

# SOUTHERN SEMINARY

A portrait of R. Albert Mohler Jr., a man with short brown hair, smiling, wearing a dark suit, white shirt, and a red, blue, and yellow striped tie. The background is a textured blue.

R. Albert  
Mohler Jr.

VISION  
AT THE  
TWENTY  
YEAR  
MARK





AUGUST 20, 2013 11:37 AM R. ALBERT MOHLER JR. TALKS WITH ASSOCIATED PRESS FOLLOWING HIS 20TH ANNIVERSARY CONVOCATION ADDRESS



## Whatever the future holds, Southern Seminary will **‘train, educate and prepare the next generation’**

**A**s the Bible says, we see through a glass darkly. At our best, we simply do not know enough to predict the future reliably. At the same time, we have no choice but to look ahead as best we can, trying to understand the challenges and opportunities that the future will bring. This is true for all of us, and it is true for Southern Seminary. Our task is to look ahead in order to be ready for what God will call us to do — and we are living in some of the most challenging days imaginable.

The young people who graduate from this campus will minister in a world that is secularizing at an unprecedented rate, even as it undergoes a massive moral revolution. It is as if the world is being turned upside-down before our eyes. We are facing threats to religious liberty and the freedom of ministry. We have to prepare a generation of ministers and missionaries who are ready to go to the churches and to the mission fields — and to go to jail if necessary.

For most of our graduates and alumni, imprisonment is not a direct threat. But their ministries will require no less courage. The gospel of Jesus Christ is our message, a message that throughout the centuries has landed many Christians in trouble with the world.

This puts Southern Seminary in a strange predicament, and it underlines something we must ever keep in mind. We are not just a professional school. We are not just an academic institution. We are a school for the training of those called and willing to be trouble-

makers for the cause of Christ.

Twenty years ago, when I was elected Southern Seminary’s president, I would not have defined our task in that way. But this is not 1993, and the students who are now coming to Southern Seminary and Boyce College know that the world they will face is a mission field from top to bottom. They are energized by this knowledge, and they are determined to face whatever challenges the world may put before them.

In other words, this is an exciting era for The Southern Baptist Theological Seminary and Boyce College. The young people studying at Southern

of scholars so committed to the faith and to the local church. I am honored to look out on a student body comprised of the most committed young Christians to be found anywhere on earth. I am thankful for a denomination of churches so tethered to the total truthfulness of the Bible and to the Great Commission given by our Lord.

We may not know exactly what the future will hold, but we do know what is required of us: to be ready to train, educate and prepare the next generation of faithful God-called ministers and missionaries. We expect that task to be harder in the future, but also more important.

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***This is not 1993, and the students who are now coming to Southern Seminary and Boyce College know that the world they will face is a mission field from top to bottom.***

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now are in training for a ministry of bold, courageous and undiluted Christian witness. In order to get them ready for the tasks of ministry ahead, we must get Southern Seminary and Boyce College ready. That means making sure that this institution stays on the front lines of theological scholarship, cultural engagement, evangelistic faithfulness, missiological strategy and local church ministry.

Thankfully, that is not only where Southern Seminary belongs, but where this school and its faculty are founded. I am so honored to serve with a faculty

We are not here by accident. God not only knows the past and the present, he has perfect knowledge of the future and he is Lord of all dimensions of time. So if we trust God, we trust that we have all arrived on the scene just in time. And so we would not trade our challenges for those of any other generation.

Now is the time to face the future with the boldness of Christian conviction and the assurance of Christian hope. The task assigned to Southern Seminary has never been more urgent. So let’s get to it.

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**On the cover**  
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## News



## Adam W. Greenway becomes dean of new Billy Graham School of Missions, Evangelism and Ministry

The Southern Baptist Theological Seminary president, R. Albert Mohler Jr., this summer announced his appointment of evangelism professor and denominational statesman Adam W. Greenway as dean of the Billy Graham School of Missions, Evangelism and Ministry.

Greenway is the fourth dean of the Graham School.

“Adam Greenway brings a wealth of experience and a compelling vision to this newly expanded school and its mission,” Mohler said. “He has served well as senior associate dean of the school and he has the eager confidence of his faculty colleagues. He is a proven leader, having served as president of the Kentucky Baptist Convention and in a host of similar roles.

“He is a passionate evangelist who deeply loves the local church. He is a recognized leader within the Southern Baptist Convention and he brings a solid track record of denominational cooperation to this strategic new role.”

Greenway, 35, is currently associate professor of evangelism and applied apologetics at the seminary, a role he began in 2007 and plans to continue. Greenway also served, beginning in 2010, as senior associate dean under the leadership of the two previous deans of the Billy Graham School of Missions and Evangelism.

A consistent denominational leader, Greenway was president of the Kentucky Baptist Convention (KBC) from 2011 to 2012. As president, he was the youngest in KBC history, assuming the role as a 33-year-old. Before that,

Greenway served as the KBC’s first vice president from 2009 to 2010, as a member of its Mission Board, as the chair of the Mission Board Size Study Committee in 2009 and as the convention’s parliamentarian.

Also influential at the national level, Greenway is former president of the Southern Baptist Professors of Evangelism Fellowship and current chairman of the board of trustees for LifeWay Christian Resources.

Greenway will be the first dean of the school since it expanded as the Billy Graham School of Missions, Evangelism and Ministry, combining the Billy Graham School of Missions and Evangelism, established in 1994, and the School of Church Ministries, 2009. The new Graham School will officially open in August 2013.

The school, the formation of which the seminary announced in April, will serve students of international and domestic missions, church planting, worship leadership and both local church and educational leadership. The new Graham School’s sole purpose is to enhance Southern Seminary’s Great Commission reach and its faithfulness to the local church.

A native Floridian, Greenway arrived in Kentucky in 2002 as pastor of The Baptist Church at Andover in Lexington, Ky. After joining the faculty of Southern Seminary, Greenway continued his pastoral ministry through interim roles in six churches across Kentucky, Indiana and Ohio. Prior to that, he served as a pastoral assistant in Alabama and in interim positions in Florida and Texas.

Greenway, co-editor of two books: *Evangelicals Engaging Emergent* and *The Great Commission Resurgence*, holds an undergraduate degree from Samford University, a master of divinity degree from Southwestern Baptist Theological Seminary and a doctor of philosophy degree from Southern Seminary. —AARON CLINE HANBURY



## At SBC luncheon, Southern Seminary names Thom Rainer alumnus of the year

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, announced Thom Rainer as distinguished alumni of the year at the Southern Seminary alumni luncheon during the annual meeting of the Southern Baptist Convention (SBC), June 12, 2013.

Rainer, a master of divinity graduate from Southern Seminary in 1985 and doctor of philosophy graduate in 1988, is president of LifeWay Christian Resources, a publishing ministry of the Southern Baptist Convention. Before assuming the leadership of LifeWay, he was the founding dean of the Billy Graham School of Missions, Evangelism

and Church Growth at the seminary.

After receiving the award, Rainer thanked seminary leadership for the award and expressed his gratitude in particular to the Mohler family for their investment in him and his family.

Rainer is the author of 22 books, including *Breakout Churches*, *Simple Life*, *Simple Church*, *Raising Dad* and *The Millennials*.

Closing his address at the luncheon, Mohler surveyed the happenings around Southern Seminary during the past year. He spoke also about the year of transition at the seminary. He pointed specifically to two executive leaders who each assumed the presidency of Southern Baptist entities: Jason K. Allen at Midwestern Baptist Theological Seminary and Russell D. Moore at the Ethics and Religious Liberty Commission. —SBTS COMMUNICATIONS

## Jeremy Pierre assumes role as Southern Seminary's dean of students

Southern Seminary leadership recently named counseling professor Jeremy Pierre as dean of students. He began his new duties July 1.

"In a lot of institutions, the dean of students is like the principal's office," said Randy Stinson, senior vice president for academic administration and provost at the seminary. "My vision for this role is much more pastoral. Dr. Pierre will certainly handle dis-

ciplinary situations, but will be much more proactive in areas of mentoring and discipleship."

Pierre joined the Southern Seminary faculty in 2011 after teaching English literature for eight years on the faculty of Boyce College as a professor of literature and culture. In addition to his work at the seminary and college, Pierre is an active member of Clifton Baptist Church in Louisville, Ky., serving both as an administrator and pastor since 2006. He plans to continue his ministry there as a lay elder. Pierre is a contributor to various books, including *Christ-Centered Biblical Counseling* and a forthcoming volume about the sufficiency of Scripture. He is a council member of the Biblical Counseling Coalition.

"Jeremy Pierre understands this campus and the students and also has a world-class pastoral quality,"



Jeremy Pierre understands this campus and the students and also has a world-class pastoral quality.

Stinson explained. "He will bring all of those gifts to bear on this new role, and I couldn't be more excited to have him leading on this campus in that way."

Pierre holds degrees in English from Cedarville College and Cleveland State University, and he earned a master of divinity and doctor of philosophy from Southern Seminary. He is married to Sarah and the two have five children.

—SBTS COMMUNICATIONS

## Donald Paul Hustad, Billy Graham crusade organist and long-time Southern Seminary professor, dies at 94

Donald Paul Hustad, organist for Billy Graham crusades and long-time Southern Seminary professor, died June 22, 2013. He was 94.

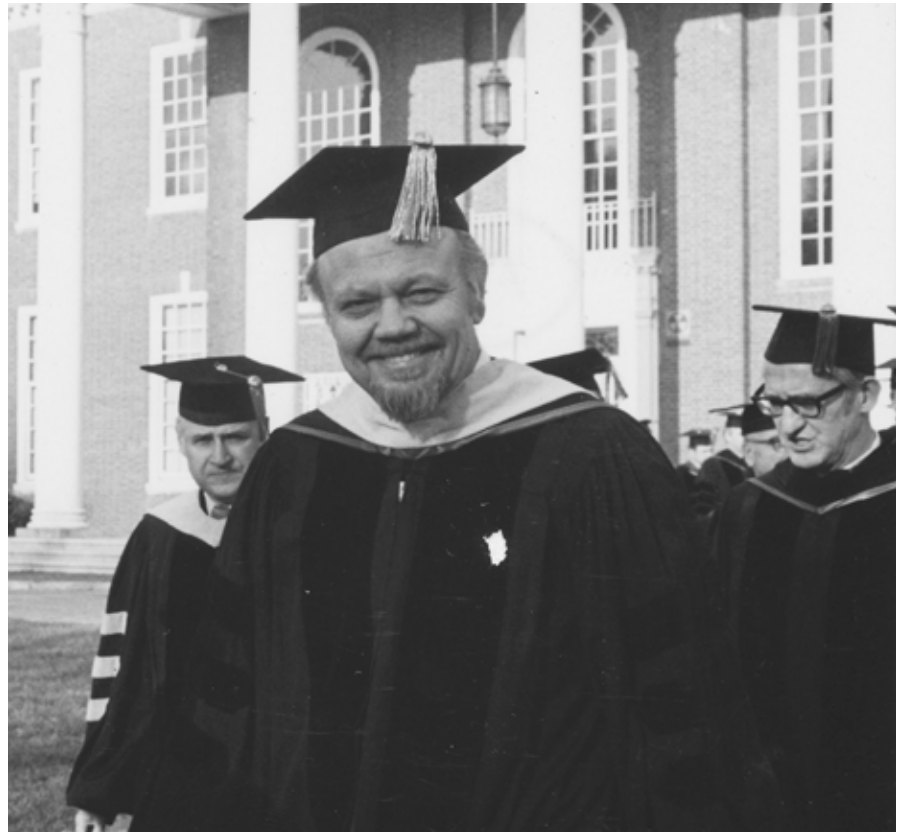
Hustad, who taught at the seminary for 40 years, leaves a legacy as one of evangelicalism's most significant and influential musicians, according to R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary.

"Don Hustad was one of the giants of Christian music of the 20th century — an almost iconic figure whose personal ministry and professional artistry were combined in such a powerful way," said Mohler.

"Don Hustad's role with the Billy Graham Evangelistic Association, the Moody Bible Institute and his long years at The Southern Baptist Theological Seminary place him at the center of some of the most important events and institutions in evangelical history," he said. "He was an artist, gentleman, warm-hearted believer and a great servant of the church."

Born to Clara and Peter Hustad on Oct. 2, 1918, Hustad grew up in Yellow Medicine County, Minn. He excelled at music from a young age. At eight years old, he played hymns in worship services and improvised accompaniments for the institution's Christian radio station. According to his biographer, Rhonda S. Furr, Hustad, by the end of grade school, mastered Beethoven's "Pathétique" Sonata, opus 13, Mendelssohn's "Rondo Capriccioso" and Liszt's transcription of the second "Hungarian Rhapsody."

Following his graduation from John Fletcher College in University Park, Iowa, in 1940, Hustad became staff musician of Chicago's WMBI, where he worked with soloist George Beverly



Shea on a weekly broadcast called "Club Time."

Hustad first encountered Billy Graham, who was at the time pastor of a small Baptist church in Western Springs, Ill., when he became the organist for the radio show, "Songs in the Night," which aired many of Graham's sermons. Shea was the featured soloist.

In February 1942, Hustad met Ruth McKeag in a local Baptist church. He later told Furr that he "met her on that occasion and fell head over heels in love. It really didn't matter that she was engaged to someone else at the moment." The attraction was mutual and the couple started dating, became engaged and married within the year. During the next decade, the new Hustads welcomed three children: Donna (1945), Sondra, (1949) and Marcia (1952).

Hustad attended Northwestern University, where he studied piano with Harold van Horne and completed a master of music degree in 1945. After that, he taught at Olivet Nazarene College in Kankakee, Ill. from 1946 to

1950. Hustad then became director of the Sacred Music Department at Moody Bible Institute in Chicago, Ill.

In 1961, he became team organist for the Billy Graham Evangelistic Association. He played during the Graham crusades and directed the Crusader Men choir for the "Hour of Decision" radio broadcasts. He worked with the association until 1967. Then, Hustad, after the completion of his degree, moved to Louisville, Ky., to serve as professor of church music at Southern Seminary.

He was the author of more than 100 articles about music in church life and five books, including *Jubilate!, Jubilate II* and *True Worship: Reclaiming the Wonder & Majesty*.

