



Towers

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Farewells *and* New Beginnings

Russell D. Moore, the ERLC
and the providence of God

McCall dies at 98

SBTS names new leadership





: WORSHIP

June 17-19

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From the editor:

“Farewells and new beginnings” well describe the last month or so at Southern Seminary. First, we learned that Russell D. Moore will assume the presidency of the Ethics and Religious Liberty Commission. Then, a few days later, former seminary president, Duke K. McCall, died at the age of 98. We also heard about a new school and new academic leadership that will launch this summer. To close out April, we came together and served the city of Louisville, Ky., with the first-of-many 1937 Project outreach events.

In this last issue of “Towers” during the spring semester, we look at all of the changes and developments happening, in order to honor those to whom we say “farewell” and anticipate new beginnings.

Towers

MAY 2013

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Southern Baptist statesman and former president of Southern Seminary, Duke K. McCall, died last month, leaving a long legacy of faithfulness.

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At the biannual meeting of its board of trustees, Southern Seminary announced new leadership.

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On April 20, hundreds of students, faculty, staff and friends of Southern Seminary ventured out across Louisville, Ky., to serve the city. The “Towers” teams offers a map of the day's events.

Newslog



At its spring trustee meeting, seminary names new academic leadership, announces formation of new school and expands budget

| By Aaron Cline Hanbury |

Southern Seminary announced the formation of a new school, named new academic leadership and approved an expanded budget at the spring meeting of its board of trustees, April 16. [EDITOR'S NOTE: An extended explanation of new leadership changes appears on page 16]

Beginning in August 2013, the seminary will launch a new school: the Billy Graham School of Missions, Evangelism and Ministry. This school, which combines the current Billy Graham School of Missions and Evangelism, established in 1994, and the School of Church Ministries, 2009, will serve students of both international and domestic missions, church planting, worship leadership and both local church and educational leadership.

"The new Billy Graham School of Missions, Evangelism and Ministry consolidates the great strengths of Southern Seminary's tradition in Great Commission ministry, in global evangelism outreach and in ministry to the local church," said R. Albert Mohler Jr., who is president of the seminary. "In a new global age, it is vitally important that students who graduate from Southern Seminary are exposed to a comprehensive curriculum that will prepare them for the challenges of real-life ministry in the local church and the mission fields of the world. This new school will bring together a comprehensive ministry vision and Great Commission passion.

"Missions must be more than a department; it must permeate the entire curriculum."

Mohler noted the seminary will retain all faculty in the current Graham School and School of Church Ministries, and will retain and even expand the entire curriculum. The seminary plans to announce the dean of the new Graham School in coming months.

Trustees voted to approve a budget for the 2013-14 academic year that represents a 3.3 percent increase from 2012-13. They affirmed the promotion of both Adam Greenway and Heath Lambert to associate professorships, and Robert L. Plummer to a full professorship. The board also granted sabbatical leave for professors Timothy K. Beougher and Bruce A. Ware and extended the contracts of seven other faculty members.

2013 Mullins Lectures discuss relationship of media and preaching

| By Craig Sanders |

Both the message and the medium of the gospel are foolish to the world but pastors must resist urges to market the message or modify the medium, said professor and author T. David Gordon at Southern Seminary's spring lectures on preaching.

Gordon, a professor at Grove City College, Penn., delivered the 2013 Mullins Lectures, March 26-28. His expertise in media ecology — a field which examines how certain media technologies affect culture — combined with his in-depth knowledge of biblical Greek and the background of the New Testament provided the framework for his series of lectures.

The first two lectures, "A Foolish Message" and "A Foolish Medium," examined 1 Corinthians 1:14-25, where Paul describes the word of the cross as "folly to those who are perishing."

Discussing first the message, Gordon noted that the crucifixion of an innocent man and "the message of [human] impotence without Christ is folly" to the world.

"The wisdom of those who are perishing will always be contrary to God's wisdom," Gordon said, stressing that the gospel's exclusivity and dependence is incompatible with marketing trends to popularize the message.

In the second lecture, Gordon surveyed the historical context of first-century Christianity to dismiss the claim that "preaching or proclamation" was simply the most popular medium for spreading the faith.

"God has chosen an unlikely medium just as he has chosen an unlikely gospel."

In the final lecture, Gordon reflected on his book, *Why Johnny Can't Preach*, and offered suggestions to improve expositional preaching, which he emphasized is crucial "because it is the only way the preacher's audience knows his message is not his own."

Gordon urged listeners to resist spending all their spare time with image-based media, cultivate interests in literature and poetry and employ handwriting regularly in order to improve their preaching.

"What you do in your leisure is as consequential as what you do in your labor," he said.

Audio and video of the 2013 Mullins Lectures is available online at sbts.edu/resources

Division of Biblical Worship sponsors, contributes to *Book of Luke* album

| By RuthAnne Irvin |

Southern Seminary and The Gospel Coalition (TGC) sponsored an album, *Songs for the Book of Luke*, which debuted at the 2013 Gospel Coalition national conference, April 8.

The album features Jonatan Barahona, a master of divinity student at the seminary, and keyboard player for Southern's Norton Hall Band. The school's ensemble, Doxology, provided background vocals for the album.

Ben Peays, executive director of TGC and the executive producer of *Songs for the Book of Luke*, said the album is the result of songwriting and music styles coming from members of the church today.

"This album is a celebration of the music we see within the local church body," Peays said.

Joe Crider, senior associate dean of the School of Church Ministries, said, "Worship should be Scripture-driven rather than song-driven."

The album debuted April 8 and is available on iTunes and Amazon.

ERLC elects SBTS dean as new president

| By Baptist Press and SBTS Communications |

The Ethics and Religious Liberty Commission's board of trustees elected Russell D. Moore as its next president, March 26. Moore is currently dean of the School of Theology and senior vice president of academic administration at Southern Seminary.

Moore, 41, will be the eighth president of the entity charged by Southern Baptists with addressing moral and religious freedom issues. With a background in government, the pastorate and seminary training, he already is well known as a commentator from a Southern Baptist and evangelical Christian perspective on ethics, theology and the culture.

He will succeed Richard Land, who will retire upon the completion of 25 years leading the entity.

"I am delighted that the Holy Spirit has led the ERLC's trustees to Dr. Russell Moore as the commission's next president," Land said. "Dr. Moore is a godly Christian minister, a devoted husband and father, and a convictional, committed Baptist. His excellent academic preparation, combined with his keen mind and his tender heart for God and His people, make him a person uniquely suited to serve our Savior and Southern Baptists in this crucial role at such a critical moment in our nation's history."

Moore will begin his new responsibilities June 1. At that time, Land will become the entity's president emeritus, an honor bestowed on him by trustees in September.

Moore has served since 2004 at Southern Seminary. He joined the faculty in 2001 as professor of Christian theology and ethics. He will remain on faculty as distinguished professor of Christian ethics.

Tom Strode, who is the Washington bureau chief for Baptist Press, contributed to this article.



Awards chapel Southern Seminary celebrated the 2013 student award winners, April 18. From left: Aubrey Sequeira (Clyde T. Francisco Preaching Award); Jay Frymeyer (LifeWay Pastoral Leadership Award); Jacob Sweeney (Westminster/ John Knox Press Award); Bobby Jamieson (Broadman and Holman Award); Nick Alsop and Tyler Holloway (Doris and Gerald Borchert Award); Joshua Mohammad (Ernest and Bonnie White Award); Stacy Marie Murphy (J. E. Lambdin Award); and Jacob Daniel Klutz (Earnest J. Loessner Award).

TGC national meeting features SBTS leadership, faculty

| By Aaron Cline Hanbury |

The national meeting of the Gospel Coalition in early April in Orlando, Fla., featured Southern Seminary president R. Albert Mohler Jr., deans Russell D. Moore and Zane Pratt and professor Thomas R. Schreiner.

In a forum with Covenant Theological Seminary president, Bryan Chapell, Mohler discussed the importance of a historical Adam. Then, in his breakout session, "Is the World Really Flat? Convictional Leadership in a Global Age," Mohler discussed leadership theory and practice, drawing from his new book, *The Conviction to Lead*. He explained the importance of leading with ideas, and then allowing practical issues to flow from those convictions.

"I want to define leadership as the transference of conviction that leads to communal right action," he said.

Moore led a breakout about race, "Black and White and Red All Over: Racial Reconciliation and The Gospel in the Local Church," explaining the importance of understanding race in terms of the kingdom of God and all that God, in Christ, does in the world — not in terms of Charles Darwin and bloodlines. He offered two ways in which the gospel overcomes racial divides: the calls of the gospel to the individual and community.

"The church presents uncomfortably the kingdom of God to

those who would rather see the 'kingdom of me,'" Moore said.

Pratt spoke twice at the TGC pre-conference about missions. First, he gave a talk and answered questions about trends in global missions. He noted that technology and the business-as-mission movement are areas that need particular attention in coming days.

In his second talk, "Contextualization and the Gospel Once-for-All Delivered to God's People," Pratt emphasized the ubiquity of contextualization. He said that, "everyone does contextualization; there is no New Testament church today, *per se*, since no one today lives in that world."

