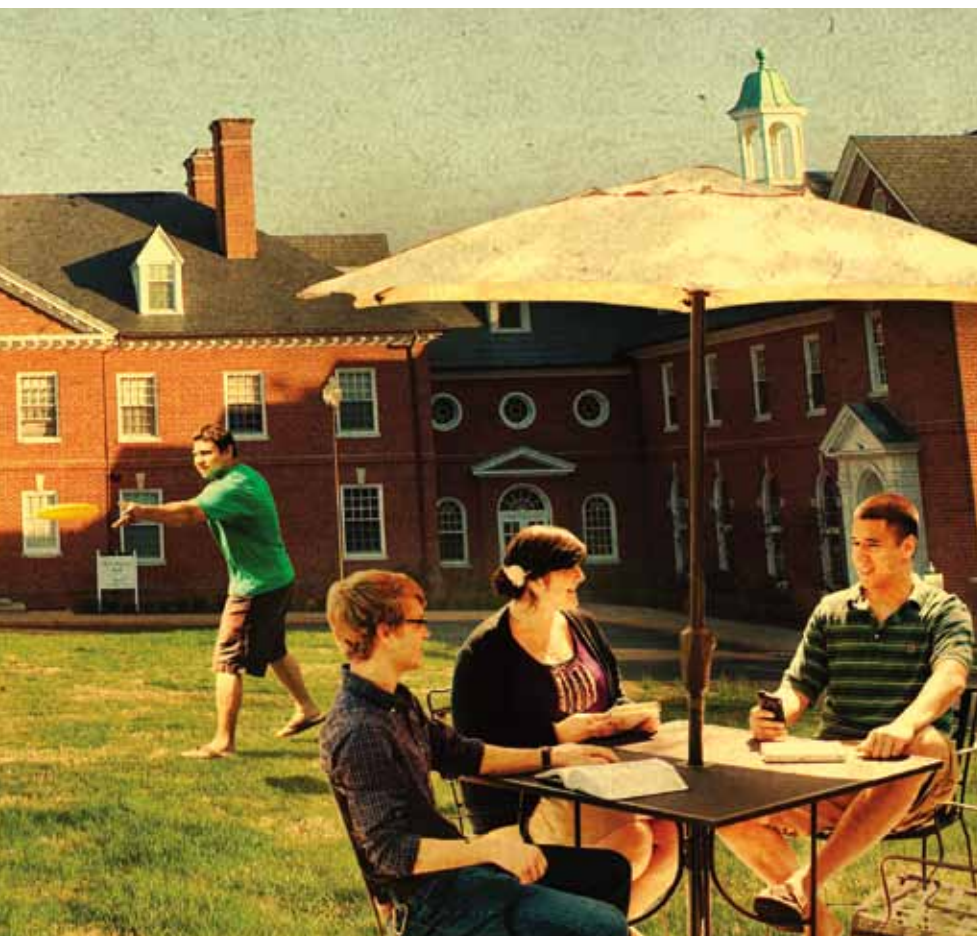
Melissa Hurd, a Lawrenceville, Ga., native who transferred to Boyce from Toccoa Falls College in her home state, said her favorite part of the experience has been Boyce's multidimensional emphases.

"The focus on not being here for academics alone, but for equipping the church and being encouraged to serve the church while we're in school is partly what drew me to Boyce," said the senior. "The community is my favorite part, not just with peers, but the fact that the professors are interested in our lives, having us in their homes and pouring into us spiritually."

Echoing Hurd, Lydia Chipman, a junior from Louisville, said that a community of brothers and sisters in Christ attracted her to Boyce.

"I came to Boyce because I knew several people at Boyce," she said. "I was fed up





with being at a secular school and having to question what I was learning. My family encouraged me to look into Boyce, and so I came to preview day. I went to one class [a worldview class taught by Travis Kerns] and was amazed at his knowledge and how godly the people were here. I wanted to learn more.

“The community of believers who genuinely care for your well-being and the professors investment in students’ lives are my favorite things about Boyce.”

Danielle DeVault, from Knoxville, Tenn., came to Boyce College after studying at the University of Tennessee. She named theological coherence as the driving factor in her coming to Boyce.

“I was at UT and miserable,” said DeVault, who is now a senior. “I knew God was calling me toward a biblical education. Boyce seemed more theologically correct and

headed in a direction I desired. I knew the Reformed theology would influence all areas of study. Boyce was also a cheaper option.”

Like many of her peers, DeVault cites the college’s professors and fellow students as the most impactful aspect of her education.