At a funeral ceremony for Hustad, his widow told her husband, "Don't walk too fast, darling. I'll be right behind you," according to the couple's youngest daughter. Ruth McKeag Hustad died a few weeks later. Survivors include Hustad's three daughters, along with four granddaughters, and eight great-grandchildren. —AARON CLINE HANBURY



## Jarvis Williams, four-time alumnus, joins seminary faculty

Jarvis J. Williams, an author, speaker and four-time alumnus of Southern Seminary, joined the seminary's full-time faculty this summer and immediately began his new teaching duties as associate professor of New Testament interpretation.

"Jarvis Williams is a wonderful young scholar and we're thrilled to have him join the faculty," said R. Albert Mohler Jr., president of Southern Seminary. "He is nearly unprecedented in terms of a member of the Southern Seminary faculty: there probably isn't a human being on the planet who well represents a Southern Seminary theological education like Jarvis Williams. He's home, teaching where he needs to be. We're very glad to have him."

Williams, 35, holds four degrees from Southern Seminary: a bachelor's degree from Boyce College (2000), a master of divinity (2003), master of theology (2004) and doctor of philosophy (2007).

Frequently a speaker at churches and conferences around the country, Williams was the keynote speaker at the 2012 Desiring God National Conference in Minneapolis, Minn., and, most recently, the featured speaker at Bethlehem Baptist Church's annual racial harmony weekend in Minneapolis, where he taught pastors and church leaders in the inner city about the exegetical and theological foundations underneath Paul's understanding of racial reconciliation. He is currently the interim pastor of Immanuel Baptist Church in Danville, Ky.

Williams previously taught New Testament and Greek from 2008-2013 at Campbellsville University in Campbellsville, Ky. He and his wife, Ana, are parents to a five-year-old son, Jaden. They are members of Clifton Baptist Church in Louisville, Ky. —AARON CLINE HANBURY

## Moore inaugurated ERLC president with commendation from Mohler

Russell D. Moore, former senior administrator at Southern Seminary, was inaugurated Sept. 10 as president of the Southern Baptist Ethics & Religious Liberty Commission in a ceremony that included the commendation of Southern Seminary president, R. Albert Mohler Jr.

The mission of the Southern Baptist Ethics & Religious Liberty Commission is not primarily to declare biblical morality but to proclaim the gospel of Jesus, Moore said at the ceremony held at Capitol Hill Baptist Church in Washington. Southern alumnus Mark Dever is pastor of CHBC.

Members of Congress, at least one Obama administration official, religious leaders, advocacy organization representatives and most of the Southern Baptist Convention's entity heads participated or observed as Moore received encouragement and challenges from Mohler and other speakers in a service marked by hymn singing, Bible reading and prayer.

The mission of God's people and the ERLC, Moore said, "is not simply to speak about what the law of God has revealed. It is not simply to speak of the ethical norms that the Scripture has given to us. It is to speak primarily with the gospel of Jesus Christ."

The kingdom of God, Moore said, is "not made up of the moral. The kingdom of God is made up of the crucified."

In an address based on Luke 4:14-30, Moore said the "end goal of the gospel is not a Christian America. The end goal of the gospel is redeemed from every tribe and tongue and nation and language" dwelling in the new Jerusalem, Moore told the audience.



“

We will fight for justice, and we will fight for liberty and we will fight with our forefathers for all of those things that have been [guaranteed to us] by the Constitution as Americans, but we will also remember that we are not Americans first. We belong to another kingdom.

“We will stand as good American citizens, and we will fight for justice, and we will fight for liberty and we will fight with our forefathers for all of those things that have been [guaranteed to us] by the Constitution as Americans, but we will also remember that we are not Americans first,” he said. “We belong to another kingdom.”

In his remarks, Mohler commended Moore's qualifications and the timing of his ascendancy to the ERLC presidency.

“I believe that the providence of God is today demonstrated in the intersection of a man and a moment” in Moore's inauguration, said Mohler.

“He is not a self-made man, but he is a man well-made for these times,” said Mohler, adding that Moore is an “ethicist by reflex, by training and by experience.”

—TOM STRODE (BP)

## William R. Cutrer, seminary professor, dies suddenly from heart-related issues

William R. Cutrer, a professor and staff physician at Southern Seminary, died July 13, 2013 from cardiac-related complications. He was 62.

According to his wife Jane, Cutrer left his home for a bicycle ride around 7 a.m. and not long after, fellow cyclists found him tipped over on his bicycle. Emergency responders tried to revive Cutrer without success.

Southern Seminary president R. Albert Mohler Jr. issued a statement to inform the seminary community of Cutrer's death.

"Bill Cutrer was known to many as "William Cutrer, M.D." For many years he was a prominent obstetrician in Dallas, Texas. He delivered thousands of babies, including some of our own students," Mohler said. "Later, Dr. Cutrer trained for the ministry at Dallas Theological Seminary. He came to us as a member of the faculty more than a decade ago, teaching in the areas of ministry, medical ethics, marriage and family and personal discipleship. He was also known to the Southern

Seminary family as a trusted doctor in the clinic."

Cutrer became the first medical doctor to join the faculty of Southern following his successful medical career as an obstetrician and gynecologist in Texas. In 1999, he assumed an endowed professorship as C. Edwin Gheens Professor of Christian Ministry. He was also the director of the Gheens Center for Family Ministry. During his tenure at the seminary, he served as staff physician of the school's Hagan Clinic, an on-campus limited health maintenance service staffed by a charge nurse and physician.

In addition to his duties at the seminary, Cutrer was an active pro-life advocate and practitioner in the Louisville, Ky., community. For many years, he was the medical director for A Woman's Choice Resource Center, a non-profit special health clinic that provides pregnancy testing, ultrasounds and other services for crisis pregnancies and post-abortion support.

Cutrer, who spoke at conferences about various topics such as marriage enrichment, bioethics and wellness lifestyles, was the author or co-author of several books. He held a medical degree from the University of Kentucky in Lexington, Ky., and a master's degree from Dallas Theological Seminary in Dallas, Texas.

Cutrer leaves behind his wife, Jane Curry Cutrer, and three children and their spouses — William Jr. (Elisabeth), Robert (Meredith) and Jennifer Snow (Casey) — and grandchildren Emily, Zachary, Maddie, Abigail, Alexis and Victoria. Cutrer was a member of Crestwood Baptist Church in Louisville, Ky.

Closing, Mohler said, "I know you join with me in praying for Jane Cutrer and the entire family. ... Let us praise God for the gift of Dr. Bill Cutrer and pray for God's grace and mercy to be very real to the Cutrer family at this time." —AARON CLINE HANBURY

The family asks that expressions of sympathy go to the Gheens Center for Family Ministry at Southern Seminary or to A Woman's Choice Resource Center.

*In the hours following the death of Southern Seminary professor William R. Cutrer on July 13, social media outlets Facebook and Twitter demonstrated Cutrer's influence on many people's lives in many contexts.*

"So sad to hear about the sudden passing of William Cutrer. He was our friend, Sunday School teacher, and OB/GYN. He was the one who prayed us through the entire process of not being able to conceive to delivering Tim. He was a great man of God and will be greatly missed by many."

**DEBBYE BROWN, A CUTRER FAMILY FRIEND, NOTING THE DIVERSITY OF CUTRER'S MINISTRY.**

"My wife, Dusti, and I were greatly enriched by his teaching and modeling the Christian life in the daily grind, especially in marriage," Brister wrote on Facebook. "At the time where the stresses and challenges of seminary life seemed most difficult, God used Dr. Cutrer to strengthen and equip us with God's grace and truth where we needed it most."

**TIMMY BRISTER, A POPULAR BLOGGER AND PASTOR OF GRACE BAPTIST CHURCH IN CAPE CORAL, FLA., POSTED ABOUT CUTRER'S INFLUENCE ON HIS MARRIAGE.**

"Who knows how many people are alive today due to Dr. Bill Cutrer's work with pregnant mothers in crisis,"

**TIMOTHY PAUL JONES, HIGHLIGHTING CUTRER'S PRO-LIFE EFFORTS.**

"Consistent theme in what I'm hearing today from fellow @SBTS alums about Bill Cutrer: gratitude for how he strengthened their marriages."

**RUSSELL D. MOORE, SUMMARIZING TWITTER REACTIONS TO CUTRER'S DEATH.**

"Dr. Cutrer spent years helping babies to be born before helping a generation of young ministers be born into ministry."

**R. ALBERT MOHLER JR., HIGHLIGHTING TWO OF CUTRER'S PASSIONS.**



## Southern improves campus during summer break

Southern Seminary maintenance staff spent the summer months giving areas of the campus a much-needed face lift: Several classrooms received all new seating, carpet and equipment (right: Norton Hall classroom 195); the Allen Central Services upgraded from older windows to barn doors (below); the seminary added lights to three of the campus's cupolas atop prominent buildings (bottom left: Honeycutt Campus Center); and across the campus, staff upgraded many smaller projects, from renovated elevators to new state-of-the-art water fountains (bottom right: a new water fountain in the Honeycutt Campus Center).





## Events



## Worship is a gospel issue, speakers say at Southern's inaugural Think: Worship conference

Worship is fundamentally about the gospel, said speakers at the inaugural Think: Worship conference at The Southern Baptist Theological Seminary.

"The gospel is a story that is all about worship and because of that, worship in the church should be about the gospel," said Mike Cospser, pastor of worship and arts at Sojourn Community Church in Louisville, Ky.

The conference, featuring well-known speakers, worship ministers and music scholars, promoted the theology of worship, the gospel in music and encouraged attendees to lead their churches to worship biblically.

Christian recording artist Michael Card, who has recorded more than 30 albums and authored or co-authored several books, spoke about lament and worship.

Card used anecdotes to illustrate the thesis of his message: "Lament is not about getting stuff off your chest, but worshiping God well," he said.

Worship begins in the wilderness,

Card said. "We're not the people who are together, but we're the people who know what pain is for," he said, adding that churches need to make a place for people who are suffering.

"We desperately need people in our congregation who are suffering so we can learn from them — not fix them."

Cospser, author of a new worship book, *Faith Mapping: A Gospel Atlas for Your Spiritual Journey*, challenged attendees to examine their hearts about the self-centeredness prevalent in worship preferences.

Pleasing individuals in the congregation "leads to a church that's built around spectacle rather than a biblical set of priorities about who the church is and what the people do when they meet together," he said.

Instead, Cospser said worship should focus on the gospel.

At the conference, Harold Best, well-known musician and scholar, received the Carl "Chip" Stam Award for Leadership in the Worshipping Church. Stam taught at Southern Seminary for 11 years before developing non-Hodgkins lymphoma, from which he died in 2011.

Best is an emeritus dean and professor of music at Wheaton College in Wheaton, Ill. He is a former president of the National Association of Schools of Music and now serves as ministry

associate at Community Presbyterian Church in Post Falls, Idaho.

Adam W. Greenway, new dean of the Billy Graham School of Missions, Evangelism and Ministry — the parent school of the Division of Biblical Worship — said that the Think: Worship conference emphasized Southern's commitment to train local church ministers in sound theology.

"Hosting the Think: Worship conference is part of our ongoing strategy to provide training and encouragement for local church leaders to help recapture a passion for biblical worship," he said. "We want churches to know that we are serious about the entire Great Commission, including training leaders who are capable of leading the people of God not only in worship, but to worship."

The June 17-19 conference featured 23 speakers and two bands — Southern Seminary's Norton Hall Band and Sojourn Community Church Music. Breakout session topics ranged from songwriting to technology to worship presentation and planning to vocal help. —RUTHANNE IRVIN

Audio and video from Think: Worship are available at the Southern Seminary Resources Web page: [www.sbts.edu/resources](http://www.sbts.edu/resources).





## Alumni Academy focuses on ‘Counseling the Hard Cases’

The Bible provides the answers to life’s toughest questions, says Southern Seminary’s Alumni Academy speakers. Course attendees at the event, “Counseling the Hard Cases,” heard from counseling professors and well-known authors about the sufficiency of Scripture to answer difficult questions in various counseling situations, Aug. 1-2.

Stuart Scott, associate professor of biblical counseling at the seminary and executive director of the National Center of Biblical Counseling, spoke at the conference with Heath Lambert, associate professor of biblical counseling at Boyce College and executive director of the National Association of Nouthetic Counselors (NANC).

The sessions, based off of Lambert and Scott’s 2012 book, *Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God’s Resources in Scripture*, focused on general situations that biblical counseling addresses. Scott reviewed secular counseling versus biblical counseling, and offered several ways that biblical counseling approaches hard cases.

Martha Peace, the author of *The Excellent Wife: A Biblical Perspective* and co-author with Scott of *The Faithful Parent: A Biblical Guide to Raising a Family*, led a women’s panel discussion and also led sessions at the Alumni Academy.

—RUTHANNE IRVIN

More information about future Alumni Academy course offering is available at [sbts.edu/events](http://sbts.edu/events).

## Southern Seminary hosts fourth annual D3 youth conference

Southern Seminary hosted its annual D3 youth conference, June 24-27. From Honolulu, Hawaii to the United Kingdom to Nepal, more than 300 students came from around the world for the four day camp that focused on discipleship in three areas: leadership, apologetics and missions.

Students who attend D3 experience a full week of study and play. The camp provides students with an opportunity to learn from pastors, teachers and pastor’s wives in a unique, summer camp-style setting.

D3 featured speakers R. Albert Mohler Jr., president of Southern Seminary, Dan DeWitt, dean of Boyce College, along with pastor Kurt Gebhards, missionary Shannon Hurley and Eric Bancroft, a pastor in Indianapolis, In. The Hoffman family, from Nashville, Tenn., led worship for the conference. Flame, a Christian rap artist, performed a concert for the students during the camp.

Breakout sessions at D3 underscored the camp’s three areas of emphasis. The Bancrofts taught the leadership sessions, which split boys and girls. It focused on leadership roles for both groups.

Hurley taught the missions class and talked about missions at home in the United States and throughout the world. DeWitt taught the apologetics breakout session. The conference also included a youth leadership session led by Kurt Gebhards.

At the camp, students had the opportunity to earn college credit through Boyce College, Southern’s undergraduate school. —RUTHANNE IRVIN

More information about D3 and other events is available at [sbts.edu/events](http://sbts.edu/events).