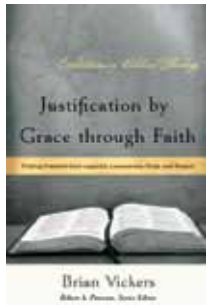
Pratt suggested that, since ministers of the gospel necessarily contextualize, the issue is understanding contextualization and pursuing it in a careful, biblical way.

"The point of contextualization," he said, "is not comfort; it's clarity."

Schreiner discussed the Lukan view of atonement from the books of Luke and Acts. Schreiner argued that, contrary to many opinions, Luke presents a robust theology of the atonement. And while his emphasis is certainly different from Paul's, that does not mean that his theology is different.

The Gospel Coalition plans to post audio from conference sessions in the coming weeks.

Literature



Justification by Grace through Faith: Finding Freedom from Legalism, Lawlessness, Pride, and Despair
(P&R 2013, \$17.99),
Brian Vickers

REVIEW BY
JOSH HAYES

Anyone who has paid attention to evangelical scholarship during recent years cannot help but notice a lot of discussion about the doctrine of justification by faith alone. However, in all the academic debates and side-choosing, there lies the threat of overlooking the real-life effect the doctrine should have on Christians.

Thankfully, Southern Seminary professor Brian Vickers has done the evangelical church the favor of writing a book that not only builds a biblical-theological case for justification by faith but calls readers to appropriate the beloved teaching to their hearts and lives. The book, *Justification by Grace through Faith*, is the newest release in P&R's Explorations in Biblical Theology series.

"The irony is that many of us spend a lot of time, paper, and ink speaking against works righteousness and the dangers associated

with those who want to make works part of justification, all the while unaware that we like to do the same thing," writes Vickers, who is associate professor of New Testament interpretation at the seminary.

"It is just that our attempts at self-justification are more subtle, more orthodox, and more acceptable. What we need is to see that everything, whether our ministries, traditions, associations, institutions, practices, or preferences, can be potential sidetracks from justification by faith; we can become slowly enslaved to good things that quietly lead us away from Christ."

In leading readers toward the Christ whose righteousness alone justifies, Vickers traces the concept of justification throughout the biblical narrative, moving fluidly between Old Testament and New Testament texts. Rather than delaying discussion of NT texts on

justification until after treating the entirety of OT redemptive history, the author weds OT narrative with NT teaching. For instance, chapter one deals with the first Adam whose disobedience condemned the human race, and chapter two moves forward by examining Christ, the last Adam whose obedience results in justification for humanity. Vickers then takes a similar approach with his treatments of Abraham and the Mosaic law and each one's relationship to justification.

"The benefit of such an approach is that we may study how particular concepts flow together from both the Old Testament and the New Testament without leaving large gaps in the basic narrative of the book," he explains.

Not only does Vickers explore the biblical teaching on justification related to key figures and institutions, such as Adam, Abraham and

the Mosaic law, he looks at the relationship between faith and works as well as how to understand the apostles Paul and James, two biblical authors sometimes perceived to be at odds on the subject. Furthermore, the book includes a chapter in which Vickers spends some time with the letter to the Galatians, showing how modern-day people have the tendency, like the Galatians, to fall into the trap of looking to "something beyond or in addition to Christ" for their justification.

The author has given pastors, seminary students and laymen alike an accessible, lucid and biblically sound resource on a important subject.

Vickers could not be more right in stating toward the outset of the book, "Justification by faith is not the whole of the gospel, but there is no gospel without justification by faith."



Faithmapping: A Gospel Atlas for Your Spiritual Journey
(Crossway 2013, \$15.99),
Daniel Montgomery
and Mike Cosper

REVIEW BY
CRAIG SANDERS

What makes Daniel Montgomery and Mike Cosper's *Faithmapping: A Gospel Atlas for Your Spiritual Journey* unique and refreshing is that they present a holistic picture of the gospel that also guides the reader in living out that reality within a church body.

"The gospel transfers us from the familiar territory of self-centered living into a glorious wilderness, a beautiful and strange place where we're invited to explore the wonders of who God is and what he's done," the authors write.

"*Faithmapping* is our attempt to identify that ancient path through the wilderness by mapping out our mission."

Montgomery, a Southern Seminary alumnus, and Cosper are

executive and founding pastors of Sojourn Community Church in Louisville, Ky.

The authors split the book into three sections: "The Whole Gospel," "The Whole Church" and "The Whole World." Each chapter ends with a practical "Map It" section that provides prayers, study questions and Scripture readings to help readers grasp the book's concepts.

In the first section, Montgomery and Cosper focus on "kingdom," "cross" and "grace" as three essential perspectives for understanding the gospel. "Clarity in the gospel must acknowledge this many-faceted vision for the gospel, or it will lead to divisions and factions; kingdom people fighting with cross people fighting with grace people."

Many gospel books written by pastors often lack a well-crafted literary style, but Montgomery and Cosper translate their artistic, practical and relevant teaching seamlessly onto the page.

"The gospel is an announcement of a wartime victory. God has conquered our old, tyrannical enemies, at the cross and empty tomb, and he is leading a conspiracy of rebellion against the old king's grip upon our world," the authors write about the gospel perspective of kingdom.

The section regarding the church displays "a gospel-centered and gospel-formed community" as possessing five core identities: worshipers, family, servants, disciples and witnesses.

"If the gospel is a map, then the identities — these way of

understanding what it means to be the church — are the highways and byways through the landscape."

Those identities do not merely exist when the church gathers in corporate worship, but, as Montgomery and Cosper point out in the closing chapter, must shape how believers think and act through where they live, work and rest.

"The gospel is an announcement that forms a people — the church — and those people live out their identities in the world around them, pointing people back to the gospel message that changed and saved them."

Faithmapping is an excellent tool for sharing gospel basics and the importance of Christian life in the church and in the world.



Evangellyfish: A Novel
(Cannon 2012, \$21),
Douglas Wilson

REVIEW BY CRAIG SANDERS

“**C**had Lester was appalled by this dishonesty, as only a dishonest man can be. For those who have never seen this phenomenon in action, he was the kind of man who was entirely unaccustomed to looking at lies from this end of the barrel. He was now counting the rounds in their chambers. He could see their pointed, silvery tips. He licked his lips.”

The most accurate way to describe Douglas Wilson’s novel *Evangellyfish* is a modern-day blend of Erasmus and G.K. Chesterton, ripe with satire and wit.

The story revolves around two pastors, Chad Lester and John Mitchell. Lester is the senior pastor of a megachurch who experiences a crisis when a false accusation of homosexual abuse threatens to shine light on his serial (heterosexual) adultery. Mitchell, on the other hand, is a Reformed Baptist pastor who views Lester as his chief rival in town and faces a crisis of his own when Lester seeks his counsel.

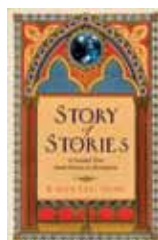
Wilson, pastor at Christ Church in Moscow, Idaho, is no stranger to candid expressions in regard to human sexuality — just read his daily blog updates.

But if such frankness offends you, then let yourself squirm beneath Wilson’s vivid characterizations of the unchurched, nominal churchgoers and dedicated believers. He is a master of detail, and undoubtedly the reader will identify with at least one of the characters in this book.

Human sexuality has placed evangelicalism at a crossroad, and Wilson illustrates this by the moral casuistry of his characters, even in the case of the protagonist Mitchell, who sins in his response to the shortcomings of others.

Wilson closes the novel with a redemptive finish, but not so in a way that is entirely satisfying. This is not a criticism of the ending’s quality but rather a note that Wilson leaves the reader wondering how this redemption is supposed to work itself out in the lives of the characters.

That’s for the reader to discover. In an ocean of mundane and therapeutic Christian literature, *Evangellyfish* will pierce your soul when you least expect, and its righteous venom will expose your own hypocrisy. Don’t wade in this book with the belief that you are safe from Wilson’s critique. And once you close this book, seek medical attention — the soul kind.



*Story of Stories: A Guided Tour
From Genesis to Revelation*
(IVP Books 2012, \$18), Karen
Lee-Thorp

REVIEW BY
AARON CLINE HANBURY

In the introduction to her book, *Story of Stories: A Guided Tour from Genesis to Revelation*, author Karen Lee-Thorp tells about a car wreck that changed her life and how that event helped expand her appreciation for the narrative of the Bible and how it places her situation into God’s plans for the world.

She found, though, that many readers fail to see the Bible’s overarching story because they struggle to see it through the variety of writings in God’s Word.

“They don’t know what to do with stories and poetry and letters written twenty or thirty centuries ago in Hebrew or Greek,” she writes.

“So, I decided to write a guided tour of the great story that doesn’t make it seem boring. *Story of Stories* isn’t fiction — I haven’t invented any scenes,” she writes. “Yet I’ve tried to show how gripping, sometimes funny, sometimes heartbreaking the story is if you know what’s going on.”

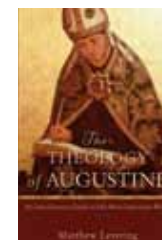
Lee-Thorp tells the Bible’s story chronologically, rather than following the common, printing press-era organization of the 66 books included in Scripture. For example, in a section about David, “David’s Glory and Shame,” she draws from 2 Samuel, 1 Chronicles and Psalms 31 and 51. And when writing about Jesus’ life, she flattens the Gospels into a single narrative.