“Professors who genuinely care about you as a person and your growth in love for Christ that happens both in the classroom and outside the classroom,” she said. “The community has been formational in my growth in the last three years I’ve been here. The intentionality to push students toward heavy involvement in the local church is something that makes Boyce different.”

When we asked senior Jena Timmington to define her experience, she immediately said “professors and community.” She went to a secular school before coming to Southern Seminary’s undergraduate school. There, her

professors didn’t know her name, or “even seem to care” whether or not she was in class. She said the intimacy of a smaller setting filled with believers made her education something valuable beyond academic knowledge.

“Boyce professors know your name,” she said. “They notice when you miss class or if you’re sick, and they know your spiritual condition. They invest in you as an individual and care about you as a whole person.”

Spencer Harmon, who is in his last semester at Boyce, claims that the college’s articulation of the seriousness of local church ministry first attracted him.

“I chose Boyce College because I saw that they felt the weight of ministry more than other colleges,” he said. “Four years later and I would say that they have transferred that weightiness to me and that it lived up to my expectations.”

In our conversations with Boyce College students, we saw that “community” is more than a buzzword; students testify that part of the DNA of the college is a tight-knit, Bible-centered community. The college, like the other three schools that make up the seminary, promotes a world-class faculty of men and women who love the local church and students in the classroom.

And, according to professors Owen Strachan and Denny Burk, the community aspects are palpable.

“What I love about teaching at Boyce is the energy and passion that the students have for the material presented to them,” said Strachan, who is assistant professor of Christian theology and church history. “In particular, the gospel and biblical doctrine as it relates to the Christian worldview and to apologetics. Students at Boyce are passionate about the Word of God, but that doesn’t mean that they don’t want to think and learn and grow as students.”

Burk agreed with Strachan that a consistent characteristic of Boyce College students is academic eagerness married to devotional zeal.

“I continue to be impressed by the spiritual earnestness of my students at the college,” said the associate professor of biblical studies. “They surprise me regularly not only in their knowledge but in their personal devotion and consecration to Christ.”

---

*“Residential education is one of the most powerful ways to grow into the whole person you want to become: full of truth and love, principle and practice, doctrine and delight.”*  
— Gunner Gundersen

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#### The answer

We set out asking why students from across the country — and even from around the world — keep enrolling at a small Bible college by the Ohio River. The students with whom we talked told us two things: (1) the reputation of the college as “serious about the gospel” appealed to them; and (2) the college’s affordability made their college decision easier.

But we discovered that reputation and money aren’t the whole story.

The college invests in students both intellectually and spiritually. They put the most qualified people possible in classrooms to teach. And, through efforts like Gundersen’s, the school sets up a structure conducive to authentic, Christian community life.

Gundersen said: “Residential education is one of the most powerful ways to grow into the whole person you want to become: full of truth and love, principle and practice, doctrine and delight.”

So we found that students come to Boyce College for the reputation and the money. They stay for the community.

*Reporting by Steve Watters and RuthAnne Irvin contributed to this article.*

# Seven ways SBTS is preparing for the future

The mission statement of Southern Seminary reflects the mission entrusted to the seminary by the churches of the Southern Baptist Convention. It governs everything the seminary does, from faculty hiring to building projects to organization. The seminary's leaders in the past couple of years gave careful reflection on and evaluation of the seminary's place in theological education, its relationship to the churches of the Southern Baptist Convention and its strengths and challenges. The seminary's executive leadership then proposed a five-year, "strategic plan" to improve the quality of education at Southern Seminary: seven areas of emphasis to position better the seminary for the future.

*Here are seven ways Southern Seminary's leadership is positioning the school to fulfill its mission during the next five years (2013-2018) — and for years to come:*



## Mission Statement

Under the lordship of Jesus Christ, the mission of The Southern Baptist Theological Seminary is to be committed totally to the Bible as the Word of God, to the Great Commission as our mandate, and to be a servant of the churches of the Southern Baptist Convention by training, educating and preparing ministers of the gospel for more faithful service.

Within the mission of Southern Seminary, the purpose of Boyce College is to conduct undergraduate programs in biblical studies to prepare students for the task of Great Commission ministry in local churches, as well as in the agencies and institutions of the Southern Baptist Convention.



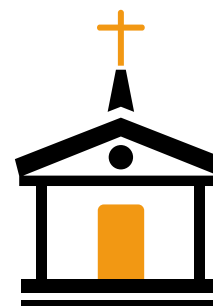
### 1. Encourage faculty development

Southern will encourage faculty to set even higher goals for scholarship, pedagogy and service in the local church through a revitalized, objective-based annual review.