# Fall Festival 2013





## 1904 World's Fair brought to the Seminary Lawn

Southern Seminary's 2013 Fall Festival transformed the Seminary Lawn into the 1904 Worlds' Fair. The event welcomed more than 5,000 people and featured a full-scale ferris wheel and several items that originally debuted at the 1904 fair: Dr. Pepper, waffle cones and sweet tea, and much more. The annual festival — which brings together faculty and staff, students and alumni, families and friends of the seminary — is a major investment in community life of the seminary.

### @ostrachan (Owen Strachan)

Thoughts on @sbts Fall Festival: fried pickles, Swiss bread, fried Oreos, tower slide, happy kids, thriving community, God is good.

### @matthewjhall (Matt Hall)

Out of duty to @sbts, eating/judging pies for the Fall Festival. We are serious about pie.

### @ivantable (Ivan Mesa)

Truly epic Fall Festival this year at @SBTS. The @JPBCL took center stage and it lit up beautifully.

### @mattsmethhurst (Matt Smethurst)

"A conservative resurgence at @SBTS would be great, but a 1904 World's Fair Fall Festival? Now that's my dream." (@AlbertMohler in 1993)

### @casey\_boss (Casey Boss)

World's Fair at SBTS! Such a fun time at school!!



## New light travels in the old country: New England expedition 2013

On the second day, it was my turn to teach.

My colleagues, Dr. Greg Wills and Dr. Michael Haykin, had already spoken during the morning of our time in New York City during the New England Expedition with Southern Seminary. Here are two of the most-respected historians in the evangelical world, published several times over with top presses, and then comes me. But — shockingly enough — that was not the least of my problems. No, that came from the threat of expulsion.

Let me explain.

We were at the First Presbyterian Church of New York City, a congregation with a fraught legacy. This was the pulpit of Harry Emerson Fosdick, lightning rod of the Presbyterian mainline during the ferocious Fundamentalist-Modernist controversies of the 1920s. Fosdick's psychologically tuned, culturally influenced brand of Protestantism drew major attention in his era. Over time, however, it seemed to many observers — including some mainline leaders — that the culture swallowed the mainline and, sadly, Fosdick, its therapeutic Jonah.

The Southern Seminary Expedition crew, more than a dozen students from all over North America, (including Toronto, California, and Colorado), came to FPC to discuss these matters. This is what you get on an expedition — you talk about history's most important events on the actual soil, the *terra firma*, in which they occurred.

Because a location in the church building for a brief lecture did not present itself, I was encouraged by the group to ascend an outdoor pulpit on church grounds. It was an ironic moment. A major part of the heritage of the Christian past in the Northeast and New England was the conflict between the “New Lights,” who preached for gospel revival, and the “Old Lights,” who opposed it. If one extends this conflict a bit, FPC represents both sides of this divide: Jona-

than Edwards, the world's best-known “New Light,” took up his gospel-driven pastorate at the church in 1722, while two centuries later Fosdick opposed this same message. Here we were, theological descendants of the cross-loving New Lights, when the church's groundskeeper suddenly appeared and shut me down.

That's right: 270 years after the controversy, the descendants of the New Lights are still being expelled from established churches.

It was a humorous moment, and in all seriousness, the church staff was gracious. The outdoor rostrum was understandably no longer to be used, but we were able to venture inside to see Fosdick's pulpit, elevated in the Reformation style. In fact, we were treated to a magnificent impromptu concert by the organist.

It was quite a visit.

The 2013 New England Expedition was full of personally fun and historically





rich moments like these. From May 19-26, we barnstormed all over the region, with our trip taking us to Princeton, New Jersey; New Haven and Enfield, Connecticut; Deerfield, Northfield, Northampton, Salem, Plymouth, and Boston, Massachusetts; Providence and Newport, Rhode Island, among others places.

We covered thousands of miles, shared hours of conversation, got up early in the morning for four-mile “Breakfast Club” runs, free-styled and harmonized in our vans, ate delicious food (here’s to the Hope & Olive in Deerfield), and above all, enjoyed strong spiritual fellowship. Dr. Wills, our expedition leader, provided excellent oversight, instruction and navigation; and Dr. Haykin shared countless insights about evangelical history.

There are many memories to share from the expedition.

A watershed moment for many of the trip’s fans of Edwards came at Yale University’s Beinecke Library. There, Kenneth Minkema, Executive Director of Yale’s Jonathan Edwards Center, unveiled a number of precious manuscripts, including the original copy of “Sinners in the Hands of an Angry

God.” This is, without exception, the most famous sermon in American history. To come into contact with this manuscript – on tiny paper, hardly decipherable due to Edwards’s economical handwriting – was a profound moment. A hard word from Scripture, explicated many years ago, led to countless conversions; it was good to be reminded of the power of the law and especially the gospel, which work in tandem.

Our time in Salem, Mass., spoke to darker possibilities. There, Dr. Wills lectured movingly about the Salem Witch Trials, discussing how the church in Salem became swept up in the fervor of condemnation. As we stood in the small space allotted to remembering the deceased from the Trials, listening to Dr. Wills, we considered how important it is to conduct all ministry according to the certain word of Scripture and not the fallible word of human testimony.

At Boston’s Old South Church, we heard from Dr. Haykin about Phyllis Wheatley, an African-American slave converted under the ministry of George Whitefield. Wheatley became a widely-lauded poet and celebrant of redeeming grace. She worshipped at Old South Church, a building that displays the simple elegance of the New England church architectural tradition. Though the church later drifted from its evangelical moorings, figures like Wheatley testify to the irrepressible power of the gospel and its applicability to every human life.

In sum, the 2013 New England Expedition spoke to many of us in a deeply meaningful way. We confronted the experiential paradox of Christian ministry in a fallen world: we were at once encouraged by what God’s gospel had accomplished in the 17th and 18th centuries, disappointed by the departure of many churches from the gospel in the 19th and 20th centuries, and invigorated by the presence of gifted gospel workers who had set their face to the plow in the 21st century.

On the last day, gathering together at our final dinner in beautiful Newport, R.I., the students expressed a desire to recommit themselves to gospel work wherever the Lord might take

them. Dr. Wills encouraged them to do just that: to equip themselves for the work of ministry, and, like ministers of old, commit themselves to the Lord and never turn back, in order that the proud, needy and hopeless might know the grace they desperately need but cannot find.

—OWEN STRACHAN



## An adventure: United Kingdom expedition 2013

Our plane landed in London's Heathrow airport at six o'clock in the morning. We were welcomed by the worst heat wave to hit England in decades. But we were determined not to let the jet lag or the muggy British air deter us. In the words of Tolkien's *Hobbit*, we were going on an adventure.

Within a few hours, we were standing beneath the shadow of Big Ben, and strolling across the lawn of Westminster Abbey. From the Eye of London, we witnessed the silhouetting of St. Paul's cathedral as the pink hues of the summer dusk filled the sky and sparkled across the river Thames. And we were just getting started.

We spent our next couples of days in Wales, a country that boasts more castles per capita than anywhere else in the world. We explored Tintern Abbey, the remains of a 12th-century monastery. We learned about the rich history of the Calvinistic Methodism in Trefeca. We rushed through the shops of Hay on Wye, the used books capital of the world — a bibliophile's utopia. In Southern Wales, we sat on the grassy lawn of an ancient amphitheater while we listened to Dr. Timothy Paul Jones lecture about the history of Britain in the Roman Era.

Early one morning, back in London, we took a private tour through Westminster Abbey, burial place of Isaac Newton and Charles Darwin, not to mention so many others including kings, queens, poets and philosophers. We stood outside of the Jerusalem Chamber where the King James Version of the Bible was translated. We walked down the aisle where Prince William married Kate Middleton in 2011, and the same place of the funeral of his mother, Princess Diana, in 1997.

And, just as an aside, Prince George was born while our group was still in London. If you thought the American media was a little out of control with royal baby mania, just imagine what it was like for our group to walk past Buckingham Palace or through Kensington Park in late July.

On the Lord's Day, we worshipped at Spurgeon's Metropolitan Tabernacle.

We then spent the afternoon at "Speaker's Corner" where everyone and anyone can bring a ladder, or stand on a soapbox, and offer their thoughts to passers by. Our group was able to mix in with the hundreds of visitors and share the gospel as opportunities allowed.

One afternoon, we made our way down the side streets of London that lead to John Wesley's chapel. After observing Wesley's own pulpit, we walked across the street to Bunhill Fields, a graveyard for nonconformists and dissenters whose conviction forced them outside of the good graces of the Church of England. We looked over the graves of Isaac Watts and John Owen. We paused at John Bunyan's tomb to reflect on the significance of his work, *The Pilgrim's Progress*.







Instagram photos #UKExpedition

Toward the end of our expedition, we boarded a train and departed for Oxford. This is a trip the influential 20th-century apologist, C.S. Lewis, took on many occasions. His journey was a far more dangerous one, of course, as he often left the safety of Oxford to head into the bomb riddled city of London to deliver his radio talks that later became the classic *Mere Christianity*.

Later in the day, we walked through the hallways of the Kilns, Lewis's home. We stood in the room where this giant of the faith went to be with his Lord on November 22, 1963, just seven days before his sixty-fifth birthday. I couldn't help but think of the passage from *The Screwtape Letters* where Wormwood described the Christian's departure from this world:

*That central music in every pure experience which had always just evaded memory was now at last recovered. ... He saw not only Them; he saw Him. This animal, this thing begotten in a bed, could look on Him. What is blinding, suffocating fire to you is now cool light to him, is clarity itself, and wears the form of a man.*

We left Lewis's home to tour the church he attended following his conversion to theism; the church where he found the inspiration for *The Screwtape Letters* after a communion service. Sitting in the same pew that Lewis

“ We walked across the street to Bunhill Fields, a graveyard for nonconformists and dissenters whose conviction forced them outside of the good graces of the Church of England. We looked over the graves of Isaac Watts and John Owen.

occupied every week, we could look out through the “Narnia Window” into the cemetery adjacent to the church where Lewis is buried.

We stood next to Addison's Walk, where Lewis and Tolkien, along with Hugo Dyson, had their famous discussion about Christianity. Looking over our shoulders, we could see Lewis's office, marked by red flowers, where, following that late night conversation, Lewis became the “most dejected and reluctant convert in all of England.”

It was an amazing expedition. But, as the saying goes, all good things must come to an end. And like the Pevensie children, our time in Narnia was limited. And so we made our way back through the wardrobe, or in our case, a Boeing 777. But like those children from the beloved chronicles, we are hoping we can go back some time really soon. And we would love for you to go with us. —DAN DEWITT

## SBTS hosts 10th annual Heritage Golf Classic

More than 120 golfers participated in Southern Seminary's 10th annual Heritage Golf Classic, Aug. 19. The event hosted more than 70 individual and corporate sponsors. This year's event raised more than \$100,000 for the seminary's annual fund.

Five individuals and companies were "Truth Sponsors" for the event: Nancy and Marvin St. John, Libby and Robbie Brown, Harriet and Howard Pope, Bachman Auto group, Kragenbring Capital and Sodexo. —RUTHANNE IRVIN



## Southern Seminary emphasizes spiritual health over academics to begin the semester

The importance of the spiritual health of seminary students and their families should precede academics, speakers urged at a conference sponsored by Southern Seminary, Aug. 22.

Jeremy Pierre, who recently became the dean of students at Southern Seminary, introduced the all-day conference, explaining the importance of students taking care of their spiritual life — even while in seminary.

"Following Christ first in your personal life and in your family is not automatic," said Pierre, who is also assistant professor of biblical counseling at Southern Seminary. "We don't want any of our students to shipwreck their faith through the negligence of their soul, because following Jesus while studying him is not automatic."

Seminary president R. Albert Mohler Jr. led the first plenary session. He read an open letter from a former student who, instead of graduating, signed divorce papers. The letter, which appeared in a 2011 issue of the seminary's news magazine, *Towers*, illustrated the importance of the conference and its message of personal and family watchfulness while in seminary.

Heath Lambert, associate professor of biblical counseling at Boyce College, the seminary's undergraduate school, led a plenary session directed toward men about the dangers of pornography.

Purity in the churches begins with the pastor, he said.

"God has raised you up to be leaders in your home and church," Lambert said. "If our homes and churches are to be pure, they are going to be led by men who are pure."

The conference is the first to be co-sponsored by the Rick Bordas Fund for Student Discipleship, established June, 2013, and the John and Debbie Bethancourt Lectures for Ministerial Ethics. —RUTHANNE IRVIN

Audio and video from the conference are available at [sbtn.edu/resources](http://sbtn.edu/resources).



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## ***The King in His Beauty: A Biblical Theology of the Old and New Testaments***

(Baker 2013, \$44.99), Thomas R. Schreiner

Southern Seminary professor Thomas R. Schreiner's latest book, *The King in His Beauty*, is just that in its presentation of the Bible's storyline of a God who seeks to restore humanity to proper relationship with himself by making good on his promises.

Schreiner takes a book-by-book approach to the Bible, with 34 chapters divided into nine parts that demarcate various groupings among the canon. Acknowledging that there exists a variety of ways one might trace the central storyline or theme of the Bible, Schreiner puts forth the "kingdom of God" as a unifying category that can hold together the diversity of Scripture's 66 books.

"The intent is to focus on the storyline as it unfolds. The theme pursued must be flexible enough to comprehend several different interlocking themes in Scripture so that it summarizes the fundamental message of the Bible," he writes.

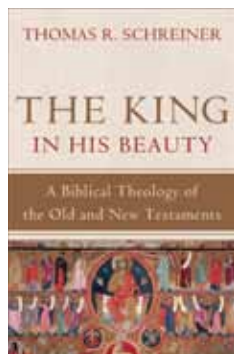
According to Schreiner, the kingdom of God entails three components: the rule of God as king; human beings as those made in God's image to live under his rule; and the universe as the realm in which God's rule abides. Thus, the kingdom of God consists of God's creatures living

in his world under his rule, looking upon his beauty and reflecting it. Schreiner expounds for readers how the "kingdom" theme holds even for books where it might be less obvious, such as the wisdom literature.

Furthermore, one of the most distinguishing marks of Schreiner's *The King in His Beauty* is the author's unhesitant treatment of Old Testament texts from a Christian perspective – that is, he is unafraid to draw connections between various persons, events, rituals, patterns and other details in Old Testament passages and their fulfillment in the person and work of Jesus Christ.