Perhaps the most striking feature of *Story of Stories* is the author’s straightforward language and novel-like pace. This enables readers to view scenes from the Bible in a way that seem new.

Telling the story of Jesus’ resurrection, Lee-Thorp writes, “Some hours later, one of the women returned to the disciples’ hideout claiming she had seen Jesus risen from the dead, and others said they had seen angels. The men ridiculed this nonsense, but that evening two disciples ran in claiming to have met Jesus on the road northwest of town.

“At that very moment Jesus walked into their locked apartment.”

This book, *Story of Stories*, is different — the good kind of different. The author weds extensive knowledge of biblical backgrounds and storytelling to form a work that should help many readers see the Bible in fresh light, and keep all readers entertained.



*The Theology of Augustine: An
Introductory Guide to His Most
Important Works*
(Encounter Books 2013,
\$24.99), Matthew Levering

REVIEW BY
AARON CLINE HANBURY

Perhaps the most influential writer in the history of Western society is the African bishop, Augustine of Hippo. His writings, and the ideas they carried, influenced the centuries that followed him in ways impossible to calculate. Beyond that, his works number in the hundreds.

“Augustine wrote over one hundred treatises, countless letters and sermons, and more than five million words in all,” writes University of Dayton professor Matthew Levering in the introduction to his new book, *The Theology of Augustine: An Introductory Guide to His Most Important Works*. “Although few scholars can become acquainted with all of his writings, there are certain pivotal works that one simply must know if one is interested in the development of Christian theology, biblical exegesis, and Western civilization.”

Levering identifies seven works in the Augustinian canon as “pivotal”: *On Christian Doctrine*; *Answer to Faustus, a Manichean*; *Homilies on the First Epistle of John*; *On the Predestination of the Saints*; *Confessions*; *City of God*; and *On the Trinity*. His book dedicates a chapter to each work.

In all of these chapters, Levering comments briefly about the background and context of the given work, then summarizes and explains Augustine’s thesis and argument at length. In his conclusion, Levering attempts to pinpoint the significance and relevance for each of these works for today’s readers.

“If we are asked in what way Augustine is most relevant today ... the answer is that he is among the greatest theologians of the living God,” he writes. “He perceives the way in which our lives are shaped by our loves — and the way in which Christian faith opens us to the greatest possible commitment of love.”

Levering continues: “Throughout his works, Augustine show that ‘to praise you [God] is the desire of man, a little piece of your creation. You stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.’ We are made to love the Triune God and to participate in his life. This is the message of these seven works of Augustine.”

Justification

VICKERS SUGGESTS AN EVERYDAY “NOT ABOUT US” ANSWER TO LEGALISM AND LAWLESSNESS

EDITOR'S NOTE: Below, Brian Vickers, associate professor of New Testament interpretation at Southern Seminary and assistant editor of *The Southern Baptist Journal of Theology*, discusses his new book, *Justification by Grace through Faith: Finding Freedom from Legalism, Lawlessness, Pride, and Despair*, with “*Towers*” contributor Josh Hayes. A brief review of the book appears on page 6.

JH: What was your motivation for writing *Justification by Grace through Faith*?

BV: My motivation changed over the course of the book. About halfway through writing it and working on it for a couple of years, I became less interested in writing about the justification debates. This is not because those debates aren't important; they're vitally important. However, during the course of writing this book, there were so many books being published about the New Perspective on Paul and challenges to justification that I just felt more and more like this wasn't something needed.

In conjunction with feeling this way, I also started getting encouragements from friends and some pastors indicating I needed to write a book that didn't ignore the debates

and that didn't act like they don't exist but that wasn't written inside the debate. So, I decided to present a biblical-theological introduction to justification that's hopefully accessible to pastors and to people who aren't aware of all the debates as well as to people who want to start learning what the biblical doctrine of justification is all about.

JH: Can you summarize or define the doctrine of justification?

BV: Justification is God's declaration that [Christians] stand before him without guilt and are fully acceptable to him as those who are pleasing to him in every way through Christ Jesus, who has both lived and died on our behalf and whose righteousness becomes ours by faith. So, it's really a declaration that's first and foremost about what Christ has done for us, and secondly, that we have these benefits through him and in him. It's vitally important that we understand that justification is not first and foremost about us. It's not even first and foremost about our standing before God. Of course, it is about those things, but what justification is about primarily and where we always need to put the focus of justification is on the work of

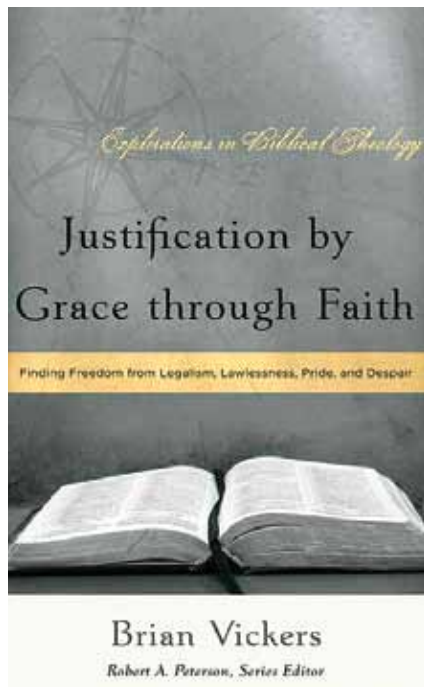
Christ on our behalf. Justification should ultimately point us to him, not to ourselves, not simply to debates and not even to books about justification, but to Christ himself. We can't lose sight that the whole intention of God the Father in creation from the beginning was to sum up everything in Christ.

JH: What is the overall structure of *Justification by Grace through Faith*?

BV: Rather than starting with a chapter about the main justification texts, I take an approach that begins with Adam and then in sort of linear fashion proceeds through the Old Testament to the New. Without Adam, we can't really understand the biblical doctrine of justification and the necessity of standing rightly before God. So, I begin with Adam and rather than just trace my way up from Adam to Abraham to Israel and so on, I go from Adam and then in the next chapter I go to the true Adam, that is Christ himself. I present those two things together and that becomes the foundation for the rest of the study, which is basically I think Paul's foundation in Romans 5: the problem of Adam has been overcome and solved by the true Adam, Christ Jesus.

From there, I then move back to the Old Testament and include a chapter about Abraham, who is a central figure on justification by faith in the Bible. The first time the words “righteousness” and “faith” are paired together is with Abraham in Genesis 15. In fact, it is the first time we see someone believing where it's stated explicitly: “[Abraham] believed the LORD and he counted it to him as righteousness” (Gen 15:6). There, I develop the Abraham story and then go to New Testament texts that deal with Abraham. After having done that I go back to the Old Testament and deal with the Mosaic covenant, especially the Law, and look at that in regard to justification and what it means to be right before God and what God expects from us and, most importantly, what God promises. In the old covenant, we find that God commands that we have a new heart, but then we find out that God is going to give us what we need. After looking at these texts in the Mosaic law, including the Prophets, I then go to the New Testament texts that mirror this content and show the fulfillment of these promises.

After doing that, I approach topics like the relationship between justification and



“We can sometimes miss that justification is a biblical doctrine that’s meant to shape our lives. ... Justification is the everyday answer to how we fight against legalism on one hand, and lawlessness on the other.”

works, in which I focus on how we understand James and Paul together. Near the end of the book, I focus specifically on why justification is important for us, how it applies to our lives and what it means. We can sometimes miss that justification is a biblical doctrine that's meant to shape our everyday lives and not just something we need to know a lot of information about. The most important thing is that we understand the impact **that** it is meant to have on our lives every day in terms of our relationship to God through Christ and living that out as we fight against legalism on one hand and lawlessness on the other. Justification is the everyday answer to how we deal with those things.

JH: Why begin a book about justification with a chapter about creation?

BV: We have to begin with creation so that we understand who we are. The biblical doctrine of justification is all about looking outside of ourselves and understanding that there is no hope or help within ourselves. Justification turns us to look to God, not to ourselves for our salvation, and that's not something that just happens. This sort of orientation doesn't just happen after the Fall; we are built to be that way. In the Garden, God creates us, he gives us life, he gives us work, and our direction and focus is on him and not ourselves. Adam was meant to live in harmony with his wife and in harmony with the creation and to be a steward. Adam's orientation was outside of himself toward his creator. What we easily forget and what we rebel against is that we are not independent beings; we are, by nature, dependent. That's what I think is really at the heart of every temptation: that we can be something that we are not.

After the Fall, what justification does — being part of salvation, not the whole — is point us away from ourselves. It points us to dependence on God. If we're going to be made right before God, if we're going to be forgiven, if we're going to stand before God as those who have pleased him in every way, that will only happen apart from ourselves. Justification is part of what reorients us toward the way we were meant to be. That's

how the doctrine of justification fits inside the larger biblical story of God's intention for us ultimately in Jesus Christ.

JH: As you note in the introduction of the book, justification by faith is not “the whole of the gospel, but there is no gospel without justification by faith.” How would you advise pastors about keeping justification in the foreground of their preaching without reading it into and imposing it on every biblical text?

BV: I think the answer to that is not too difficult. The best way to keep our preaching ministry from becoming all about one thing — even if it's a great thing — is to teach different parts of the Bible and to listen to what those texts have to say and not feel like it's our responsibility every time we preach a text to talk about all the things that a text doesn't say. Let the texts speak for themselves.