### 2. Equip students for clear, persuasive communication

The seminary will focus attention on improving master's degree-level theological writing through a quality enhancement plan (QEP).



### 3. Strengthen local church relationships

The seminary will establish deeper connections with local churches by partnering with them for efforts such as the new Ministry Apprenticeship Program (MAP).



### 4. Equip students for degree completion

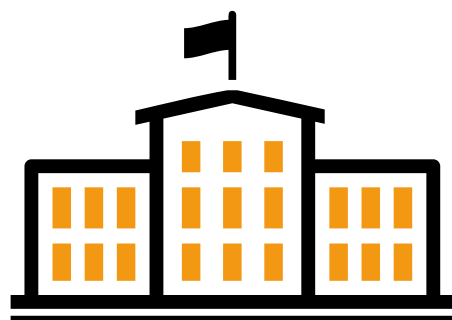
The seminary will work to increase student retention and graduation rates by one percent each year for the duration of the plan.





### 5. Strengthen Boyce College

Boyce will give renewed attention to its program effectiveness and pursue full accreditation of its Teacher Educator Program (by 2015). The college will partner with local Christian schools and, in five years, try to have 80 to 100 students every year come through its worldview certificate program.



### 6. Develop external education, strategically

The seminary will investigate and replicate the local-faculty model of its Nashville, Tenn., extension center in other centers and will develop and expand the seminary's newly implemented hybrid modular format courses.



### 7. Implement the campus master plan

During 2009-11, the seminary undertook an extensive assessment of the current campus plan and long-term needs. In 2013, the seminary will begin to implement the fruit of that assessment, a phased, multi-year, campus master plan that includes:

**Phase 1:** Deferred maintenance improvements; relocation of Boyce College to the Mullins Complex; investigate privatization of seminary housing.

**Phase 2:** Further campus improvements, including a remodel of the James P. Boyce Centennial Library.

More information about these efforts is available at [www.sbts.edu](http://www.sbts.edu), [www.sbts.edu/writing](http://www.sbts.edu/writing), [www.sbts.edu/master-plan](http://www.sbts.edu/master-plan)



# History Highlight

SEMINARY ACQUIRES MORGAN EDWARDS PAPERS

| By Trey Moss |

The James P. Boyce Centennial Library recently acquired 16 volumes of handwritten sermons and five volumes of historical writings of Morgan Edwards (1722-1795), a prominent 18th-century Baptist preacher and historian in the North American colonies. Edwards's "Materials towards a History of the Baptists" contained in these volumes constitute the earliest records of Baptists in America.

Born May 9, 1722 in Monmouthshire, Wales, Edwards served as a pastor in England and Ireland before Baptist Church of Philadelphia, Penn. — following the recommendation of the important English Baptist, John Gill — called him as its pastor. Edwards's ministry at Philadelphia began in 1761 and bore fruit for a decade. By 1763, the church built a larger meeting house to contain the growing congregation. In 1771, he resigned for reasons ultimately unclear.<sup>1</sup>

Edwards was one of the founders of the Rhode Island College, the institution which is now Brown University. He labored diligently to ensure the financial security of the young college, even making a two-year journey to England and Ireland to raise funds and gather a library for the college.<sup>2</sup> He received an honorary master's degree from the institution in its first commencement in 1769.

The 16 volumes of Edwards's sermons now in the Boyce library are the only known extant remains of an original 42-volume set.<sup>3</sup> The sermons in this collection, with dates ranging from 1743 to 1777, are primarily from New Testament texts. Edwards preached most of these sermons during his Philadelphia pastorate, and the remainder came from his preaching in Ireland and England. Most of the sermon volumes have an index at their beginning, but some of the indexes do not reflect the actual contents of the corresponding volume.

Edwards's training at Baptist Academy of Bristol made him particular about the grammar and content of biblical preaching. His text of Scripture for a sermon normally consists of one verse or less.

Edwards made a practice of writing his sermons out in full with a clear and legible script. His sermons are generally 30 pages in length on paper near the size of contemporary journal pages. At this length it is likely his sermons lasted for 45 minutes to an hour.<sup>4</sup>

In addition to being a treasure trove of Baptist spirituality in colonial America, several sermons also hold special historical significance. A particular sermon that he preached on the occasion of King George II's funeral in 1760, illustrates a common practice at the time of preaching funeral sermons for the royal family and other influential Christian and secular leaders during the 17th and 18th centuries in local congregations — which would be like every local church in the United States preaching a funeral sermon at the death of late president Ronald Reagan.