Potential readers should not let the size of the 736-page volume intimidate them; size should not be confused with difficulty. This text is

not primarily written for scholars but for pastors, lay people and college and seminary students. Written in Schreiner's usual lucid, straightforward and pastoral voice, *The King in His Beauty* requires of readers little else than a broad knowledge of the English Bible. —JOSH HAYES



Excerpts from  
the book:

# 1

"To fear the Lord is to live under his lordship. The focus on God as King is evident in the regular refrain found in Scripture, particularly the OT, where God is identified as the Lord. As Lord, he is the sovereign one, the creator of all, the one who deserves praise and obedience. In other words, saying that the theme of Scripture is God's kingship is verified and confirmed by the constant refrain that God is the Lord."

# 2

"The drama of God as King and human beings as his subjects is worked out in history and in a certain place. The story of Scripture is not only the relationship between God and human beings; it also relates to the universe. What is the destiny of the world that God has made? The Scriptures promise that there will be a new heaven and a new earth — a new creation where the glory of God will illumine the cosmos. So, the kingdom of God has threefold dimension, focusing on God as King, on human beings as the subjects of the King, and the universe as the place where his kingship is worked out."

# 3

"Like Adam, Israel serves as priest-king. The promise of a nation given to Abraham is also picked up here [in Exod 19:5-6]. The entire nation of Israel will be a kingdom of priests that will have access to God and mediate blessings to others."



## The better we see the big picture, the better we see Jesus: Schreiner talks *The King in His Beauty*

**EDITOR'S NOTE:** Below, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary, discusses his new book, *The King in His Beauty: A Biblical Theology of the Old and New Testaments*, with Southern Seminary Magazine contributor Josh Hayes.

**JH:** With so many evangelical scholars publishing “whole-Bible” biblical theology texts in recent years, why did you write one with *The King in His Beauty*?

**TS:** When I wrote this book, I thought, “How could I write a biblical theology that would help pastors, students and lay people?” I hoped scholars would get some benefit from it, but I didn’t write it fundamentally for scholars; I wrote it fundamentally for people who love the Scriptures and want to know the

Scriptures, but they also want to have an understanding of how all of Scripture fits together.

**JH:** Since you alluded to the book’s thesis about the “kingdom of God” as central to the biblical storyline, could you describe your thesis for our readers?

**TS:** I took the title of the book from Isaiah 33:17. The story of the Bible is that God, as Lord and creator, is king, and he created us to rule the world for him. Human beings rejected God’s rule and sinned. God is king, but he doesn’t treat human beings as he did fallen angels. He promises in Genesis 3:15 that victory will be won (the world will be reclaimed) through the offspring of the woman who crushes the serpent.

So that’s the narrative: how will God reclaim his rule over the world through human beings? Scripture’s storyline reveals that God’s kingdom will not come through the work of human beings. Victory is God’s work, and thus he deserves all the glory and honor and praise. The story of the flood indicates the natural bent of human beings: we rebel against God

and build our own kingdom. But God promises to preserve the world until he brings in full redemption, and he promises to reclaim the world through one man, and that man is Abraham and his offspring. It’s one man against the world.

**JH:** Did you envision a particular way that people might use the book?

**TS:** I think you could use the book in your own private reading. I also think in an Old Testament survey class or a New Testament survey class, the book could be used as a different kind of text to read. In a lot of those types of classes there is a lot of focus — and helpfully so — on the structure of the books, the author, setting and date. But sometimes there’s not as much focus on how the message coheres with the rest of the Bible. We focus so much on the parts that we don’t see the whole. One of the contributions of my book is that I look at the Scriptures in terms of a book’s historical setting, but I also look at a book in terms of its fulfillment in Jesus Christ.



## ***Finally Free: Fighting for Purity with the Power of Grace***

(Zondervan 2013, \$14.99), Heath Lambert

Carl Trueman recently claimed that “internet pornography is probably the number one pastoral problem in the world today.” Sadly, he is probably right.

The problem of pornography, though, has wrought havoc not just in pulpits, but in the pews of churches everywhere.

Recognizing that pornography has grown into such a pervasive issue, a lot of people have written a lot of books about it. But, in spite of the sheer volume of resources that address the problem, there remains a lack of books that combine the awful realities of pornography, that provide practical steps to fight the battle and that offer hope to change by the power of the gospel.

Enter Heath Lambert’s *Finally Free: Fighting for Purity with the Power of Grace*.

Lambert takes an optimistic outlook on overcoming sin that pervades the entire book, growing out of the first chapter, which establishes “grace as the foundation in the fight against pornography.”

Lambert begins the book this way to ensure that any and all practical tips that he offers – and there are many – flow from a biblical understanding of

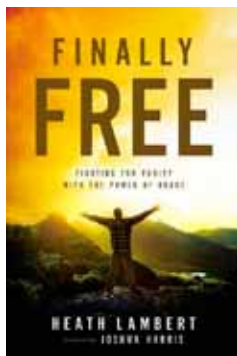
God’s grace; a grace that loves to forgive sinners who confess and repent of their sin and that supplies the strength to overcome that sin.

Lambert then takes the next eight chapters to give readers different weapons to use in the battle. In addition to encouraging the use of external resources and actions to overcome pornography – like confession, radical practical measures and other relationships – Lambert also exhorts readers

to use internal attitudes and dispositions, like sorrow, gratitude and humility. In each of these chapters, Lambert ends with questions and steps to help readers apply what they have read.

*Finally Free* fills a significant void, not just in the topic it addresses, but by addressing it optimistically, with biblical fidelity and accessibility. Given

the wide reach of the problem, pastors, students, husbands, wives and anyone who is serious about winning the battle with pornography – or who knows someone who needs help – will find this a most helpful and hopeful resource. —REVIEW BY MATT DAMICO



### Excerpts from the book:

## 1

“Worldly sorrow is legitimate sorrow. There is actual sadness, brokenness, and tears when a person experiences this kind of sorrow. The issue is not whether a person is sad; instead, it is what they are sad about. The focus of worldly sorrow is the world. People experiencing worldly sorrow are distressed because they are losing (or fear losing) things the world has to offer.”

## 2

“Porn is only consumed by thankless people. The desire for porn is a desire to escape from what the Lord has given you into a fake universe full of things you do not have and will never have. Porn is the trading of gratitude for greed. Porn trades joy in the reality God has graced you with for greed in the counterfeit world he has not. Defeating porn requires a grateful consideration of God’s good gifts to you.”

## 3

“Sin separates you from those you’ve sinned against, creating walls between you and those you love. How can you repair this brokenness? Sin is not a misstep corrected by simple adjustments. It is only through a process of confessing our sin that God allows us to make right what has been damaged and broken. To be restored to those you love – to receive mercy – you must first confess your sin”

## Grace enables the power for purity: Lambert talks about the power of grace in overcoming sin

**EDITOR'S NOTE:** Heath Lambert, associate professor of biblical counseling at Boyce College and executive director of the National Association of Nouthetic Counselors, discusses his new book, *Finally Free: Fighting for Purity with the Power of Grace*, with Southern Seminary Magazine contributor, Matt Damico.

**MD:** Why did you want to write this book now?

**HL:** I wrote the book now because, although there are a lot of books available on pornography — and a lot of books available on pornography by Christians — I thought that all of the books were lacking in at least three areas.

First, most books tend to be about pornography, with a lot of statistics about how many people are involved and how many billions of dollars are made. It's amazing to me how many books are filled up with statistics that don't

actually help anyone. I wanted to move past those statistics — I don't mention any in the book — just to provide help to people.

Second, the books that do move toward help often are full of really bad language. Those books often end up fueling lust and temptation rather than taming it. So I wanted to write a book that was pure — a book that talked about sex and lust and porn in a frank way, but not in a way that caused people to lust.

Third, I wanted to provide a book that was truly helpful and motivated by the gospel. A lot of the books that are out there, if they talk about the gospel, aren't very practical. So I wanted to write a book that was practical, but had all those strategies founded on the gospel of grace.

**MD:** How are pastors particularly vulnerable to pornography, and what are the dangers?

**HL:** There's a recent statistic that says 75 percent of pastors do nothing to make themselves accountable to anyone in regard to pornography. That's terrible. I think that, in this pornographic age, it's reckless and irresponsible for a minister of the gospel

to take no measures to insulate themselves from pornography. The reality is that pornography is looking for you. The porn industry is investing millions of dollars in marketing to attract people who aren't currently looking at it. And pastors who are really concerned to protect themselves, their families and their flock from this silent killer need to be serious about putting some kind of accountability measures in their life, whether it's an accountability partner to be honest with and pray with, Internet filters and protection for phone and devices. Those are things that anybody can do, but it's particularly important for pastors.

**MD:** Ultimately, what hope do people have to overcome their struggle with pornography?

**HL:** That is the question. So many people feel stuck in their problem. And they really are stuck. So I always tell people, "Yes, you're stuck right now. But it doesn't have to be that way, because Jesus came to set you free from sin."

Romans 6 says our old self was crucified so that we would no longer be enslaved to sin. So, when you're in Christ, porn is not your master. Jesus Christ is.





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**R. ALBERT MOHLER JR.**  
**VISION AT THE**

AUGUST 20, 2013 9:58 AM MOHLER WALKS WITH NEW PROVOST RANDY STINSON TO PRESENT HIS 20TH ANNIVERSARY CONVOCATION MESSAGE

# TWENTY-YEAR MARK







**AUGUST 20, 2013 9:43 PM MOHLER READS IN HIS STUDY AT THE END OF HIS 20TH ANNIVERSARY CONVOCATION DAY**



# A VISION REAFFIRMED

## Progress at Southern Seminary, 1993-2013

By Aaron Cline Hanbury and James A. Smith Sr.

### IN JUNE OF THIS YEAR, R. ALBERT MOHLER JR. WAS BACK IN HOUSTON, TEXAS.

He reported to the messengers of the Southern Baptist Convention about the state of The Southern Baptist Theological Seminary. Twenty years before, in the same city, Mohler addressed the convention for the first time as president-elect of the seminary.

On the morning of June 16, 1993, nearly 18,000 messengers heard from the newly elected 33-year-old president. The millions of Southern Baptists represented by the messengers present were anxious about the future of their flagship seminary. They knew where the seminary was and where it needed to go.

When the seminary began in 1859, founders James P. Boyce, John R. Broadus, Basil Manly Jr. and William Williams established the school with a confession of faith in order to define its theological commitments and to set “boundaries of acceptable belief for the faculty.”

Despite their precautions, as the school grew, many of Southern Seminary’s faculty members departed from the school’s confession. By the 1960s, Southern Seminary’s faculty was thoroughly and decidedly liberal theologically. And the progressive trajectory of the faculty continued into the 1980s.

When Mohler became the president of the seminary, the school’s board of trustees charged him with restoring the school to its founding commitments.

Mohler arrived with a plan to return Southern Seminary to the vision of James P. Boyce. As he implemented this plan, circumstances and professors who taught contrary to the school’s confession forced him to defend the integrity of the school’s mission.

Mohler persisted through faculty criticism and uproar among the students. And he remained committed to the vision of Boyce, and to the idea that a Southern Baptist seminary, ultimately, answers to Southern Baptists.

“God has blessed the seminary in the last twenty years in extraordinary ways,” said historian Gregory A. Wills, dean of the School of Theology at Southern Seminary and author of *Southern Baptist Theological Seminary: 1859-2009*. “Dr. Mohler’s leadership has been a blessing. He has attracted a faculty who are here to serve the same vision that he serves, a vision of a fully inspired scriptures, an inerrant Bible, a sacrificial Christianity, a zealous and courageous proclamation of the gospel to the ends of the earth.”

After conflict and losses during Mohler’s early years, Southern Seminary has seen exponential growth on all fronts. The faculty is larger and its academic credibility stronger — and every member has signed the school’s confession, as Mohler says, “with gladness of heart.” The student body has increased significantly. And the finances of the school are secure, with the annual budget more than doubled and the endowment growing by more than \$30 million.

In 2013, Mohler was back in Houston to tell the Southern Baptist Convention about the past year at Southern Seminary. And as he did so, he also reported on the past 20 years.

“I came and made several commitments to you twenty years ago, and by God’s grace, I’m able to say — as I come back twenty years later — we’ve kept those commitments,” he said. And he emphasized that the work of Southern Seminary is far from finished.

“I want to stand before you now twenty years later and say that those commitments are not now fulfilled; they are here reaffirmed, as we move forward in an age unprecedented to do what the Lord Jesus Christ would have us to do.”





• **1983**

**May 20** | R. Albert Mohler Jr. graduates with a master of divinity degree from The Southern Baptist Theological Seminary

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• **1989**

**May 26** | Mohler graduates with a doctor of philosophy degree

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• **1989**

Mohler becomes the editor of the Georgia Baptist state paper, *The Christian Index*

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• **1993**

**March 26** | Mohler elected as the ninth president of Southern Seminary

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• **1993**

**August 31** | Mohler signs the Abstract of Principles and preaches his inaugural convocation address: "Don't Just Do Something: Stand There"

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• **1993**

**October 15** | Mohler inaugurated ninth president of Southern Seminary in ceremonies that included evangelist Billy Graham and theologian Carl F.H. Henry

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# A confessional seminary — begins with faculty

Perhaps the most significant accomplishment of Mohler's 20 years as president is Southern Seminary's faculty. When Mohler first arrived at the seminary, many of his critics predicted that the school would lose both its accreditation and its academic credibility. They maintained that top-tier scholars would not teach at the school under Mohler.

In the end, the opposite happened. He recruited men and women to teach at the seminary "in accordance with and not contrary to" the school's confession of faith. And the academic and intellectual life of the seminary grew in depth, as did its influence in the Southern Baptist Convention and in the broader evangelical world. Today, Southern Seminary's faculty is one of the most respected and well-published in the world — comprised of scholars who sign the Abstract of Principles without reservation.

• 1994

**August** | Southern Seminary opens the Billy Graham School of Missions, Evangelism and Church Growth

---

• 1995

**March 22** | On "Black Wednesday," Mohler receives a vote of no confidence from the faculty who resisted his confessional commitment

---

• 1995

**June 21** | Mohler preaches "What mean these stones?" as the convention sermon at the Southern Baptist Convention annual meeting in Atlanta, Ga.