If we allow biblical texts to speak for themselves and understand that God has given us the Bible according to his will, then we don't have to feel like we have a responsibility to pile everything into every text that we preach. Sometimes, for instance, a big emphasis on justification can lead to hesitancy to emphasize Christian obedience. But if we're really open to reading the Bible, we'll see that Paul — who has more to say about justification than maybe anybody else in terms of explicit comments — also has a lot to say, if not more, about living the daily Christian life, which of course is rooted in justification. So, if we listen to the biblical authors and allow them to direct our preaching, then that will be the best corrective to grabbing hold of any one doctrine and making it our typical fare.

JH: What are some of the biggest threats to the doctrine of justification?

BV: There will always be debates surrounding justification and these are debates we need to engage in (and many people have done an excellent job at this). Although the opposing views are serious, I think one of the things we have to remember is that perhaps the largest practical danger comes from within each of us. We can take the



doctrine of justification for granted and feel like we have it down. We are those who have openly and freely received **God's** grace through Jesus Christ. So, one of the dangers is that we lose or forget our orientation toward God.

Another danger to justification is that we can unconsciously become antinomians (i.e., lawless), maybe holding justification as a safety net knowing that we are saved totally apart from ourselves and in Christ alone. We have to be careful not to excuse or allow sin in our lives, because if we do, we raise the question about how much we actually understand justification. So, it's walking that line between legalism and lawlessness. The danger is that we can tilt one way or another and having a firm understanding of

the biblical doctrine of justification keeps us between those two extremes. Most of us are prone to both of them at various times. Justification is the answer and also the cure for both of these proclivities.

Let me also point out that I don't want to discourage people from understanding debates about justification, such as the New Perspective on Paul. It's vital for us as students and teachers of the Bible that we understand opposing views of justification, just as with any orthodox biblical doctrine. We have a responsibility not to ignore the debates and we need to know what other positions are in order that we can further clarify our own position, address those positions and also shepherd and protect the people of God.

Thinking in Public

AMERICA'S COMING DEMOGRAPHIC DISASTER — A CONVERSATION WITH JONATHAN V. LAST

In this episode of *Thinking In Public*, host R. Albert Mohler Jr. talks with author Jonathan V. Last, senior writer of *The Weekly Standard* in Washington, D.C., about his new book, *What to Expect When No One's Expecting: America's Coming Disaster*.

MOHLER: Behind your book, *What to Expect When No One's Expecting*, is your observation that something big is happening in the way human beings behave. What is that?

LAST:

We [Americans] just aren't having enough babies. Throughout recorded history, people have almost always had enough babies to sustain their civilizations. In fact, throughout most of recorded history people have had more than enough to sustain. But beginning in 1968 in America and the Western-industrialized countries, fertility rates dropped off the table. They fell by half in a matter of years. By 1973, America was below the replacement fertility rate and by the mid-1970s all of the West was, too. As the professional academics and demographers studied it, they noticed that fertility decline spread to the rest of the world as well. So today, 97 percent of the world's population live in a country where the fertility rate is declining. Global population is going to peak, we believe, sometime in the next 50 or 60 years, and will then begin shrinking. For the first time in human-recorded history, population will shrink — not because of famines or war or disease or pestilence, but because people simply can't be bothered to have enough children.



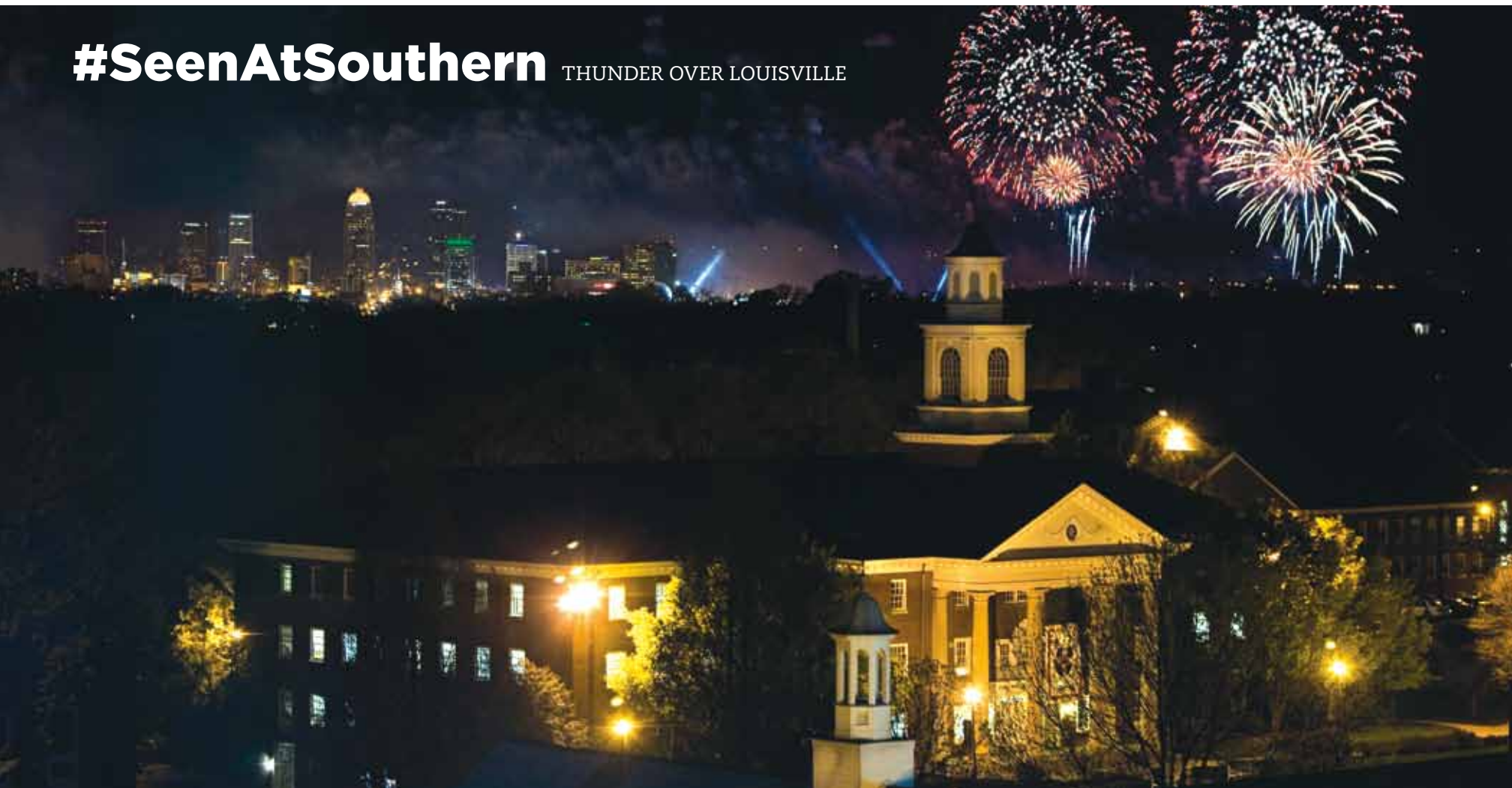
Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



QR Code: This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Last's full conversation is available at this QR-Code.

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Duke K. McCall

SOUTHERN BAPTIST STATESMAN AND SOUTHERN SEMINARY PRESIDENT, DIES AT 98



Duke K. McCall's visitation (April 7, 2013) in the Duke K. McCall Sesquicentennial Pavilion



R. Albert Mohler Jr. speaks at McCall's funeral (April, 8 2013)

| By Gregory A. Wills and
Aaron Cline Hanbury |

Duke Kimbrough McCall, a Southern Baptist statesman and former president of The Southern Baptist Theological Seminary, died April 2, near his home in Delray Beach, Fla., from congestive heart failure and respiratory distress. He was 98. McCall, whose contributions to the Southern Baptist Convention cover nearly 70 years, profoundly shaped both Southern Seminary and the denomination in ways that continue to define them today. When he became the seventh president of the seminary in 1951 at the age of 36, he already owned a remarkable record of denominational leadership.

He served as president of three different Southern Baptist entities: New Orleans Baptist Theological Seminary (1943-1946), the Executive Committee of the Southern Baptist Convention (1946-1951) and The Southern Baptist Theological Seminary (1951-1982). Second, he invested in denominational leadership as a very young man: he was only 28

when elected president of the New Orleans Baptist Theological Seminary. Third, he exercised denominational leadership over an extraordinary period of time: 40 years across five decades of the 20th century, and then continued to be an active Baptist voice after his retirement.

By the time he retired in 1982, he had become the longest-serving president in the history of Southern Seminary. Throughout his extraordinary career, his purpose was to serve faithfully the people of God as they followed Christ in advancing his kingdom.

"A giant has fallen in Israel. The death of Dr. Duke K. McCall reminds us of the lengthened shadow one man can cast over a great denomination," said R. Albert Mohler Jr., who is the current president of Southern Seminary. "Dr. McCall was a giant among Southern Baptists. He belongs to that great generation of Southern Baptist leaders who shaped the convention as the 20th century brought new opportunities and new challenges. He, along with Drs. W.A. Criswell and Hershel H. Hobbs, brought the Southern

Baptist Convention into the modern age.