Regrettably, dates on several of the sermons have been tampered with. Edwards's original ink was blotted out and replaced with dates from the 1850s and 1860s. Also, in the same sermons certain words are rewritten in the margins with a different hand. A plausible explanation for these occurrences is that Edwards's sermons were used by students who preached them from their own pulpits with little regard for historical preservation.

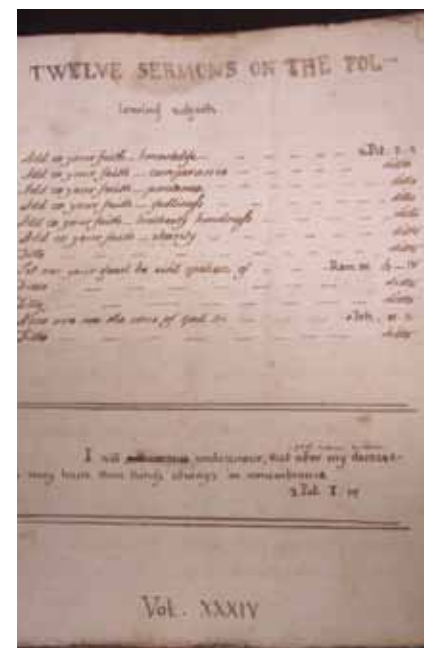
Over the next 25 years following his resignation from his Philadelphia pulpit, Edwards established himself as a notable Baptist historian, and he traveled the colonies extensively.<sup>5</sup> From these travels came his "Materials Towards a Baptist History." This work was prompted by Edwards's desire for a continental Baptist union, but was not achieved in his lifetime.<sup>6</sup> Edwards compiled together the histories of local churches from the colonies of Georgia, Virginia, Delaware and the Carolinas, thus preserving the early histories of Baptists in the southern and middle colonies.

The Morgan Edwards collection is a valuable resource for those researching Baptist preaching and colonial Baptist history. These volumes are available for research upon request at the Archives and Special Collections of the library.<sup>7</sup>

The materials mentioned in this article are available at Southern Seminary. Those interested may visit archives on the second floor of the James P. Boyce Centennial Library or the archives website at [archives.sbts.edu](http://archives.sbts.edu)

#### ENDNOTES

- <sup>1</sup>"Edwards, Rev. Morgan," in *Baptist Encyclopedia*, William Cathcart, ed. (Philadelphia: Louis H. Everts, 1883), 362.
- <sup>2</sup>Thomas R. McKibbens and Kenneth L. Smith, *The Life and Works of Morgan Edwards* (Paris, AR: Baptist Standard Bearer, 2005), 21.
- <sup>3</sup>John Rippon, *The Baptist Annual Register* (London: Dilly, Button, and Thomas, 1979), 312.
- <sup>4</sup>McKibbens and Smith, 51.
- <sup>5</sup>McKibbens and Smith, 25.
- <sup>6</sup>Rippon, 313.
- <sup>7</sup>The collection's index is available online: <http://archon.sbts.edu/index.php?p=collections/controlcard&id=136>





# Southern Story

BRIAN PAYNE: CRIMSON TIDE LINEBACKER, BOYCE SCHOLAR, FISHERVILLE PASTOR

| By RuthAnne Irvin |

**B**rian Payne's life revolved around football. Then he attended a church service that changed the trajectory of his life.

In college, Payne played linebacker for the University of Alabama football team. During college, Payne obsessed over football, playing and dreaming about becoming a head coach. After graduating in 1990 with a bachelor's degree in marketing, he worked as an assistant coach at the university under head coach Gene Stallings, earning little money and working long hours. He planned to move up the coaching ranks while working on his masters in marketing.

Payne wanted to coach football until he attended a church service at Open Door Baptist Church in Tuscaloosa, Ala. August 21, 1991 and realized that football had become too much of a priority in his life.

"God showed me some idolatry in my life that night, and in particular football. God broke my heart for my idolatry that I had not recognized before. I no longer wanted to coach football, but what I did want to do was preach," Payne said.

Payne's desire to preach took root in 1998 when he spoke at a Romanian youth conference with the pastor of First Baptist Church Atlanta, Charles Stanley.

During this time, Payne worked as a pharmaceutical representative in Nashville, Tenn., but wanted to serve the local church. Following the conference, he spoke with Stanley at brunch about his desire to preach. Stanley moved nose to nose with Payne and asked him what kept him from ministry.

"What is God going to have to do to get you to submit to his call?" Stanley asked.

Payne knew he had to take action.