**A FACULTY GROWING IN SIZE AND SCHOLARSHIP**

**Above:** Jonathan T. Pennington, a New Testament scholar who studied at the University of St. Andrews in Scotland, signed the Abstract of Principles, Aug. 23, 2011. Pennington is one of many high-caliber scholars to join the faculty during Mohler’s tenure.

**Left:** Mohler leads the faculty, regarded by many as one of the finest faculties in the world, in a procession during annual commencement exercises.



• **1997**

Mohler breaks ground on Chiles Hall, which houses the seminary’s cafeteria and Heritage Hall

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• **1997**

Mary Mohler launches Seminary Wives Institute

---

• **1998**

Seminary faculty overwhelmingly affirm their support of Mohler

---

• **1998**

**August** | Boyce College expands into a four-year college

---

• **1999**

**October 12** | Mohler dedicates Broadus Chapel

---

• **2001**

**June** | Mohler serves as chairman of the Louisville Billy Graham crusade

---

• **2001**

Mohler launches a local radio ministry, “Truth on the Line”

---

• **2002**

**May** | The seminary constructs The Legacy Hotel and Conference Center by remodeling and joining Rice and Judson halls



• **2003**

**August** | Mohler delivers his 10th anniversary convocation address, “Don’t Just Stand There: Do Something”

---





## Campus reset

Under Mohler's leadership, the seminary has invested more than \$31 million in campus improvements. Four new facilities have been built – Chiles Hall (dining/meeting facility), The Legacy Center (hotel/meeting space, including renovation of former Rice and Judson halls), Grinstead South Apartment Complex and Duke K. McCall Sesquicentennial Pavilion (opened in 2009 as part of the celebration of Southern's 150th anniversary). Additionally, Towerly Plaza on the north side of Norton Hall was built.

Additionally, major renovations of the campus include several improvements to Norton Hall – including Broadus Chapel, Carver Hall, Cooke Hall, Honeycutt Campus Center and Mullins Complex.

### • 2004

Mohler expands his radio show nationally as the "Albert Mohler Program" on the Salem Network

---

### • 2006

**April** | Mohler, along with four friends and colleagues, begins the biennial conference, Together for the Gospel

---

### • 2009

**June** | The seminary celebrates its sesquicentennial anniversary in conjunction with the SBC annual meeting in Louisville

---

### • 2009

**June** | The seminary dedicates the Duke K. McCall Sesquicentennial Pavilion in honor of its seventh president

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### • 2010

Mohler launches two new podcasts, "The Briefing" and "Thinking in Public"

---

### • 2012

**April** | The seminary adopts a master plan to revive and reset the physical campus and thereby dissolve \$50 million in deferred maintenance

---

### • 2012

**October** | The seminary establishes the Bevin Center for Missions Mobilization

---

### • 2013

**August** | Mohler delivers his 20th anniversary convocation address, "Don't Just Stand There: Say Something"

---

The first phase of a 10-year Master Plan currently in progress is expected to invest an additional \$20 million in the campus, including moving Boyce College from Carver to Mullins, and to address nearly \$50 million in deferred maintenance on the campus whose oldest buildings date to the 1920s when the seminary relocated from downtown Louisville.

### CAMPUS IMPROVEMENTS

- Towery Plaza, 2011
- Duke K. McCall Sesquicentennial Pavilion, 2009
- Carver Hall 2006, 2000
- Rankin Hall, 2004
- Norton Hall 2003, 2000
- Grinstead South Apartments, 2002
- Legacy Center, 2002
- Chiles Hall, 2000
- Mullins Complex, 1999
- Broadus Chapel, 1999



### A GROWING AND THRIVING STUDENT BODY

Under Mohler's leadership, the student body at Southern Seminary has grown both in size and in its commitment to the gospel. The fall 2013 semester marks the largest class of incoming students in Southern Seminary's history, with 545 new seminary and 265 new college students. Today, Southern trains more master of divinity students than any other seminary, according to the Association of Theological Schools.



## 20 YEARS OF GROWTH

1993

2013

### ENROLLMENT

(non-duplicating headcount)

**2,858**  
1992-1993

**4,366**  
2012-2013

### BUDGET

**\$16**  
million  
1993-1994

**\$38**  
million  
2013-2014

### ENDOWMENT

**\$50**  
million  
(estimate in the absence of detailed records)

**\$83**  
million  
(as of July 31, 2012, latest audited data available)

### FULL-TIME FACULTY

**54**

**75**

Including Boyce College

**\$31**  
million

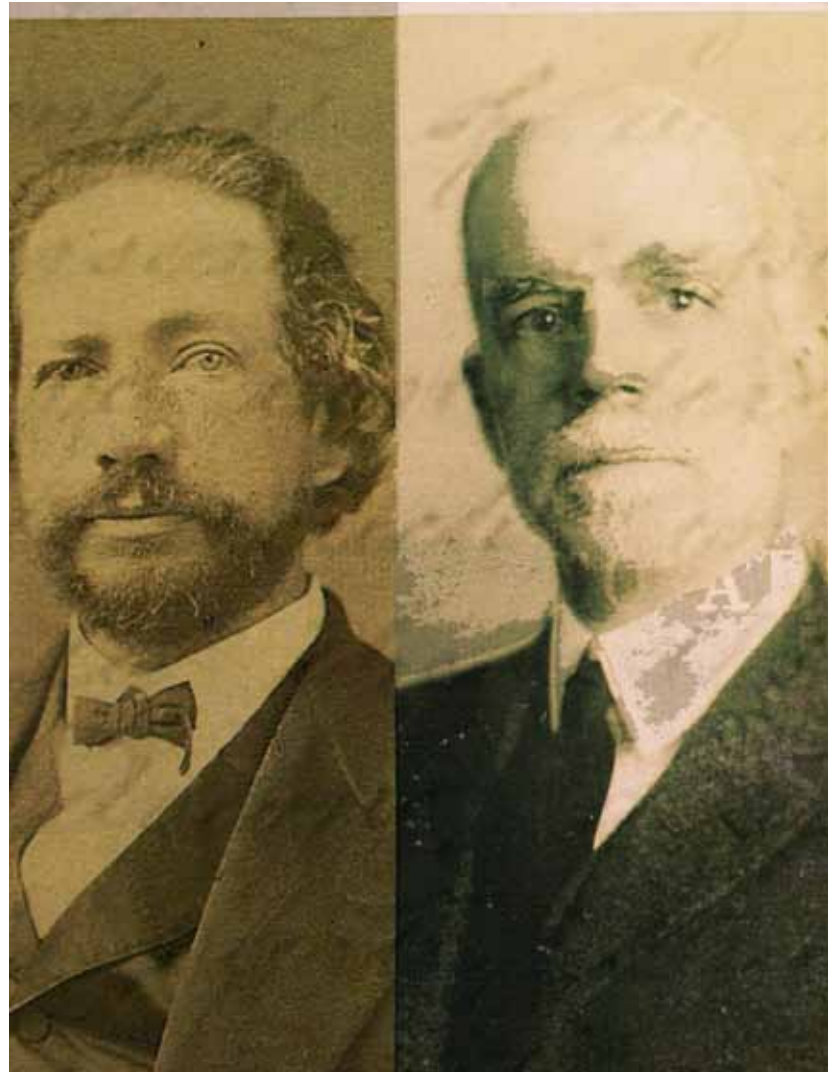
invested in four new facilities, building renovations and campus improvements

**\$20**  
million

projected investment in first phase of Master Plan, 2012-2017

# TWENTY YEARS OF DENOMINATIONAL STATESMANSHIP

By Gregory A. Wills



From left:  
James P. Boyce,  
E.Y. Mullins,  
John R. Sampey,  
Duke K. McCall and  
R. Albert Mohler Jr.

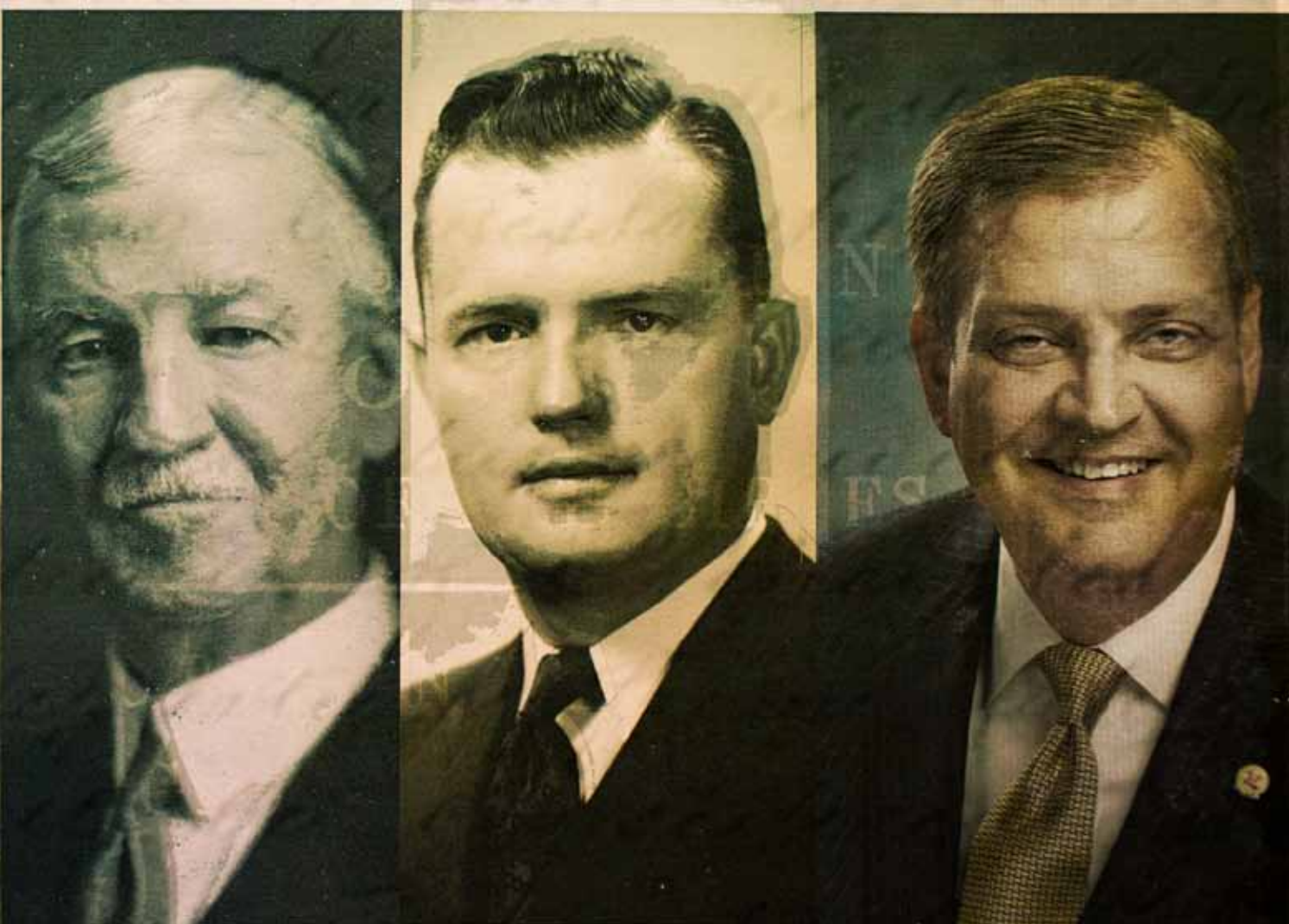


At the June 2000 annual meeting of the Southern Baptist Convention in Orlando, Fla., messenger Anthony Sisemore objected to the revision of the Baptist Faith and Message proposed by the committee appointed to the task. Sisemore wanted to retain the statement that the Bible is “the record of God’s revelation of himself to man,” rather than the proposed statement that the Bible “is God’s revelation of himself to man.” Sisemore thought that the new confession placed the Bible above the Savior — although the Bible pointed to Christ, Sisemore argued, “the Bible is still just a book.”

R. Albert Mohler Jr., who was a member of the committee and worked extensively on drafting the proposals, defended the committee’s revisions. Mohler’s response prompted a standing ovation: “Ladies and gentlemen, this is what it all comes down to. The issue is whether the Bible is the word of God or merely a record of God’s word. ... The Bible is not merely a record; it is the revelation of God.” The committee’s revised version passed overwhelmingly. Mohler’s role in the passage is etched in denominational memory.

Throughout the history of Southern Seminary, its presidents have repeatedly been called upon to serve also in the role of denominational statesman. They proved themselves as strong and effective leaders with sound judgment and wisdom, and so the denomination called upon them again and again to render advice and give aid in the matters that concerned the churches and the convention.

James P. Boyce, the seminary’s first president, led the denomination with profound consequences. By great wisdom, labor and sacrifice, he led Southern Baptists to establish the seminary. And when the seminary’s fifth professor, Crawford Toy, embraced liberalism, Boyce was determined to lead the seminary in steadfast opposition to liberalism’s errors. He and the faculty successfully defended the orthodox view of inspiration and inerrancy, and convinced Southern Baptists of the crucial importance of opposing the liberal view, providing a precedent whose power endures to the present. Southern Baptists relied on Boyce’s wise leadership, electing him president of the convention nine times,



from 1872 to 1879, and again in 1888.

Edgar Y. Mullins, president of the seminary from 1899 to 1928, served as president of the Southern Baptist Convention three times, from 1921 to 1923. More significantly, he led the convention to adopt its first confession of faith, the Baptist Faith and Message, in 1925, when he served as chairman of the committee appointed to review the question as to whether or not the denomination needed a confession. The convention repeatedly called upon Mullins's denominational statesmanship.

John R. Sampey, president of the seminary from 1929 to 1942, served as president of the convention 1936-1938. With aid from his advice and encouragement, Southern Baptists successfully negotiated the grave threats that the Great Depression posed to denominational interests.

Duke K. McCall, president of the seminary from 1951 to 1982, was already a recognized leader among Southern Baptists, having served as president of the New Orleans Baptist Theological Seminary and of the Executive Committee of the Southern Baptist Convention before trustees called him to serve as the seminary's seventh president. McCall's influence in the denomination at large was legendary.

When Mohler accepted election as president of the Southern Baptist Theological Seminary in 1993, he had already served as chairman of the Committee on Resolutions at the 1992 Southern Baptist Convention, and served on the Presidential Theological Study Committee, appointed also in 1992.