"He was Southern Baptist to the core, and he entered denominational leadership at an incredibly young age. He was president of the Baptist Bible Institute, and helped it to become New Orleans Baptist Theological Seminary. He was the president of the Executive Committee of the Southern Baptist Convention, and then he came home to his *alma mater*, The Southern Baptist Theological Seminary, where he was to serve as president for three decades.

"His leadership at Southern Seminary represented an entire epoch in this institution's history. He was president during some of the most tumultuous years of the twentieth century, and he guided the seminary through years marked by both peace and controversy. This campus, including the James P. Boyce Centennial Library, bears the marks of his vision and leadership. I was greatly honored to preside at the ceremony that commemorated the opening of the Duke K. McCall Sesquicentennial Pavilion when Southern Seminary marked its 150th

anniversary. The Duke K. McCall Lectures on Christian Leadership bring some of the world's great leaders to the Southern Seminary campus," Mohler said.

He continued: "My relationship with Dr. McCall goes back to my childhood, when he came to my home church as a visiting preacher. Later, he was the president of Southern Seminary when I arrived as a student. I saw his leadership up close, and my admiration only grew. Later, I was able to develop a deep and very personal friendship with Dr. McCall, and for that I am so very thankful. When I was elected president of Southern Seminary, in the midst of difficult days in our denomination, Dr. McCall was among the very first to call me. He offered prayer and friendship from the start, and even when he would have disagreed with my decisions, he respected the office and offered true friendship."

Frank S. Page, current president of the Executive Committee said of McCall: "Southern Baptists are indebted to Dr. McCall. I know that I follow some great men, and Dr.

McCall is one of them. He now moves to his ultimate reward and stands before our Lord. Southern Baptists have lost a great leader today. He leaves a powerful legacy.”

Chuck Kelley, the current president of New Orleans Seminary, said, “Dr. Duke McCall was one of the most influential leaders in SBC history. He made an indelible impact in New Orleans, presiding over our transition from Baptist Bible Institute to New Orleans Baptist Theological Seminary. His influence throughout the SBC was profound, extending from our seminary to the Executive Committee to The Southern Baptist Theological Seminary and beyond. Whether you agreed with him or disagreed with him, you had to take account of his perspective. He earned the respect and appreciation even of those who disagreed with him. The story of the modern Southern Baptist Convention cannot be told without including the story of Duke McCall.

“I am thankful for Dr. McCall’s giving his life in kingdom service to Southern Baptists and the global Baptist family. New Orleans Baptist Theological Seminary will always be in his debt.”

Son of judge John W. and Lizette McCall, Duke McCall was born in Meridian, Miss., in September of 1914, and he grew up with his four siblings in Memphis, Tenn. Following high school, McCall entered Furman University in Greenville, S.C. There, McCall met Marguerite Mullinnix. The couple married shortly after McCall graduated from the university as valedictorian in 1935. The McCalls raised four sons.

After McCall graduated from Furman University in 1935, he enrolled at Southern Seminary, earning a master of theology degree in 1938 and a doctor of philosophy degree in Old Testament studies in 1942 from Southern Seminary. Through most of his student years he pastored churches, including the prestigious Broadway Baptist Church, Louisville, Ky.

In 1943, the trustees of New Orleans Baptist Theological Seminary, at that time still called the Baptist Bible Institute of New Orleans, elected McCall, despite his youth, because he had earned a reputation for powerful preaching, evangelistic zeal and bold leadership. He looked, however, like

an incoming freshman. “Are you new here too?” a freshman asked him in 1943. “Yes I am,” McCall replied, “they have just made me president.”

As president of New Orleans Baptist Theological Seminary and as president of the Executive Committee, McCall exercised visionary leadership and attracted the support of leaders throughout the denomination. He was able to move Southern Baptists to accomplish some of the challenging things that the gospel demanded of them. Though young, he demonstrated wisdom and power, and a heart to serve the churches. These things endeared him to Southern Baptist pastors and laypersons.

In 1951, the trustees of Southern Seminary brought McCall back to his *alma mater*. He had already proven himself capable of bold leadership in challenging circumstances at Broadway, New Orleans and the Executive Committee. And the seminary trustees ultimately concluded that McCall was their candidate; the search committee brought him to Louisville for the interview in early August 1951. McCall accepted and became the longest serving president in the institution’s history.

On the 60th anniversary of McCall’s election, the seminary honored him at an event, Sept. 6, 2011. In an unprecedented service afforded only few institutions, Mohler led a full-to-capacity Alumni Chapel, in celebrating McCall’s more than 32 years as president of the school.

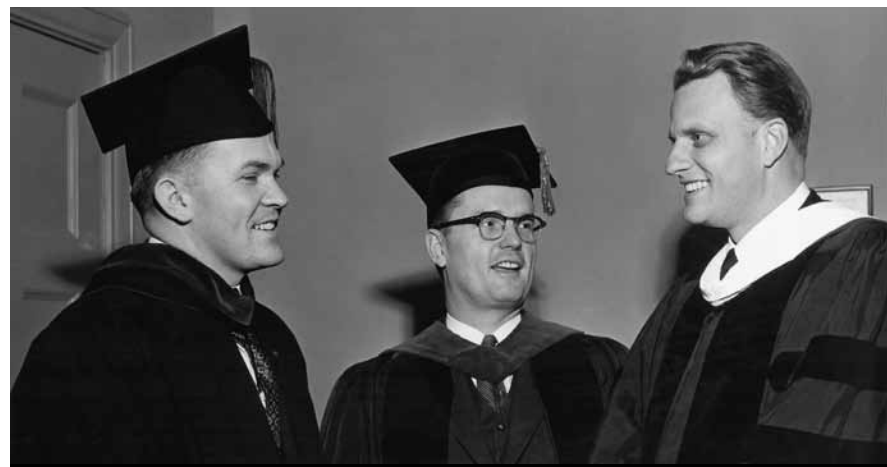
Earlier that same year, in April, the McCall Family Foundation established the Duke K. McCall Chair of Christian Leadership and the McCall Leadership Lectures series at Southern Seminary. The inaugural lecture in that series came at the anniversary celebration.

Duke K. McCall made deep and varied contributions to Baptist life throughout his remarkable career. Some of them came outside the Southern Baptist Convention, as in his long service and leadership in the Baptist World Alliance. But it was within the life of the Southern Baptist Convention that he made his most durable and impressive contributions. He launched a new era of progress for New Orleans Baptist Theological Seminary. He reconceived the work of the Executive Com-

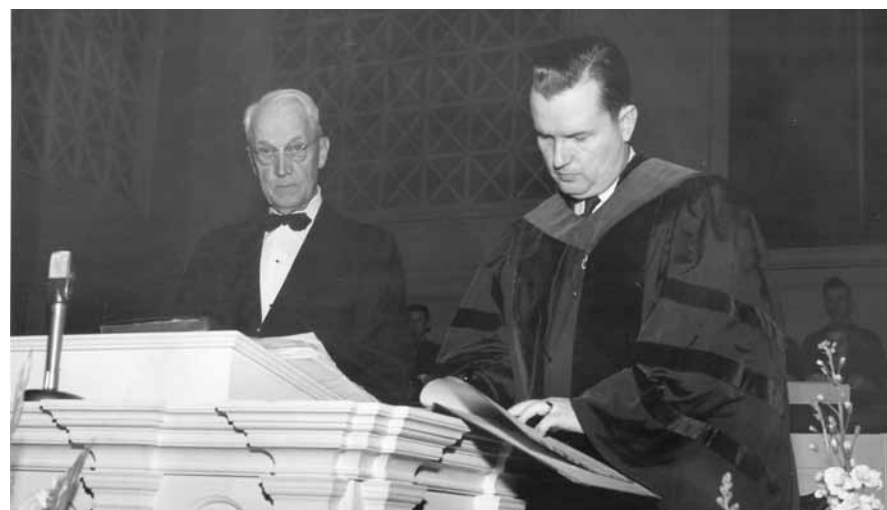
mittee of the Southern Baptist Convention in ways that resulted in advances in denominational giving, missionary expansion and institutional prosperity. And in less tangible ways, he left his imprint on Southern Baptists. McCall leaves behind his wife, Winona McCandless, a widow whom he married after Marguerite died in 1983, and his four sons: Duke Jr., Douglas, John Richard and Michael. “When a giant of this stature falls, we realize just how few men of his stature are,” Mohler said. “What a remarkable life. Southern Semi-

nary is praying for the entire McCall family. Our prayers are with Mrs. Winona McCall, his beloved wife, and his four sons and their families. I am so thankful to have known Dr. Duke K. McCall as president, statesman, churchman, preacher and friend.”

Gregory A. Wills is professor church history at Southern Seminary and director of the Center for the Study of the Southern Baptist Convention; Aaron Cline Hanbury is manager of news and information at the seminary.



Duke K. McCall (middle) with Billy Graham (right)



McCall signs Abstract of Principles (March 11, 1952) at his inauguration

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Russell D. Moore, the ERLC and the providence of God

| By Aaron Cline Hanbury |

For Russell D. Moore, it all makes sense. His new job as the president of the Ethics and Religious Liberty Commission resolves a nearly 30-year tension in his life between vocational ministry and vocational politics.