While wrestling with this call to full-time ministry, Payne taught a Bible study in the Nashville area. One of the ladies in the study would become his wife. Now, Payne's grandmother, Opal — who was "the godliest woman [he] has ever known" — always prayed for his future wife. Three days after his grandmother's funeral in 1998, Payne met Heather for the first time.

Later that year, in the fall of 1998, he took his first seminary course at Southern Semi-

nary's Nashville extension center. Then he heard about an internship under Al Jackson at Lakeview Baptist Church in Auburn, Ala., that would allow him to complete a master of divinity degree from Southern.

After reading an article by English theologian J.I. Packer about the need for more scholarship in the pulpit, Payne became convinced to "be a better equipped pastor in the pulpit." Payne's strong desire to preach and guide people to a better understanding of Scripture led him to continue his education. Payne and his wife moved to Louisville, Ky., to begin a doctoral program at Southern Seminary in 2002, where Payne studied theology under president R. Albert Mohler Jr.

While studying in Louisville, he began his time at seminary preaching for a small church about an hour away in Lebanon, Ohio. Eventually, Payne resigned when he realized that he couldn't give himself fully to both the church and the doctoral program.

When he finished Ph.D. coursework, Russell D. Moore, dean of the School of Theology and senior vice president at Southern, called him.

"Providence interrupted my plans, because I was planning on being a pastor," Payne said.

Moore asked Payne if he would be interested in teaching at Southern's undergraduate school, Boyce College. Payne accepted Moore's offer and he became the department head of expository preaching and pastoral leadership at Boyce, and continues in that role today. He said he loves teaching the first and second preaching classes because he "loves to see the lights come on" in his students' heads and hearts.

While he was in school, Payne's wife, Heather, traveled with the Christian music group Point of Grace. When Payne met Heather in 1998, the group played more than 200 shows a year. As the Paynes began having children, Heather felt convicted that her primary calling is to be a wife and mother. Payne said that deciding whether she should resign or not involved a "process of prayer" and took much time. But before the 2008 Dove Awards — a Christian music awards ceremony — Heather resigned from Point of Grace and has been a full-time homemaker since.



Looking back, Payne saw the providence of God in providing for his family while he studied at seminary: they received Heather's last paycheck from Point of Grace the day before he graduated with his doctorate in May 2008.

"God used Heather in a season so that I could focus on my studies. A Ph.D. is a full-time job, but when I graduated it was time for me to grow up," Payne said.

Now, the Paynes have four children: Ella, Nate, Seth and Ava. As a family, the Paynes love spending time together playing sports or visiting new baseball stadiums around the country; this summer they plan to visit Washington, D.C. They enjoy the Atlanta Braves,

and have made a Sunday night tradition of watching the Three Stooges after church.

In January 2009, First Baptist Church Fishersville needed a pastor. Travis Kerns, also a professor at Boyce College, was on the search committee and asked Payne one day at lunch if he would be interested in becoming a candidate. Having taught at Boyce four years, Payne agreed, saying, "As much as I had enjoyed teaching at Boyce, there was still a pastoral itch."

The church voted to hire him in April that same year.

Completing his seventh year at Boyce and 10th year in Louisville, Payne believes that his ministry at Fishersville helps him to "bring the lens of a pastor into the classroom."

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# Boyce College basketball

MORE THAN A GAME

| By Chad Mahaney |

Senior night for the Boyce basketball team arrived, Feb. 14. The team introduced seniors Beau Hendrick, Emmanuel Bland and Ethan Ammon for their last home game as Boyce Bulldogs. The seniors and their families received flowers, the applause faded and the game began.

Fans filled Boyce's gym for the final home game of the season. Their passion centers not on the team's winning, but on their God-exalting playing style on and off the court. During the pre-game warm-ups, popular Christian rap artists Lecrae and Trip Lee echoed on loud speakers, prompting children and players to show their dance moves. "Fan of the year," Chris Kamostu, scampered the sideline urging the crowd to its feet. The players swayed nervously back and forth during the playing of the National anthem.

Boyce fell to Crown College 87-81, despite a valiant effort.

Boyce won the first game of the regional tournament, and they played their last game against Ohio Christian University on Friday, February 22. The Bulldogs finished this basketball season with nine wins and 19 losses.

For first year head coach Blake Rogers, the final score of a game is not the ultimate assessment of his team's success; his coaching approach delves deeper than X's and O's. As a Christian, Rogers' essential goal for his team is representing Christ on the court.

Though honoring Christ is the main goal, Rogers' desire to win is fierce. A former four-year Boyce basketball player himself, he said that he fights the temptation to take off the coaching suit and jump back on the court to shoot a few jump shots.