Mohler's task in 1993 was to chart a new course for the seminary, building a faculty committed to the full inspiration and inerrancy of the Bible and sending forth students who were zealously committed to Bible truth and gospel preaching. Mohler successfully led Southern Seminary through heated conflict and grave difficulty, reshaping, and in many ways recreating, the school in accordance with the scriptural principles upon which Boyce first established it — and did so amid new complexities and challenges.

Through these challenges, Mohler demonstrated uncommon wisdom, strength, courage and vision. It is unsurprising that Southern Baptists trusted him with denominational concerns and looked to him as a judicious counselor and leader.

In 1995, messengers elected him to preach the convention sermon. In it he called messengers to pursue a “holy passion” for God, to contend earnestly for the faith once for all delivered to the saints, and to renew their zeal for evangelism.

Mohler labored on the complicated and difficult task of

the Program and Structure Study Committee, which in 1995 recommended extensive changes in structure and work of Southern Baptist Convention entities, merging some and discontinuing others for the purpose of a “higher standard of faithfulness and stewardship in the denomination's mission to “assist the churches in carrying out the Great Commission.”

Mohler played an important role on the Baptist Faith and Message Study Committee in 2000, which corrected the objectionable language added in 1963 and provided a defense against a number of new errors regarding the character of God, creation, marriage and gender.

Mohler labored on the Great Commission Task Force, and made the motion in 2009 from the convention floor that led to the convention's authorizing president Johnny Hunt to appoint this committee. The convention adopted the committee's recommendations, with minor amendments, the following year, for the purpose of a renewed focus on the task of the Great Commission, sacrificial giving and efficient deployment of the convention's Cooperative Program gifts.

Mohler served also on the task force appointed by convention president Bryant Wright to report on the possibility of changing the name of the Southern Baptist Convention. The convention adopted the committee's recommendations in 2012.

Mohler worked most recently on the Calvinism Advisory Committee, appointed by Executive Committee president Frank Page in 2012 to help ease the brewing tensions over differences between Calvinism and its opponents in the denomination. The committee's report, published prior to the 2013 Southern Baptist Convention meeting, helpfully clarified the points of agreement and disagreement, called on Southern Baptists manage disagreement in loving ways, and urged mutual trust in order to work together on the urgent task of sending the gospel to a perishing world.

In such crucial moments God has used the presidents of Southern Seminary in leading the denomination's pursuit of righteousness, wisdom and truth. Boyce, Mullins, Sampey and McCall were called upon repeatedly to serve the needs of the Southern Baptist Convention. Mohler, like his predecessors, serves effectively as president of Southern Seminary and as a leading statesman of the Southern Baptist Convention. May God ever raise up godly leadership within the convention. ➤

*Gregory A. Wills is dean of the School of Theology and professor of church history at Southern Seminary.*



**WITH ADRIAN ROGERS, MOHLER HELPED DEFEND THE 2000 EDITION OF THE BAPTIST FAITH AND MESSAGE.**

**“Ladies and gentlemen, this is what it all comes down to ... the Bible is not merely a record; it is the revelation of God.”**

**R. ALBERT MOHLER JR.**

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**AT THE 2000 SOUTHERN BAPTIST CONVENTION ANNUAL MEETING  
DURING A DEBATE ABOUT REVISIONS TO THE BAPTIST FAITH AND MESSAGE**



# INNOVATIVE COMMUNICATOR OF EVANGELICAL CONVICTION

By James A. Smith Sr.

**WHATEVER THE CURRENT COMMUNICATIONS TECHNOLOGY**, you'll find R. Albert Mohler Jr. there, employing it as part of a multi-media cultural engagement in the battle for gospel truth. • From faxes to blogs to radio to podcasts to social media, during his 20-year tenure as president of The Southern Baptist Theological Seminary, Mohler has embraced each technology as a means to distribute as widely and quickly as possible his convictions about theological, denominational and cultural developments about which Christians should be informed.

"What Roman roads were to Paul, the airwaves and virtual pathways have been to Dr. Mohler — tools to assist in the spreading of the gospel," said Hugh Hewitt, national radio talk show host. In interviews with *Southern Seminary Magazine*, Hewitt and others lauded Mohler as an innovative, convictional communicator.

Along with Mohler, Hewitt is a member of the Salem Radio Network Editorial Board, which meets weekly to "craft meaningful editorial positions on important issues of the day," said Salem CEO Edward G. Atsinger III. For eight years, Mohler hosted his own daily program on the Salem Network.

"Mohler is a media maven," Atsinger said. "He was among the first conservative Christian opinion leaders to stake his claim on the web and through the digital domain. His blog posts and articles are incisive and always timely — a must read for many."

Jim Daly, president of Focus on the Family, said, "Dr. Mohler had a firm grasp of the power of Twitter and Facebook way back in the days when most of us still saw them as mysterious emerging technologies."

Mohler serves on the board of directors of Focus, an international radio and publishing ministry founded by psychologist James Dobson that assists families. Daly counts Mohler as a "close advisor and friend as we navigated the

waters of leadership transition."

The president's use of the latest communications technologies is always in service to a "gospel imperative."

In his book, *The Conviction to Lead*, Mohler offers wisdom about communication — written, spoken, in the news media and more — that explains his rationale for cultural engagement via multi-media, and especially digital, platforms.

"The world spawned by the personal computer, the Internet, social media and the smart phone now constitutes the greatest arena of public discussion and debate the world has ever known," he writes. "If the leader is not leading in the digital world, his leadership is, by definition, limited to those who also ignore or neglect that world, and that population is shrinking every minute. The clock is ticking."

Comparing today's Digital Revolution to the Gutenberg Revolution, Mohler writes, "Christians — and Christian leaders in particular — should take advantage of blogs, social media, and every available platform for communicating our message."

The "driving motivation" for such digital engagement is a "gospel imperative — to see the gospel of Jesus Christ, the full wealth of Christian conviction, and the comprehensive reach of the Christian worldview set before a sinful world. In other words, the Christian imperative in the digital domain comes down to this — sharing the light in a world of darkness."



**RADIO**

R. Albert Mohler Jr. during the first year of his national radio show, the "Albert Mohler Program" in 2004.

## Shining the light

From the earliest days of his presidency when he wrote “Fidelitas: Commentary on Theology and Culture” essays distributed to hundreds of leaders and news media via telephone facsimile machine, to his musings in today’s world of Twitter, AlbertMohler.com, and “The Briefing” daily podcast, shining the light of gospel truth often puts Mohler at the center of national news media attention.

Mohler came to the presidency of Southern Seminary from the editorship of *The Christian Index*, the oldest religious publication in America still in print. As *Index* editor, Mohler became known for his editorials on theological and cultural issues, quickly gaining stature in Southern Baptist life.

In the early years of his presidency, Mohler’s steady stream of essays on current issues began to draw the attention of national news media, resulting in his appearance on the most widely viewed television news programs and most prestigious newspapers and magazines.

After 20 years, Mohler is today the undisputed leading spokesman for Southern Baptists — and recognized by *TIME* magazine and *Christianity Today* as a key commentator among evangelicals.

In June, when CNN needed immediate analysis the day the Supreme Court handed down landmark decisions on gay marriage, anchor Wolf Blitzer turned to Mohler — just the most recent of innumerable interactions with national news media.

Indeed, since 1993 there isn’t a significant newspaper, magazine, television news or talk show, radio broadcast or Internet news organization in America — and beyond — that hasn’t sought Mohler’s comments on a wide array of moral, social, cultural and theological issues.

“Whenever we ever really needed someone to speak with clarity and conviction” former SBC president James Merritt said, “time and time again, we’ve turned to Dr. Mohler by consensus.”

Mohler has a “1,000 batting record. He has never let us down,” added Merritt, pastor of Cross Pointe Church in Duluth, Ga.

Frank Page, another former SBC president, said Mohler is “the go-to man in many ways.”

Page, president of the SBC Executive Committee, said, “Al Mohler is the consistent leader who is able to articulate a biblical worldview and understanding that transcends the denomination that helps people to understand.”

Sally Quinn is among the most influential members of the secular news media. She respects Mohler, even while mostly disagreeing with him.

A Washington, D.C., veteran journalist and editor-in-chief of the “On Faith” section of *The Washington Post*, Quinn has interviewed Mohler many times and his essays have appeared in her newspaper.

Calling “On Faith” a “mosaic” in which Mohler’s “voice is an important part,” Quinn said he is a “person of stature in his religious community and I think people need to be educated as to who he is and what his views are.”

## “‘Old Faithful’ of clarity”

And when the spotlight turns to Mohler, he courageously speaks biblical truth.

“Dr. Mohler is the ‘Old Faithful’ of clarity; a man who could not not speak the truth if he wanted to,” said Hewitt, his Salem colleague.

Longtime friend and Washington, D.C., pastor Mark Dever said, “He’s going to share the gospel if he’s on TV, if he’s being interviewed by a big media outlet.”

Mohler’s preparation and knowledge of the issues — together with his “dogged ... espousal of the gospel” makes him unique, according to Dever, pastor of Capitol Hill Baptist Church.

“I mean, there’s nobody else like that who I know of right now in our public life; he’s a real gift to us,” said Dever.

Russell D. Moore, president of the Southern Baptist Ethics & Religious Liberty Commission, observed Mohler’s daily cultural engagement for many years as a student, researcher and senior administrator at Southern Seminary.

“He prepares every day the way someone that would prepare to do a televised debate regardless of whether or not he’s going to be on television,” Moore said, adding that Mohler’s invests such effort “because he cares about these issues and he cares about how those issues relate to evangelical Christianity and the future of the church.”

## The written word

Mohler’s communication via the latest technologies hasn’t kept him from also using the tried-and-true method of conveying important ideas through book publishing.

Mohler’s motive behind his extensive writing ministry — both digital and traditional — is found in “The Leader as Writer” chapter in his most recent book, the widely hailed *The Conviction to Lead*.

“Leaders write because words matter and because the written word matters longer and reaches farther than the words we speak,” he writes. “Leaders write newsletters, memos, correspondence, articles, columns, and books in order to extend their reach and deepen the impact of their leadership.”

As Mohler enters his third decade leading Southern Seminary in an age that continues its march toward secularism and moral confusion, Southern Baptists and other evangelicals are likely to depend even more on him as a convictional communicator.

For Mohler, communicating truth is a battle that must be fought — using the best available means to distribute the gospel message and engage the culture for the sake of souls.

“Convictional leadership begins with a commitment to truth and a relentless desire to see others know and believe that same truth,” he writes in *Conviction*. “But communication is a form of warfare. The leader is always fighting apathy, confusion, lack of direction, and competing voices. The wise leader understands this warfare and enters it eagerly.” ➤

*James A. Smith Sr. is executive editor and chief spokesman at Southern Seminary*



# A MULTI-MEDIA COMMUNICATOR

## NEWSPAPER

Mohler was editor of *The Christian Index* before becoming president of the seminary.



## RADIO

Mohler hosted, "Truth on the Line," in 2001, which later became "The Albert Mohler Program," aired nationally until 2010.



## FIDELITAS

In the earliest days of his presidency, Mohler began writing commentaries, which were initially sent by fax.



## TV

Mohler has appeared on numerous cable news programs and is widely recognized as the leading Southern Baptist spokesman.

## WORLD WIDE WEB

AlbertMohler.com launched in 2004, housing Mohler's essays, sermons and other media.



## BOOK PUBLISHING

In recent years, Mohler authored 7 books, most recently, *The Conviction to Lead*.



## PUBLIC SPEAKING

Mohler co-founded the biennial T4G conference.

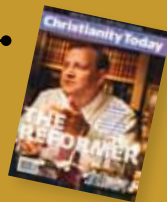


## PODCASTS

Mohler launched two podcasts, "The Briefing" and "Thinking in Public" in 2010.

## MAGAZINES

The president has been featured in prominent national newsmagazines, like *TIME* and *Christianity Today*.



## SOCIAL MEDIA (TWITTER)

Mohler has more than 68,000 Twitter followers.

## WEBSITE

A recently redesigned AlbertMohler.com now hosts a vast archive of commentaries, podcasts and other resources.



# THURSDAY NIGHT LIGHTS

## The influence of 16 years of Mary Mohler's leadership of the Seminary Wives Institute

By Candice Watters

For the past 16 years, lights have been burning bright in the classrooms of Southern Seminary on Thursday nights. It's a popular time for night classes, but there's another reason it's the busiest night of the week. Classrooms that may have otherwise gone dark for the night light up and are filled with the wives of seminary students. On these Thursday nights, women who often entered the seminary community unsure of their place in ministry find illumination in rich theology and discipleship, preparing them to let their light shine before others for the glory of God (Mat 5:14-16).

Numerous faculty members and tireless volunteers such as Sharon Beougher, wife of Southern Seminary professor, Timothy K. Beougher, and Jodi Ware, wife of professor Bruce A. Ware, invest their Thursday nights in the distinctive ministry of the Seminary Wives Institute (SWI). None have invested so fervently and sacrificially as its founder, Southern Seminary's first lady, Mary Mohler. What began as an idea sparked by a similar program at a sister seminary has grown into a robust model for training seminary wives — nearly 2,500 since its inception in the fall of 1997.

“Just as Dr. Mohler has redirected the school theologically and established its vision and mission, so Mary has been integral to shaping the school's culture and spirit,” said Karen Allen, first lady of Midwestern Seminary and graduate of SWI. “I have known hundreds of seminary wives who have benefited from SWI and am thankful for her passion for wives to have preparation and training in ministry.”

What light has resulted from all these Thursday night SWI classes? Among current students, graduates and long-

time contributors, three results stand out: a calling for wives alongside their husbands, an increased love for the church and a vision for a Titus 2 life.

### **A calling for wives**

Ware said that she sees “numerous women begin SWI with a bit of trepidation with that sense that ‘God is calling my husband into ministry, but I am not sure he is calling me.’”

One example was Char-La Fowler, a 2005 SWI graduate. “I arrived in Louisville somewhat clueless about the new path on which God had placed me,” said Fowler, a former lawyer turned stay-at-home-mom. “But because of SWI, I left equipped to walk beside a man of God as he shepherds God's people.”

Ware said: “After a few courses and a couple of years, SWI students have a clearer sense of ministry, privilege and responsibility. It unites these couples in the learning experience, in some cases even allowing both husband and wife to take classes from the same professor. Many students have expressed an excitement about partnering with their husband in whatever way God leads.”