“I think I’ve always had the tension between the call to ministry — which I experienced very early on — and the call to the public square,” said Moore, 41, who will begin his work for the Southern Baptist Convention’s political entity on June 1. “I’ve always been drawn to the political world, while seeing both the limits and the possibilities of it.”

Moore’s call to ministry began when he was about 12 years old. He grew up in Biloxi, Miss., an immigrant-heavy town on the Gulf of Mexico with less than 50,000 residents. Not quite a quaint Southern town, Biloxi is basically a cultural spillover from New Orleans. The Moores attended Woolmarket Baptist Church, the same congregation Moore’s grandfather pastored before he was born.

“I was always around the gospel,” Moore said. “But there was a particular Sunday night, I think, when, as I walked home from church, I was struck with the gospel in a new way, and I came to know Christ on that walk home.”

Not long after, Moore sensed a particular desire and calling toward ministry. When the pastor at Woolmarket heard about Moore’s desire, he scheduled a youth service so Moore could preach his first sermon.

“It was this collection of random texts about essentially everything in the Bible that uses an armor-of-God type of metaphor,” Moore said. “I preached about the full armor of God from Ephesians 6, but then I just rambled on everywhere. It was horrible, and remarkably short given the amount of material I had.”

Moore first entered real-time politics when he was 18 years old. It was 1988 and democrat Gene Taylor was running for the congressional seat in Mississippi’s fifth district. Moore, who was the president of a Young Democrats student society, volunteered on the campaign. Taylor lost. But

eight months later, the state of Mississippi held a special election to fill that same office, and Taylor won.

In 1990, Moore went to work for him as a congressional aide. This role took him to and from Washington, D.C., and all across the state of Mississippi.

It was a hectic time of life. He was studying history and political science at the University of Southern Mississippi in Hattiesburg, Miss. — about an hour from Biloxi, where he still lived — and working on the staff of a United States congressman at the same time.

And then, his sophomore year at SMU, he met a young lady. She was friends with Moore’s cousin, Kim, who, for months, insisted that he and her friend would make a good pair.

Eventually, Moore decided he would follow Kim’s advice and take out her friend. In biology class one day, he wrote a note to his cousin telling her that, if her friend was interested, so was he. Not long after, Moore bought his Maria dinner at an area restaurant called Chimney’s.

“I knew that night that I was going to marry her,” Moore said of his first date with Maria. Just as Moore predicted, the two married May 27, 1994.

At the time, Moore’s plan was to continue working with Taylor and follow that path into a political career. He wanted to serve on Taylor’s congressional staff while attending law school in Washington.

But, again, Moore’s calling toward ministry drew him a different direction. In the fall of that same year, he enrolled at New Orleans Baptist Theological Seminary to prepare for vocational ministry, working toward a master of divinity degree.

The following summer, Moore attended the sesquicentennial Southern Baptist Convention — the 150th meeting of the denomination’s messengers — where he heard a sermon that would influence the next 20 years of his life.

“In 1995, I heard Al Mohler preach from Joshua 4: ‘What Mean These Stones?’” Moore said earlier this year during his farewell chapel sermon. “I’d been to a lot of religious events, and in many of these

I’d heard strings of clichés put together in order to evoke ‘amens,’ in order to prop up whatever status quo was being propped up. But this was different. This was someone preaching with a power, with a conviction, with a rootedness and with a theological reversion that wasn’t some kind of antebellum reenactment of somebody else’s thought.

“He spoke as someone not speaking for Bible-belt civil religion, but someone speaking of an ancient vision of what it means to be the people of Christ,” Moore said. “He was preaching something that sounded so different from anything I had ever heard from a living person. It was a vision that wasn’t only 150 years in the past, but a vision that was looking 150 years into the

future. And as I stood there listening to that, I said, ‘That is what I believe; that’s the vision I hold to and I would love to give my life to.’ And I still do.”

For Moore, this sermon sparked an interest in studying at Southern Seminary under a president he saw as a visionary leader. And in the fall of 1997, the same year he finished at New Orleans Seminary, he enrolled at Southern as a doctoral candidate in systematic and historical theology, writing under the supervision of Mohler. He also worked for the president as his research assistant.

Moving to Louisville, Ky., the location of Southern Seminary, meant permanently moving away from Biloxi. Before then, Moore spent time in Washington, traveling all



Southern Seminary president R. Albert Mohler Jr. greets Russell D. Moore at new student orientation in 1997.



around the state of Mississippi and commuting back and forth from New Orleans for seminary. But neither he nor his wife ever lived as residents anywhere other than Biloxi.

“Biloxi was and is crucially formative on me,” Moore said about his hometown. “It’s where I come from, but it’s also where I met Christ, it’s where I met my wife, it’s where our roots are. It was a very good place for me to grow up for all sorts of reasons. I come from a family that was one-half Baptist, one-half Catholic in the least Bible-belt part of the Bible belt. It is made up of a large immigrant population from Serbia, Croatia and, in more recent years, Vietnam. All of that was and is formative on me, in ways that I know and in ways that I don’t know.”

Moore’s academic pursuits, even at two theological seminaries, reflect his passions for the public square, and highlight the tension in Moore’s mind between his call to ministry and his draw toward politics. His

doctoral dissertation, which he defended in 2002, is “Kingdom Theology and the American Evangelical Consensus: Emerging Implications for Sociopolitical Engagement.” And when Moore joined the faculty of Southern Seminary in 2001, as instructor of Christian theology, he also became executive director of the seminary’s Carl F.H. Henry Institute for Evangelical Engagement — a position suited well for a theologian with a mind toward public discourse.

In his time at Southern, Moore has been a doctoral student, research assistant for the president, professor and, in January of 2004, he became an administrator. In a move that he said shocked him, Mohler appointed Moore to the roles of dean of the School of Theology and senior vice president of academic administration, a post opened when then-dean Danny Akin left Southern to become the president of Southeastern Baptist Theological Seminary.

“I have loved this job,” Moore said of his current role as dean and senior vice president. “I’ve loved working with these people.

“I’ve been able to spend the last nearly 10 years not only dealing with issues, but dealing with people in various ways, both denominationally and personally here leading this size organization with all of the various moving parts. Also the kind of experiences I’ve been able to have here, to be both in the academy and in the church has been helpful.”

The deanship at Southern Seminary came as a surprise to Moore. Nearly 15 years before, however, when he was in his first year working for Taylor, he thought about a different role he might enjoy.

“It never crossed my mind that I would be dean at Southern Seminary,” Moore said. “But it had crossed my mind that I’d like to be president of the ERLC.”

Back in 1991, congress was approaching a vote on the Persian Gulf War. As an aide to a

congressman, Moore’s duty was to assemble materials about the conflict and help the congressman think through the issue.

“I remember thinking, ‘I wonder what my denomination says about just war as it applies to this.’ So I called the ERLC — then known as the Christian Life Commission — and talked to Jim Smith, who is now editor of the *Florida Baptist Witness*, who sent me a lot of materials. And I remember thinking at the time about Richard Land [the long-time president of the ERLC] and saying to myself, ‘I would love to be able to do what he does.’” So, it had crossed my mind that I would love to be president of the ERLC.”

Last year, in the summer of 2012, Land announced his retirement from the entity. The head of the ERLC works with and in the media, meets with elected officials, shapes legislative strategies for the organization and helps churches think through ethical issues. This was, and is, Moore’s dream job.

On March 26, 2013, trustees of the ERLC elected Moore as its next president. He will be the eighth president of the organization.

“I am honored and humbled to be asked to serve Southern Baptists as ERLC president,” Moore said in a press release published by Baptist Press. “I pray for God’s grace to lead the ERLC to be a catalyst for connecting the agenda of the kingdom of Christ to the cultures of local congregations for the sake of the mission of the gospel in the world.”

A few weeks later, on April 16, Southern Seminary honored Russell D. Moore for his nearly 10 years of service, when he preached his last chapel sermon as dean and senior vice president.

This chapel service came during the spring meeting of the Southern Seminary Board of Trustees. Before Moore preached, Mohler addressed those in attendance, which included members of the board and a sizable gathering of the seminary community. Mohler introduced Moore and commented extensively about the dean’s tenure at Southern Seminary.

“This is the last sermon Russell D. Moore will preach here as dean of the School of Theology and senior vice president for academic administration at The Southern Baptist Theological Seminary. He is going to be the president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention. Nothing should make Southern Baptists more thankful than that fact. God has prepared Russ Moore for this position in a way such that anyone close to him, anyone who knows him, knows that God made his genetic structure for this job and made him for this time.”

Mohler continued: “I knew him as a student. I have known him as a colleague. And this is one of those bittersweet moments when we say ‘goodbye’ to a friend. At the same time, we want to rejoice because we have immense personal and institutional pride in Southern Baptists’ electing him to this position, and we want him to know how grateful we are for his years of service here. Transformative years. Crucial years. Historic years.

“When you work with someone, you inevitably get to know them better day-by-

day and year-by-year. To know Russ Moore is to know that what you see in him a first is only just a hint of what is to come. Southern Baptists will discover this year-by-year, through his service as president of the ERLC. We have experienced that — I most close at hand and most gratefully.

“There are so many things that could and might properly be said, but the most important thing to say is ‘thank you’ to Russ Moore.”