But since he is stuck in the coaching suit, he wants to make the best of the opportunity

to make a lasting impact on his players' lives: Rogers led his Boyce team through the book *Manly Dominion* by Mark Chanski. And his spiritual goal for the team this year is to grow in leadership abilities.

"Growing in Christ is the overarching assumption, but one thing I want [the players] to come away with is Christian leadership," Rogers said.

Former Los Angeles Lakers coach Phil Jackson may have led his team through books, but surely not books that encourage biblical manhood. Indeed, leadership is an esteemed virtue in sports, but rarely the Christian leadership developed at Boyce.

If you attend a Boyce game, you will experience all of the amenities you expect at a basketball game: entertaining basketball, exuberant fans and excellent dance moves. But a noticeable difference that is absent in mainstream sports environments is the godly environment at Boyce College.



# Studying Luke at TGC 2013

A CONVERSATION WITH THOMAS SCHREINER

*EDITOR'S NOTE: In the following, Matt Smethurst, an associate editor for The Gospel Coalition, interviews Southern Seminary New Testament professor Thomas R. Schreiner about a course Schreiner will teach in conjunction with The Gospel Coalition's national conference in Orlando, Fla., April 8-10. The conference theme is "His Mission: Jesus in the Gospel of Luke." Course information, including how to register, is available at [www.thegospelcoalition.org/2013/southern-seminary-course-credit](http://www.thegospelcoalition.org/2013/southern-seminary-course-credit). In the interview, Smethurst asks Schreiner about what makes Luke's Gospel unique, whether Luke and Paul agreed on the atonement, what students can expect from this course and more.*

**What major biblical themes are uniquely picked up and developed — or perhaps even brought to a climax — in Luke's Gospel?**

That is a massive question, which I can't answer fully here. I will focus here on the fulfillment of God's promises to Abraham

and to David and the promises found in the new covenant. The promises of God, the Old Testament scriptures, are fulfilled in Jesus Christ. Luke's way of saying this is that the kingdom has come in Christ. The kingdom has been inaugurated through his ministry and death and resurrection, even though it has not been consummated. The promise of worldwide blessing given to Abraham isn't fulfilled in Luke, but from the beginning of the Gospel it is clear that such promises will be fulfilled in Jesus Christ, and the Gospel ends with the call to proclaim the gospel to all peoples.

Luke teaches that Jesus is the Messiah, the Son of God, the Son of Man and the Lord. God's promises for Israel are fulfilled in Jesus Christ. The new covenant is fulfilled in his death, so that forgiveness of sins is now ours through Jesus Christ.

**How is Luke's Gospel particularly relevant for the contemporary church?**

Though I can't unpack these themes here, I can mention some of them: the proclamation of the kingdom, the centrality of Jesus Christ, the importance of his death, the call to faith and repentance, the call to discipleship, the need for the Holy Spirit, the call to all peoples to be saved, the danger of riches and the fulfillment of God's promises.

**What should students expect from their experience in this course?**

Through the conference, students will hear outstanding expositors teach and apply the message of Luke. One advantage here is that the academic and pastoral will be wedded together so that the relevance of Luke for today will be evident. There will also be panel discussions at which certain themes will be explored in more depth. Students will also attend a couple of lectures at which themes from Luke will be examined. I think it will be a great experience for students to be immersed in Luke for a few days.

*A complete version of this interview appeared at The Gospel Coalition Blog, November 2012; this version is brief for space. TGC's blog is available at [www.thegospelcoalition.org/blogs/tgc](http://www.thegospelcoalition.org/blogs/tgc)*



# March 2013

March Madness is here. For some, that means a college basketball season filled with brackets and Cinderella stories. For others — particularly students — it means a month of midterm exams and writing assignments. However, the most important time this month comes at the end: Easter. So take some time away from the madness and join the Southern Seminary community for a resurrection celebration, March 28, on the seminary lawn. James M. Hamilton, a professor at the seminary, will share the story of Jesus' resurrection, and the school will provide plenty of activities for students, parents and children alike.

## Announcements

### Aplus Edits

Aplus Edits is a full service — grammar, format, clarity, style — proof-reading 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](http://www.aplusedits.com) or e-mail Chris at [cbosson@aplusedits.com](mailto: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 34. 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.

### Food collection for The Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors

should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Limited refrigerator and freezer space is now available on site so please consider donating luncheon meats, dairy items as well as frozen entrees. Canned food is also accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at [theattic@sbts.edu](mailto:theattic@sbts.edu) and arrange an appointment for picking up food items.