Jaël Schmid, a 2012 graduate said, “Mrs. Mohler has been a great role model, especially in her diligence and self-discipline. Through her help, I better understand the pressures and difficulties my husband faces.”

### **An increased love for the church**

SWI has also cultivated in its participants an increased love for the church. “SWI fanned the flame of my love for ministry in the church with my husband,” said Kristi Hunter,



**A SEMINARY WIVES CLASSROOM IN 1999**

a 2009 graduate. “I suppose four years with my husband working and completing his M.Div. could have dampened my spirits. But SWI was an important part of helping my faith to flourish, and they set me up for a life of loving and serving my family and the church. I love the church more for my time in SWI.”

Char-La Fowler points to numerous ways she has applied her SWI experience since graduating in 2005: “teaching Bible studies with sound doctrine and a compassionate ear, planning an event, and redeeming my time between family, church and home.” But, more often, she said, “I catch the impact of SWI in my love for the church, my joy in serving Jesus, and my yearning to see the gospel change hearts.”

### **A Titus 2 life**

What’s been unmistakable to anyone involved with SWI has been Mary Mohler’s conviction to live out Titus 2:4-5, which says, “So train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”

Charlotte Akin, now the first lady of Southeastern Seminary, saw this commitment in Mohler as she worked alongside her at the beginning of SWI in 1997. “I see how Mary has taught seminary wives to become Titus 2 women,” she said. “Mary is a great example as she models well the Titus 2 passage. She teaches especially by example. She loves to teach other women to live for Christ.”

This modeling gave Kristi Hunter a vision and practical



**MARY MOHLER SPEAKING TO SEMINARY WIVES IN 2013**

applications for hospitality in her home. “Even now I am impressed as I recall how specifically Mrs. Mohler taught us to love our guests by remembering their names and the specific food they enjoyed,” she said. “Hospitality, I learned, is not the same thing as entertaining. Entertainment focuses on the event, but hospitality focuses on the people who are in your home. I am a more loving and attentive host in our home because of my time in SWI.”

Dorothy Patterson, first lady of Southwestern Seminary, said, “Mary Mohler’s greatest legacy for the kingdom of Christ is to be found in the crowns she will lay at the feet of the blessed Jesus — her dedicated service as a helper to her husband, a nurturer of her children, and an efficient manager of her household. Her life, dedicated to doing these first works, is simultaneously for this generation of women and by way of testimony for generations to come, her greatest ministry — a spiritually mature woman pouring her life and testimony into women who are new and fresh to the faith in the Titus model.”

As Mary Mohler and her team turn on the lights for another semester of Thursday nights, SWI graduates continue to expand farther and wider, spreading the light of Christ to homes, churches and communities for the glory of God. In the words of current student Tiffany Gunter, “Who knows how long the embers of truth will glow in my life because of SWI.” ➤

*Candice Watters is a co-founder of Boundless webzine, mother of four children and a contributor to SWI’s Seminar Saturday*



THE

EXPOSITORS



SUMMIT 2013

XX

**Speakers** - R. Albert Mohler Jr. | H.B. Charles Jr. | Alistair Begg  
**Registration deadline - Oct. 22**

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# THEN AND NOW

## The Mohler family



**THEN** In 1993, Christopher (1), R. Albert Jr. (33), Katie (3) and Mary (32) shortly after moving to Louisville as the first family of The Southern Baptist Theological Seminary



RedTree Photography

**NOW** Twenty years later, in 2013, Christopher, R. Albert Jr., Riley Barnes, Katie Barnes, Mary, at Katie and Riley's wedding in June. Christopher Mohler is currently a student at Boyce College; Katie

and Riley Barnes live in Washington, D.C., where Katie works for United States Senator Mitch McConnell (R-Ky.) — a job she began shortly after her graduation from Union University.

# HOW WELL DO YOU KNOW THE PRESIDENT?

1. What is Dr. Mohler's prime time for writing?



- A. 4 to 8 a.m.
- B. Noon to 4 p.m.
- C. 11 p.m. to 3 a.m.

2. What music does Dr. Mohler prefer when he works and writes?

- A. Bluegrass
- B. Opera and classical
- C. Bill Gaither

3. What is Dr. Mohler's favorite drink?

- A. Sweet tea
- B. Diet Coke
- C. Red Bull



4. What does Dr. Mohler reach for as a snack?

- A. Apples and yogurt
- B. Stoneground crackers, havarti cheese and dijon mustard
- C. Cheetos

5. What does Dr. Mohler reach for the most frequently from his desk?

- A. A bowl of jellybeans
- B. A stress ball
- C. A fountain pen

6. What was Dr. Mohler's job in high school?



- A. Lifeguard
- B. Grocery store clerk
- C. Community college adjunct instructor

7. Where did the Mohlers live while Dr. Mohler was a doctoral student?

- A. Cherokee Gardens
- B. Village Manor
- C. Fuller Hall

8. What dessert is Mrs. Mohler known for?

- A. Chocolate torte
- B. Creme brûlée
- C. Classic pies



9. When he isn't fishing, what other water activity does Dr. Mohler enjoy?

- A. Skipping rocks
- B. Tubing
- C. Collecting seashells

10. What is the name of Dr. Mohler's dog?

- A. Fidelitas, the faithful mastiff
- B. Athanasius, the loyal labrador
- C. Baxter, the wonder beagle







# VISION FOR THE NEXT DECADE

A report on  
R. Albert Mohler Jr.'s  
20th anniversary  
convocation address.

BY AARON CLINE HANBURY

**SILENCE CAN BE SINFUL, SAID R. ALBERT MOHLER JR.**

As American culture grows more and more out of step with the Christian worldview, it increasingly marginalizes those who promote the gospel of Jesus Christ and evangelical convictions. And for Christians — particularly those whom God calls to preach his gospel “in season and out” — pressures mount to remain silent and leave this culture unengaged.

In the midst of these pressures, ministers of the gospel must speak the truth, Mohler said during a convocation address marking his 20th anniversary as president of The Southern Baptist Theological Seminary.

“We are called to be, as Scripture describes us, stewards of the mysteries of God,” Mohler said. “We are called to preach that which has been revealed. We are called to preach the Word in season and out of season. ... We are living in a time that may well be described as increasingly out of season. Thus, we speak of the sin of silence in a time of trouble.”

Mohler’s address, “Don’t Just Stand There: Say Something: The Sin of Silence in a Time of Trouble,” follows in the tradition of two

previous convocation messages at significant moments in his presidency.

The first, in 1993, “Don’t Just Do Something: Stand There,” set his agenda to restore the seminary to orthodox belief and practice — a central concern during the Conservative Resur-

gence of the Southern Baptist Convention. He argued that the school lost its way theologically and needed to commit with integrity to its foundational confession of faith, the Abstract of Principles.

Ten years later, in 2003, Mohler called the school — in a message oppositely titled, “Don’t Just Stand There: Do Something” — to re-engage in the task of the church by taking the gospel to the nations.

Speaking to the seminary community on Aug. 20, 2013, at the beginning of a new academic year, Mohler said, “We know what we believe; that’s what we confess. We know what we must do, as the Lord himself has commissioned us. And may we ever be faithful to

**“THIS IS NOT MERELY ABOUT SOME CULTURAL CONFLICT OVER MORAL QUESTIONS; IT IS ABOUT AN ETERNAL CONFLICT OVER THE SOULS OF MEN AND WOMEN. NOTHING LESS IS AT STAKE.”**

“speak what we’ve been commanded to speak.”

And, he said, the truth God calls ministers to speak carries eternal consequences.

Mohler preached from Ezekiel 3:16-27, where God makes the prophet accountable for those to whom he speaks. In the passage, God says to Ezekiel, “If I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for his iniquity, but his blood I will require at your hand.”

Mohler asserted that the message God gave to Ezekiel applies as much today as it did for the ancient prophet.

“The portrait given to Ezekiel is [one] we must hear and we must heed and we must own for our own time,” he said.

Confronting a fear of truth-telling, Mohler said the Scriptures present only two conditions that require silence: when in the presence of God and “when we do not know what to say because the knowledge is too far from us.” But, Mohler said, calls to speak are “far more prevalent in Scripture” than calls for silence, noting that the call to speak is not generic, but a specific call to preach God’s revealed truth.

“Our task is not theological speculation; we are not called to doctrinal creativity; we are not summoned to invent a message; we neither market nor test this message, nor modify it. We receive it. And as we receive it, so we preach,” he said.

But preaching God’s Word is often unpopular, Mohler reminded seminarians.

“The increasingly secular culture of the West, and specifically the United States, is poised to present the seriously Christian minister with serious challenges. And challenges bring temptations. One of the greatest temptations is for us to remain silent,” he said.

“We are tempted to speak in terms that will be better received, we believe, than the terms of the gospel that Scripture requires. We are

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tempted to lower our voice when we should raise it, and to raise our voice when it should be lowered. The truth dies a thousand deaths of equivocations and is buried in a grave of evasion,” he said.

Still, ministers cannot avoid trouble, Mohler said. “We will be in trouble with someone. So let us choose this day those with whom we will have trouble. The world says, ‘Remain silent,’ and God says, ‘Speak.’”

Mohler emphasized his desire not to spark a “new belligerence or a

posture of defensiveness,” but to call the church to obedience to all that Scripture teaches. “My concern is the mandate given to us by God and my concern is the church,” he said.

Silence in times of trouble is sin, Mohler said, noting the increasing cost of speaking the truth. “It will cost more every

year to bear witness to the gospel of Jesus Christ, to the exclusivity of that gospel as a radical cause of outrage in this culture, to the moral teachings of God’s Word,” he said.

Mohler stressed that consequences of speaking God’s truth span beyond cultural discussions of morality. The call to speak the truth in times of trouble today, as in Ezekiel’s day, carries eternal consequences.

“This is not merely about some cultural conflict over moral questions; it is about an eternal conflict over the souls of men and women. Nothing less is at stake,” he said.

“Together, may we be determined never to remain silent when we are called and commissioned and given opportunity to speak. May we end our days free and innocent of the blood of all men,” he said. “May Southern Seminary and the Southern Baptist Convention and all of God’s people learn new skills of truth-telling and draw courage to speak the truth in love and resolve to speak as best we know in the time we are given to the people whose eternal destiny many hang in the balance.”



Audio and video of Mohler’s “Don’t Just Stand There: Say Something” — along with his first and 10-year convocation addresses — are available at the Southern Resource Web page: [sbts.edu/resources](http://sbts.edu/resources).

*Aaron Cline Hanbury is the managing editor of Southern Seminary Magazine*

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## Southern Seminary alumni ministering around the world

### HENRY TUCKER SINGLETON

**(1928-2013)** was born December 29, 1928, in Albany, Ga. Singleton graduated from Mercer University in Macon, Ga., and The Southern Baptist Theological Seminary in Louisville, Ky. He received a B.D. from Southern Seminary in 1953 and a Th. M. in 1954. He also received an Honorary Doctorate from Mercer University. He served as a Trustee of Mercer University and as a Trustee of Brewton Parker College. His life's work was as a Baptist minister including Georgia pastorates in Soperton, Madison, Savannah, Hardwick, Columbus and Arlington. He was also very actively involved with the Georgia Baptist Convention including service on the Executive Committee for many years and as Parliamentarian for over 30 years. He also served 2 terms on the Southern Baptist Convention Annuity Board. He was a member of the First Baptist Church of Waycross at the time of his death. *Adapted from albanherald.com*

### BERKELY L. WEBB (1932-2013)

spent 60 years in ministry serving churches in Alabama and Indiana. He earned a bachelor of divinity from Southern Seminary in 1959 and also earned a degree from Howard College in Birmingham, Ala., which is

now Samford University. After he retired from full-time ministry in 1996, Webb served as interim pastor of First Baptist Church, Tusacumbia, Ala. *Adapted from the Alabama Baptist newspaper.*

### THOMAS WOOD ROSE (1924-2013)

died Friday, June 14, 2013, in Paducah, Ky. Rose was a member of First Baptist Church in Fulton, and was a retired minister and had worked for Illinois Central Railroad. He earned a bachelor of divinity at Southern Seminary in 1964 and was also a graduate of Union University. *Adapted from The Paducah Sun newspaper.*

**CHRIS MURRELL (1985)** is the new minister of music and senior adults at Southside Baptist Church in Spartanburg, S.C. He graduated from Southern Seminary with a master of music. He has previously served churches in Greenville and Boiling Springs, S.C. *Adapted from goupstate.com*

### RONNIE LEE ADAMS (1984; 1998)

was appointed in June as the Clergy-Operational (Chaplain) of Southern New Mexico Correctional Facility in Las Cruces, NM. His work involves ministering to inmates, clients, staff and their families, religious care services and spiritual

services, religious education, counseling and pastoral care. Adams served with the International Mission Board from 1984 to 2006. Adams has been an ordained pastor for over forty-three years, and he also served as pastor of four Western Kentucky churches in Paducah, Murray and Blandville and churches in Texas and New Mexico.

**JASON STEWART (1998)** is now serving Kentucky Baptists full-time as worship and

music consultant on the church consulting and revitalization team.

**DOUG MILLER (2000)** has served Hardinsburg Baptist Church since February 2005.

**ALMER (A.J.) SMITH (2004)** has been called as pastor of Bay Springs Baptist Church in Shelby, Alabama. He is also in his seventh year of teaching church history for Liberty Baptist Theological Seminary, a division of



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Liberty University Online in Lynchburg, Va.

**FABIO MOREIRA (2004)** is the senior pastor of the Igreja Batista Central de Vitória. After serving as an assistant pastor at Primeira Igreja Batista de Laranjeiras, his childhood church, the Lord brought Moreira and his family there.

**MATTHEW P. EWERS (2005)** is the Northwest College dean of student learning and academic support. He has been awarded a Fulbright Scholar grant to conduct research in the United Kingdom during the month of August. Ewers is one of approximately 1,100 U.S. faculty and professionals who will travel abroad through the Fulbright U.S. Scholar Program next year. Recipients are selected on the basis of academic or professional achievement, as well as demonstrated leadership potential in their fields. Ewers has a master of arts in theological studies from Southern Seminary. *Adapted from northwestcollege.edu*

**CHAD IRELAND (2007)** and his wife, Jenny, have been serving at Cumming Baptist Church in Cumming, Ga., for more than five years. Chad has been entrusted with overseeing student ministry, college ministry and missions.