Moore preached a sermon titled, “The Weight of Twelve Stones: Reflections on a Grateful Goodbye” from the Book of Joshua, chapter 4 — the same text he heard Mohler preach back in 1995.

“I chose this text today because this text chose me,” Moore said. “This text is the reason we wound up here at Southern Seminary in the first place.”

Immediately following Moore’s sermon, the seminary held a reception in his honor. Hundreds of people — trustees, faculty, staff, students and friends — filled the Duke K. McCall Sesquicentennial Pavilion to congratulate and express appreciation to Moore and his family, including his wife, Maria, and their five sons. At the reception, Mohler presented the Moore family with a large, commemorative photograph of Southern Seminary’s campus. Later, at a dinner with faculty and trustees, Mohler also gave Moore a portrait of one of the seminary’s founders and influential Southern Baptist, John Broadus.

According to Moore, this new position at the ERLC resolves a 30-year tension in his ministry, a pull between the pulpit and the public square. Now, he can do both.

“I think both 12-year-old and 18-year-old Russell Moore would see that this all makes sense,” Moore said of his long-time passions for ministry and politics meeting in his new position. “I always had more things that I wanted to do than I could do. I wanted to be involved in ministry; I wanted to be involved in politics; I wanted to be involved in culture. This role enables me to look back and see what sometimes seemed to be little cul-de-sacs off the main road really weren’t cul-de-sacs at all. In the providence of God, he was preparing me for something else.”

For adult Russell Moore, it makes sense too.

“When you work with someone, you inevitably get to know them better day-by-day and year-by-year. To know Russ Moore is to know that what you see in him in the first is only just a hint of what is to come.” — R. Albert Mohler Jr.



The Moore family (from left): Timothy, Samuel, Russell, Taylor, Maria, Jonah and Benjamin



Mohler presents Moore with a portrait of Southern Seminary founder John Broadus.

SBTS names new leadership

STINSON TO SENIOR VP, WILLS TO DEAN, HALL TO VP

| By Aaron Cline Hanbury |

The Southern Baptist Theological Seminary named new academic leadership at the spring meeting of its board of trustees, April 16.

New academic leadership

Currently, Russell D. Moore serves as the seminary's lead academic officer under the president as well as dean of the School of Theology. Earlier this year, on March 26, trustees of the Ethics and Religious Liberty Commission (ERLC) of the Southern Baptist Convention elected Moore as its next president. In light of Moore's recent election, Mohler named Randy Stinson as senior vice president for academic administration and Gregory A. Wills as dean of the School of Theology.

Mohler said that separating the roles of academic administration and dean is now necessary due, in large part, to increased enrollment.

"Southern Seminary has now reached the point in terms of expanding enrollment such that we need to have full-time executive leadership in academic administration and thus separate the roles of dean of the School of Theology and senior vice president for academic administration," he said. "We are experiencing record enrollment and we now look to posture the seminary to continue that growth and development. I am pleased to separate these two positions in order to facilitate the future."

Stinson became the founding dean of the School of Church Ministries at its inception in 2009. He holds a master of divinity degree from Southeastern Baptist Theological Seminary and master of theology and doctor of philosophy degrees from Southern Seminary. He is also the former executive director and current senior fellow for the Council on Biblical Manhood and Womanhood.

"Randy Stinson is one of the most dedicated, gifted and faithful Christian servants I have ever known," Mohler said. "It has been a tremendous privilege to have him serve with the executive team. He has shown himself to be a natural leader, a servant and collegial catalyst for the entire



Randy L. Stinson

Senior vice president of academic administration and assistant professor of leadership

institution. He is a gifted servant of the Lord Jesus Christ, a passionate teacher and a man who in his marriage and family life and ministry models everything we want Southern Seminary to represent. He will serve in an outstanding way as senior vice president for academic administration and will also fulfill the responsibilities of provost."

Wills becomes the 10th dean of the seminary's oldest and central school since its formation in 1954. Wills joined the faculty of Southern Seminary in 1997 after serving as the seminary's first full-time archivist starting in 1994. He is now a professor of church history, an associate dean in the School of Theology, vice president for research and assessment and director of the Center for the Study of the Southern Baptist Convention. He holds a bachelor's degree and a master of theology degree from Duke University, a master of divinity from Gordon-Conwell Theological Seminary and a doctor of philosophy degree from Emory University.

"Dr. Gregory A Wills is the very model



Gregory A. Wills

Dean of the School of Theology and professor of church history

of the Christian scholar," Mohler said. "I am glad to say I first met him when he was a doctoral student, and it is a tremendous personal satisfaction now, 20 years later, to see him emerge as such a model of scholarship, consecrated learning, academic writing and classroom teaching. Throughout its history, Southern Seminary has had a succession of scholars who have served as dean of the School of Theology. Greg Wills belongs in that illustrious line and will make his own very distinctive contribution to the life and work of the School of Theology. He already has the confidence and appreciation of his peers and faculty colleagues; that will only increase as he moves into this new role and responsibility."

Moore said of Wills' appointment: "Gregory Wills is a brilliant choice for dean of the School of Theology. He is a world-renowned scholar, a master teacher, a gifted leader, and a godly man. He will not only have written the history of Southern Seminary, but he will also make it, as he works with President Mohler to



Matthew J. Hall

Vice president for academic services

take our mother seminary to a new level of excellence. He is committed to the vision of Boyce and Broadus, and he knows the challenges of the 21st century. Greg Wills leads with both the sword and the trowel and with the basin and the towel. Excellent choice."

Mohler also announced Matthew J. Hall as vice president for academic services, which will include oversight of the Office of Enrollment Management and institutional research and assessment. Hall, currently chief of staff in the Office of the President, is a graduate of Southern and a doctoral candidate at the University of Kentucky.

"I am very pleased to appoint Matt Hall as vice president for academic services," Mohler said. "Matt is a skilled administrator and a proven leader. He is also a Christian scholar, one who is unquestionably committed to the mission of Southern Seminary. He has served as executive assistant to the president and chief of staff and he will quite naturally move into this new position of expanded responsibilities."

These new roles will officially begin June 1.

History Highlight

MULLINS HALL ACROSS THE YEARS

| By Trey Moss |

The first residents of Mullins Hall moved in on March 27, 1926. And for the past 87 years, it has housed students seeking preparation for Christian ministry. The Mullins Complex, which consists of Mullins, Sampsey, Williams and Whitsitt Halls, makes up one-third of the Southern Seminary campus. As part of the seminary's master plan, a campus revitalization adopted a year ago, these halls will be reformatted and renovated to become the new state-of-the-art home for Boyce College. Construction, scheduled to begin this summer, is projected to be completed in time for the 2014 fall semester. In remembrance of what the Mullins Complex has meant to students in the past and present, the archives team arranged a pictorial history of the Mullins Complex.

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



President E. Y. Mullins addresses the seminary community at the construction site of the Beeches Campus during the mid-1920s.



Front of Mullins Hall



Mullins Hall dormitories



Students gather for the opening of Mullins Lounge during the 1953-1954 school year.

First annual 1937 Project

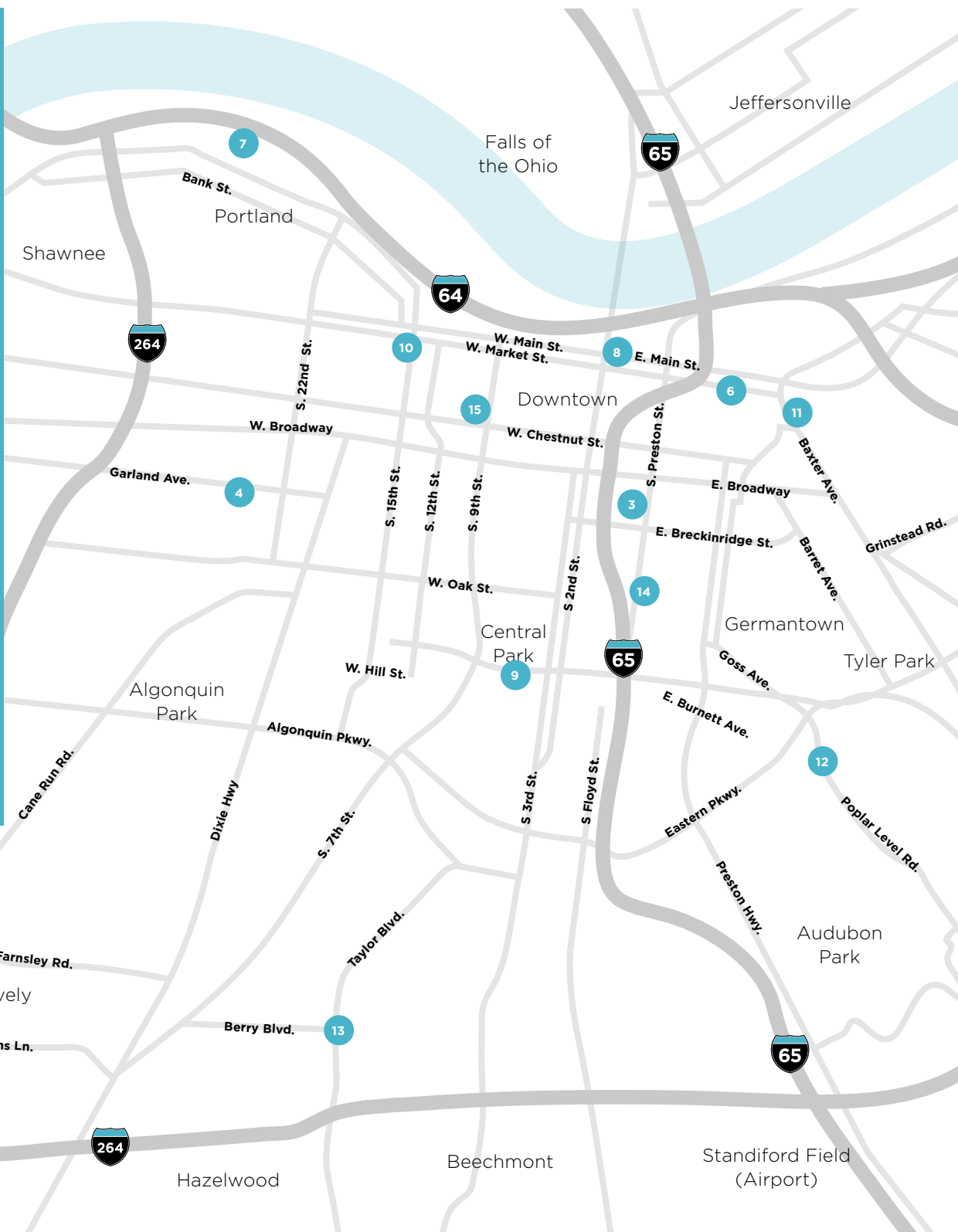
The first annual 1937 Project took place Saturday, April 20. Volunteers met at Southern Seminary for a sending event and then teams deployed across the city of Louisville, Ky. The event coincided with mayor Greg Fischer’s volunteer initiative, “Give a Day,” April 13-21.