### Resurrection celebration

Come celebrate Easter with the Southern Seminary community, Thursday, March 28, from 4 p.m. to 7 p.m. on the Seminary Lawn. Hotdogs and hamburgers will be available for \$3 (ages 4 and up). Jim Hamilton will tell all ages the Resurrection Story. The event will include live music, a kickball game, three-legged races, potato sack races, egg toss, horseshoes, corn hole, face painting, five inflatable bouncey houses and much more. (In case of inclement weather, the event will be held inside.)

### Health and Rec

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

Mon - Fri - 6 a.m. - 10 p.m.; Sat 9 a.m. - 9 p.m.; closed Sunday. (The pool closes 30 minutes before the rest of the HRC, and closes at 5:30 p.m. each Wed.) All HRC information is available at [SBTS.edu](http://SBTS.edu)

### HRC e-Newsletter

Sign-up to receive weekly updates. Contact the HRC front desk (502-897-4720).

### Intramurals

Sign-up as a team or an individual for intramural sports at the HRC front desk. Email [mattroberts@sbts.edu](mailto:mattroberts@sbts.edu) with any questions. Details are available at [www.sbts.edu](http://www.sbts.edu). Schedules available at the HRC front desk.

### Mothers of young children

Monday morning Pilates Mat Work Class 10 - 11 a.m. has childcare for \$3 per child. Afternoon Childcare is offered at the HRC every Tuesday and Thursday from 4 to 7 p.m. for \$3 per child. During Afternoon Childcare you can work out, do homework, run errands, etc. (a parent does not have to remain in the HRC.) Punch cards are available for a discounted rate.

SUNDAY	MONDAY
3	4
10	11
17	18
24	25
31	

### Parents' night out

Enjoy a night without kids. Parents' Night Out (PNO) provides childcare for \$5 per child (no family discounts). Ages 6 weeks to 12 years are welcome. Sign-up must be in person. Registration begins at 9 a.m. on the Saturday prior to PNO and ends the Wednesday before. Upcoming PNOs: March 8 and April 12, 6:30 - 9:30 p.m.

### Swim lessons

Both group and private swim lessons are available for children. Children's group swim Lessons will be held March 6-22

(Wednesdays and Fridays) and April 10-26 (Wednesdays and Fridays). Registration begins 10 days beforehand. Classes fill quickly. Come by the HRC for a flyer with information about age and ability level offerings.

### 3-on-3 basketball tournament

Women and men can participate in separate leagues. Sign up as a team or an individual at the HRC front desk. Email [mattroberts@sbts.edu](mailto:mattroberts@sbts.edu) with questions. The fun begins at 10 a.m. and goes until the wee hours if necessary.



MARCH 2013				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 9Marks Conference	2
5 Chapel 10 A.M., ALUMNI CHAPEL Kevin Smith	6	7 Chapel 10 A.M., ALUMNI CHAPEL Randy Stinson	8	9
12 Chapel 10 A.M., ALUMNI CHAPEL Chris Osborne	13	14 Chapel 10 A.M., ALUMNI CHAPEL H.B. Charles, Jr.	15 Renown Youth Conference	16
19 Chapel 10 A.M., ALUMNI CHAPEL Panel discussion	20	21 Chapel 10 A.M., ALUMNI CHAPEL Hayes Wicker	22	23
26 Chapel 10 A.M., ALUMNI CHAPEL Mullins Lectures	27	28 Chapel 10 A.M., ALUMNI CHAPEL	29 Good Friday	30

### Scuba classes

Come learn about becoming SCUBA certified on Feb. 26 at 6 p.m. at the HRC. A special seminary discount has been arranged. Anyone older than 12-years-old is welcome. The cost is only \$375 with a shield card, a \$200 discount. Classes will be held March 9, 16 and 23 from 9 a.m. - 3 p.m. For more information, contact Jon English Lee, the instructor, at jelee@sbts.edu

### Classes for men

**New! Core Foundry** T & Th, 4 -

4:45 p.m. in the Levering Gym. Instructor: Stephen Pierce. This class focuses on different core muscles for the purpose of building up a body that can perform better athletically. This class will use weights as well as coordination improvement exercises with a focus on abs, chest, back and glutes. For beginner to expert.

### Classes for women

**New! Pilates Mat Work** M 10 - 11 a.m. in the Levering Gym. Instructor: Lindsey Winkler. This class combines the best of Classical and Progressive Pilates mat exercise

using simply a mat and IT Bands for resistance. Pilates will help strengthen and tone the abdominal muscles, back, arms, hips and thighs. All levels are welcome! Childcare is available for \$3.

**Aqua Alive** T and Th 5 - 5:45 p.m. in the pool. Instructor: Linda Blincoe. This class is designed to alleviate the stresses of body weight on muscles and joints. It's a fun aquatic workout that tones the entire body, and is perfect for the expectant and postpartum mom. **Body Blitz** M, W, F 7:15 - 8 a.m. in the Levering Gym. Instructor: Clara Flores. Upbeat music and

an always-changing repertoire of aerobics, free weights, circuit training and core strengthening. Whether you are feeling in or out of shape, this class is tailored to be challenging and fun for all fitness levels.

**Mommy & Me** W and F 10 - 11 a.m. on the 3rd-floor track. Instructor: Heidi Freeman. Mommy & Me is a workout class designed for moms and their kids. This class combines time on the track (please bring your stroller) and time in the gym for some cardio and strength training. **Total Toning** M 4:45-5:30 p.m.; T,

Th 4:45 - 5:45 p.m. in the Levering Gym. Instructors: Alana Pentecost and Jen Martin. Total Toning is a strength and cardio workout that will challenge your entire body from top to bottom using a variety of fitness equipment.

**Core Essentials** M 7 - 8 p.m. in the Racquetball Court. Instructor: Kaycee Owens. A strategic blend of Pilates, mat work and various posture poses combined to create better balance, core strength and flexibility. This class is suitable for all fitness levels, designed to practice at your own pace and modify poses to the students' needs. The first half of the class will focus on core strengthening, developing stability and mobility, while the second half will move into a series of deep, restorative stretching for the whole body.

**ZUMBA** M 8 - 9 p.m.; T and W 6 - 7 p.m. in the Levering Gym. Instructors: Ashley Gardner and Tristan Mapp. Cost: \$2 per class or \$15 for 10 classes. This class is one hour of calorie-burning, body-energizing choreography that burns between 500 and 1000 calories in a single session.

### Seminary clinic

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 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 website, [www.sbts.edu/clinic](http://www.sbts.edu/clinic)

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## 3

### Questions

WITH

**Peter A. Lillback**

President of Westminster  
Theological Seminary



#### **No 1** WHAT LESSONS HAVE YOU LEARNED FROM GEORGE WASHINGTON?

Three aspects of Washington's leadership are models for my leadership at Westminster: character, concern for the good of the whole institution and self-denial. First, Washington's life showed that character matters. Honesty, humility, perseverance, conviction for and adherence to core values were all aspects of his renowned leadership that emerged from his character. Those qualities are timeless for leaders and are aspirations that I long for in myself and my community. Second, Washington consistently asked what was best for the "good of the great whole" when making a difficult decision. As I've led Westminster, I've tried to consider not just what's good for the professors, or the students or the staff, but what's best for Westminster Seminary as a whole. Third, Washington's self-denial is seen when he refused to become king, as he was urged to do by his officers. A leader who leads to serve others creates the healthiest and most stable institution humanly possible.

#### **No 2** HOW DO YOU SEE THE SEMINARY SERVING THE LOCAL CHURCH?

The seminary is never an end in itself. Seminary narcissism is a death knell for the churches it serves and for the relevance of the seminary itself. When the seminary sees itself as a servant to advance the health of the church, it assures the survivability of both. Another way to express this is captured in the words, "What's whispered in the seminary classroom in one generation will be shouted from the pulpits in the next." The biblical truth or lack thereof in a seminary's curriculum and instruction will be reproduced by the students that the seminary trains. The seminary serves the local church best when it assures that the church's future pastors are taught to honor Christ, to proclaim his word and to live by his life-saving gospel.

#### **No 3** IF YOU COULD HOST GEORGE WASHINGTON AND JOHN CALVIN FOR DINNER, WHAT CONVERSATIONS DO YOU IMAGINE WOULD TRANSPIRE?

I think the conversation would begin with a deep and common commitment to the absolute sovereignty of God's providence. Providence, of course, was a core doctrine in Calvin's theology. Moreover, Washington referred to providence more than 270 times in his writings. They probably would also have a good discussion of how religious liberty should work its way out in a free nation. Calvin was shaped by the idea that the state should oversee the religious convictions of individuals, whereas Washington was convinced of the full religious liberty of conscience. Finally, I think Washington would express his gratefulness to Calvin for all the Presbyterian support for the American Revolution. After all, Presbyterians historically have tended to be a rather contentious group. Whether that's true of Southern Baptists, I'll leave to the reader to decide.