“We saw Give A Day week really take root this year and connect with people of all ages and groups of all sizes from classrooms to major corporate meetings, reminding us that there are endless ways both simple and highly creative to show compassion and to help others,” Fischer said, “It was great to see so many volunteers from the Southern Seminary doing such great work and tied so poignantly to the historic community service the organization provided during the devastating 1937 flood.”

Here's is a look at the seminary's first 1937 Project:

MAP KEY

- 1 Maryhurst
- 2 Seneca Park
- 3 Kentucky Refugee Ministries
- 4 St. Benedict Center
- 5 Scarlet Hope
- 6 Jefferson Street Baptist Center
- 7 Hosea’s House
- 8 A Woman’s Choice Resource Center
- 9 Belgravia Court Association Neighborhood
- 10 15th District PTA Clothing Assistance Program
- 11 Irish Hill Neighborhood Association
- 12 Exploited Children’s Help Organization
- 13 Carlisle Avenue Baptist
- 14 Sojourn Urban Experience
- 15 YMCA Children’s Story-Reading





5 Kickoff Event
Southern Seminary

5 Scarlet Hope
17 Volunteers | 102 hours

4 St. Benedict Center
7 Volunteers | 21 hours

8 A Woman's Choice Resource Center
8 Volunteers | 16 hours

11 Irish Hill Neighborhood Association
9 Volunteers | 18 hours

14 Sojourn Urban Experience
4 Volunteers | 4 hours

May 2013

As a full spring semester comes to a close, the Southern Seminary and Boyce College community look forward to a productive summer: the seminary will offer several summer courses in both J-term and hybrid modular formats, including annual summer term courses such as *Issues in Biblical and Systematic Theology* and unique offerings such as the *Gospel and Homosexuality* with R. Albert Mohler Jr. — and students have the opportunity to take one or more of every available online course. Before the semester's official end, though, the school will celebrate the graduating classes of both the college and seminary.

Announcements

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 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 and arrange an appointment for picking up food items.

Library fines for graduating seniors

All graduating students must receive clearance from the library. Fines must be paid and no more than 15 items may remain on your account. You may not have any overdue items. If you are an advanced degree student with a carrel, locker or office, these must be cleared out and any keys returned. Please make sure that you are clear no later than May 3 for Boyce students and May 10 for Southern students. Any questions may be directed to 897-4713 or jkelly@sbts.edu

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). Holiday hours will be observed on Memorial Day. All HRC information is available at sbts.edu

HRC e-Newsletter

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

Lifeguard breaks

Please check with our front desk or website for guard breaks this summer. It is a requirement that guards take a 30 minute break when they work more than three hours. With limited summer staff, double shifts and vacations, we will have irregular guard breaks during the summer.

Mothers of young children

There is help for you at the Health & Recreation Center four times each week for only \$3 per child. Monday morning childcare has been extended and will be held from 9 a.m. — noon. Afternoon childcare is offered at the HRC

SUNDAY	MONDAY
5	6 Boyce summer term begins SBTS final exams
12	13
19 New England Expedition	20 SBTS summer term begins
26	27 Memorial Day

every Tuesday and Thursday from 3 - 6 p.m. Friday mornings, 9 a.m. - noon, have recently been added for childcare. During 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, do not expire, and are usable at any time.

Children in the Rec center

We love to have children come to the rec center, but we want to remind everyone that any child under 12 must be with an Adult at all times throughout the Rec

Center. Siblings under 18 cannot be responsible for younger children. An Adult must be over 18 years of age or older. Another reminder concerns the fitness/weight room: Children 12-15 years old must be with an Adult in the fitness/weight room. Children under 12 are not allowed in the fitness/weight room at any time. Patrons older than 16 years of age have unrestricted access.

Camping gear and game rentals

Did you know the Rec Center has extensive camping equipment to

MAY 2013				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Boyce final exams	2	3 SBTS classes end	4 Cornhole Tournament 1 p.m.
7	8	9	10 Boyce graduation	11
14	15	16	17 SBTS graduation	18
21	22	23	24	25
28	29	30	31	

rent for a nominal fee? Everything from sleeping bags, backpacks, tents, camping chairs, to compass and cooking gear, even propane stove, coffee pot and oven. We now have 6 nice camping chairs, as well. And then there are games. Have you ever wanted to play croquet? Volleyball? Cornhole? Badminton? Soccer, but didn't have a ball? Come by the rec center and check it out.

Summer aerobics class

Many aerobics classes continue throughout the summer. Check with the front desk or the SBTS website. Classes begin May 20.

Classes for men

New! Core Foundry T and 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 third-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 health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213. The clinic offers a variety of services including physician appointments, pregnancy tests, sonogram screenings, flu vaccines, travel vaccines, immunizations, and more. The nursing staff and physicians are ready to serve you.

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

Towers

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Questions WITH

T. David Gordon

Professor of religion and Greek
at Grove City College, Grove City, Pa.



Nº 1 WHICH TECHNOLOGY DO YOU BELIEVE MOST HINDERS THE ABILITY TO PREACH WELL AND WHY?

All digital technologies are “distracting,” literally. Their alarms interrupt our intellectual efforts, and thereby reduce our attention-span, as the brain rewires its synaptic pathways to get “better” at paying attention in short bursts. Therefore, all digital technologies must be tamed, by turning them off most of the time. Image-based technologies, on the other hand, tend to erode our ability to understand or employ complex language well. Commercial television, especially, does not want to “turn off” the potential viewership by using language that is over anyone’s head, or by employing complex or nuanced sentences. Film is substantially better than commercial television; though even film cannot compete with novels or poetry in terms either of attentiveness or language. So, positively put, the printing press cultivates precisely the sensibilities that are advantageous to ministers, especially when it prints novels or poetry; no other technologies do what this technology did.

Nº 2 WHERE DO YOU SUGGEST PASTORS START READING POETRY?

First (and by far, most important), read a good amount of poetry from different time-periods. Harold Bloom (Yale) released a nice anthology several years ago, *The Best Poems of the English Language*, that not only has an enormous amount of poetry in it, but Bloom also has introductory essays to certain schools of poetry and to some individual poets.

Second, some of us have been helped by books that either defend poetry (Percy Bysshe Shelly, *Defense of Poetry*) or tell us how to go about it (e.g. Burton Raffel, *How to Read a Poem*).

Third, good poetic criticism can also be very helpful — if the critic is not following the latest crazy fad, but is instead a careful reader of the texts themselves. One of my favorites is Helen Vendler (Harvard). If you only do the first of these, but do it for six-to-twelve months, you will notice a profound difference, and you will wonder why it was so difficult.

Nº 3 NAME THE LAST (A) FILM YOU WATCHED (B) BOOK YOU READ (C) SONG YOU HEARD.

I rewatched *Shawshank Redemption* recently (a film that is simultaneously profoundly brutal and profoundly humane); last week I read Thomas Jefferson’s *Notes on the State of Virginia* (the 1775 Virginia proposal about emancipation was both heart-warming and frightening; the proposal never was adopted by the legislature) and I’ve been listening recently to the fifth century baptismal hymn by St. Patrick, “I Bind Unto Myself Today,” the score of which can be found at the Open Hymnal Project. It is too difficult for most congregations to sing (and too long), and is now primarily used by Anglicans at ordination services. I don’t think I have listened to the radio in almost a decade, so I don’t know what I’m missing there; probably Justin Timberlake, Rihanna, Fiddy or something like that.