**MASON POWELL (2007)** was recently appointed to the office of Magistrate by the Circuit Courts of Virginia. Powell holds a J.D. degree

from the University of Kentucky College of Law, where he was notes editor of the Kentucky Law Journal. He had his article, "Ecclesia Semper Reformanda Est: Radical Reformation and the IRS," published in the Kentucky Law Journal.

*The New York Times* featured Walker as one of the "undaunted" young conservatives advocating for the meaning of marriage as the union of one man and one woman. Focus on the Family's *Citizen* magazine also profiled Walker and his



**A. BLAKE WHITE (2010)** is currently a Th.M. student at Southwestern Baptist Theological Seminary in Houston, Texas. He has published seven books, two of which are due out in 2013.



**ANDREW WALKER (2010)**, new director of policy studies at the Ethics and Religious Liberty Commission, earned a master of divinity degree in 2010 from Southern and also is a graduate of Southwest Baptist University in Bolivar, Mo. He is pursuing a master of theology degree in ethics from Southern Seminary.

Heritage colleague Ryan Anderson as representatives of a new generation of pro-marriage Christian activist/scholars. At the Ethics & Religious Liberty Commission, Walker will coordinate strategies for equipping churches to deal with moral and policy concerns. *Adapted from Baptist Press*



**CATHY DISHER (2011)** joined Military Missions Network in 2011 as a military missions missionary serving the military community throughout the nation and around the world. Cathy supports mili-

tary men and women, their families and also military chaplains through her job. In August 2013 she accepted a chaplain residency position with Norton Healthcare and moved back to Louisville, Ky. Cathy will continue to serve with Military Missions Network on a part-time basis.

**JASON LOWE (2011)** was recently called to become the new director of missions for the Pike Association of Southern Baptists in Pikeville, Ky. Lowe will be the second youngest director of missions in the state of Kentucky.



**ROB TURNER (2012)** is the new director of Cedarville University's Master of Ministry program. He transitioned from an adjunct professor to associate professor of Bible. As program director, Turner will provide leadership for the creation of the new graduate program intended to equip leaders in ministry. He will develop curriculum, cultivate faculty and create a network of local churches to provide internship opportunities for students, according to Cedarville. Turner graduated from Northern Kentucky University in 1999 with a bachelor's degree in communications and received a doctor of philosophy from Southern in 2012. *Adapted from the Dayton Daily News*

# A president at work: Mohler's investment in the next generation of leaders

During the presidency of R. Albert Mohler Jr. at Southern Seminary, many men have worked for and around him as executive staff, researchers and institutional colleagues. Not only did they help him with the operations of an institution and prepare for writing projects, speaking and preaching engagements, debates and countless other tasks, they received a unique kind of education in return. And from this exclusive group comes pastors, scholars and institutional and denominational leaders — men who are the fruit of Mohler's investment in the next generation.

The editors of *Southern Seminary Magazine* invited seven of these men to reflect on Mohler's investment in their lives and ministries.



## GREGORY THORNBURY

**Then:** Research assistant (1994-1998)

**Now:** President of The Kings College, New York, N.Y.

The most exciting part about being Dr. Mohler's research assistant, and really the best part of my seminary education, was the education after hours. I would go over to Dr. Mohler's library and help him work on writing projects and things that he was working on, finding references and looking up things while he was working. I got to see him thinking out loud while he was writing and preparing.

That was really exhilarating, because what I began to realize as I was completing my doctoral dissertation — which he supervised — is how much of my own mental furniture had been placed there as a result of seeing him think out loud in all of those different scenarios. Not only in those key moments of crises in the history of the institution, but also in journal articles and in book projects and in public engagement and debate. To be able to witness first hand all of the stuff that he was reading — I mean, we all know what a polymath he is — and to have access to that was like getting a massive influx of bibliography, which I would never be able to repeat in my entire life.



**RUSSELL D. MOORE**

**Then:** Research assistant (1998-2000)

**Now:** President of the Ethics and Religious Liberty Commission of the Southern Baptist Convention

Shortly after I came to Southern, I became Dr. Mohler's research assistant. I would travel with him all over the country. He was just omnivorous when it came to information and analyzing information and talking about those things. And when it comes to seeing through theological systems that appear to be orthodox and are not, he knows where the fault lines are and he's able to not only demolish those things but to provide the alternative.

And as a professor, he was relentless as a devil's advocate. If you came into his seminar and presented a view, he was searching them like a minefield and would come in and at any point of weakness and he could argue you down. You had to be on your game to come into that room in ways that I think were immensely beneficial to all of us, because we learned how to think like other people and to be able to anticipate things. He was able, as a professor, to train us with very high expectations. Going into an Al Mohler doctoral seminar was a terrifying experience because you knew you were going to go through the gamut but you had to be ready. And, frankly, driving in the car with him was like that, too.



**JIMMY SCROGGINS**

**Then:** Dean of Boyce College (2004-2008)

**Now:** Senior pastor of First Baptist Church West Palm Beach, West Palm Beach, Fla.

My favorite things about serving on the president's campus as the dean of Boyce College was that Dr. Mohler poured into us in terms of

our intellectual development, in terms of our spiritual development and in terms of developing us as leaders. He kept talking about the way to help us create and expand our personal leadership platforms, and he really believed if he would elevate the individual leaders on his team, those leaders would help to elevate the institution. I think he's exactly right. And one of the things I learned as a senior pastor with a team of folks who work with me is, if I will help those people maximize who they are in terms of their giftedness, in terms of their opportunities, in terms of their goals and desires — maximize who they are in Christ and in our church — that their personal growth and their elevated personal leadership platform will elevate our entire vision for our church.

**ROB LISTER**

**Then:** Research assistant (2001-2004)

**Now:** Associate professor of biblical and theological studies at Biola University, La Mirada, Calif.

I am very grateful for the many valuable lessons I learned from my time working with Dr. Mohler. Near the very top of the list, I have continually benefited from coming to see just how critical theological method is to the discipline of theology. I am constantly trying to impart that lesson to my students at Biola University. I was also blessed to see the big-picture, worldview-level grasp that Dr. Mohler has on so many issues from the theological, to the political, to the personal.

Another time that stands out from my service to Dr. Mohler was the occasion when my wife's grandfather suddenly and tragically passed away. Dr. Mohler recognized my grief upon hearing this news, and he set aside what he was working on to sit with me and offer comfort and some truly excellent advice that I was able to share with my wife and her family over the course of the funeral weekend. It was very comforting encouragement to all of us, and we frequently recall it with thanksgiving.







### GREG GILBERT

**Then:** Research assistant (2004-2005);  
director of theological research (2005-2008)  
**Now:** Senior pastor of Third Avenue Baptist  
Church, Louisville, Ky.

Someone approached me once while I was working for Dr. Mohler and said, “The legend is that Dr. Mohler reads five to seven books a week! That can’t possibly be true . . . can it?” I smiled and shook my head, and replied, “No, the legend is wrong. The reality is probably more like ten a week.” I have never known a man who could read, understand, remember, and then use information with the speed and in the quantities that Dr. Mohler can. Having listened to hundreds of his lectures and sermons over the years, I still find myself astonished at the way he is able to synthesize ideas and bring context and wisdom to some of the thorniest questions of our day.

Dr. Mohler is more than smart, though. He is also a man of genuine and deep faith in Christ, and a personal warmth that flows directly out of that. What a privilege it was to see firsthand for those years his passion for the Gospel and his love for the seminary he has led now for 20 years! I have learned much about leadership from Dr. Mohler’s example, and I am honored to call him a friend.



### OWEN STRACHAN

**Then:** Editorial assistant to the  
president (2005-2007)  
**Now:** Executive director of the  
Council on Biblical Manhood  
and Womanhood

It’s hard for me to trace how Dr. Mohler has influenced my leadership, because I have difficulty identifying an area that doesn’t bear his stamp. He

trained me theologically in my seminary theology classes; he trained me vocationally as his editorial assistant; he trained me in worldview and culture through his writings, podcasts and talks; he trained me personally as a mentor.

Actually, there is one exception: he did not train me in sleep habits. I have not mastered the nocturnal as he has.

On a daily basis as an executive director and a professor, I think about Dr. Mohler’s vision, conviction, courage, gospel shrewdness and personal touch. His Schaefferian ability to blend theology and culture hooked me, and led me to my present ministry. It equipped me to speak biblically on gender and sexuality in the face of tremendous cultural opposition. But his influence was also more granular. I remember how he counseled me early in my marriage to make sure I remembered certain key dates; I remember how he signed every donor letter put before him. Those quieter lessons made a mark on me.



### JASON K. ALLEN

**Then:** Chief of staff in the office of the president  
(2006-2010); vice president of institutional  
advancement at Southern Seminary (2010-13)  
**Now:** President of Midwestern Baptist Theologi-  
cal Seminary, Kansas City, Mo.

When the search committee reached out to me at Midwestern Seminary about the office of the presidency, and I began to pray about that opportunity, I was buoyed in my heart with confidence because of what I had seen and observed over the years at Southern Seminary. For close to seven years, I worked with him day-by-day, took countless trips with him, had thousands of conversations, asked myriads of questions and not only heard, but overheard from him what it is to be a seminary president — what it means to serve the cause of Christ in that context. He’s a man that’s done that with relentless self-sacrifice. He is a man of conviction. He knows how to project a vision for a school that draws people to it. And so I learned a thousand lessons from Al Mohler. Many of those lessons I am still perceiving day-to-day as I’m in context and scenarios and conversations that I pull from a reservoir of knowledge and experience, some of which, I did not even know was there until at that very moment I needed it.

## Rick Bordas, SBTS Foundation Board member, dies at 65



**R**ick Bordas, Southern Seminary Foundation Board member and long-time friend of the school, died Sept. 18 from gallbladder cancer. He was 65.

“A giant has fallen in Louisville,” said R. Albert Mohler Jr., president of Southern Seminary. “Rick Bordas was a dear friend to me, to Southern Seminary, and to the cause of Christ. He was a devoted churchman, a mentor and evangelist, and a friend to a small army of friends and fellow disciples. He was a model husband and father, whose love

for his wife and family was evident to all. He mentored young men for Christ and his influence will endure through the lives he shaped and through the Rick Bordas Fund for Christian Discipleship at Southern Seminary.

“Our prayers are with Lori Bordas and the Bordas family, even as we rejoice in the triumph of Christ in the life and legacy of Rick Bordas.”

Bordas, a believer for 25 years, served on the foundation board for seven years. According to a family obituary, he loved the seminary and

its students, which lead him to serve on the board. He attended chapel services often.

When Bordas was diagnosed with gallbladder cancer earlier in 2013, he simply asked people to pray and continued to work and volunteer.

He and his wife, Lori, faithfully attended Southeast Christian Church in Louisville, Ky., where Bordas mentored young men, served as a deacon and greeter.

Bordas, a Vietnam War veteran, was known for saying that the most important things in life are God, family and friends. He has three sons and one stepson.

Friends of Bordas recently honored him with a student discipleship fund in his honor at Southern Seminary. When these friends invited Bordas and his wife, Lori, to a dinner on June 17, the two did not know that 100 friends and family gathered at the seminary to unveil the Rick Bordas Fund for Student Discipleship.

The fund recently co-sponsored a conference at the seminary about personal and family vigilance while in seminary.

He leaves behind his wife, Lori, three sons and their wives, Drew and Kennington, Matt and Karen, Josh and Jessica; one stepson, Jeffrey Peterson; six grandchildren; his parents, Margaret Anne and Jim Bordas; and seven siblings. He is preceded in death by his brother, Joe.

The Bordas family requests that gifts be given to the seminary fund in lieu of flowers. Gifts may be sent to: Southern Seminary c/o Rick Bordas Fund for Student Discipleship, Office of Institutional Advancement, 2825 Lexington Road, Louisville, KY 40280  
—RUTHANNE IRVIN

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## From the Foundation



**Craig Parker** is the vice president for institutional advancement and executive director of the Southern Seminary Foundation.

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# Unseen support makes possible the seemingly impossible

**W**hen I served in a Southern Baptist church during the years of the Conservative Resurgence, it was not uncommon to have conversations about the condition of The Southern Baptist Theological Seminary and to hear leaders and friends express the belief that the historic institution was beyond repair.

So when I came to the Southern Seminary campus two years ago, aware of what has taken place since 1993, and aware of what it took to get Southern where it is today, I could not help but recognize that God did something miraculous in this place.

The central figure of the past two decades is, of course, R. Albert Mohler Jr., who has been the instrumental leader in the school's return to Christian orthodoxy and biblical conviction during some of the most trying years of the school's history. Those of us who enjoy all that Southern offers today owe much to the perseverance of Dr. and Mrs. Mohler.

And, as is often the case, so many of the Mohlers' accomplishments have been aided by the support of an unseen community of men and women who have prayed, served and sacrificed for the welfare of Southern Seminary.

It reminds me of the situation in 2 Kings 6, when the Syrian king sent an army's worth of men to seize the prophet Elisha. The young man accompanying Elisha expressed understandable concern after recognizing the superior foe surrounding them. Elisha comforted the young man by informing him of an unseen reality: "Do not fear, for those who are with us are more than those who are with them."

The young man was blind to the throng of support in which Elisha took comfort. So, when the Lord opened the young man's eyes, he saw that the mountain "was full of horses and chariots and fire all around Elisha."

last 20 years — including an incredible faculty, improved facilities, an affordable tuition rate and a renewed commitment to Scriptural authority and inerrancy — has been made possible by a team of donors, partners, trustees and friends of which most people remain unaware.

As the past 20 years demonstrate, to be a part of Southern Seminary is to be a part of history. And to stand with Dr. Mohler is to stand with a man who will continue to contend for the gospel of Jesus Christ, to uphold the inerrancy of God's Word, to engage the culture with biblical conviction and to prioritize the urgency of the Great Commission.

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***To stand with Dr. Mohler is to stand with a man who will continue to contend for the gospel of Jesus Christ, to uphold the inerrancy of God's Word and to engage the culture with biblical conviction.***

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Often, the unseen and unsung support of so many makes possible the seemingly impossible. So it was for Elisha and his servant, and so it has been in the case of Southern Seminary.

Dr. Mohler is always quick to say that the accomplishments of the

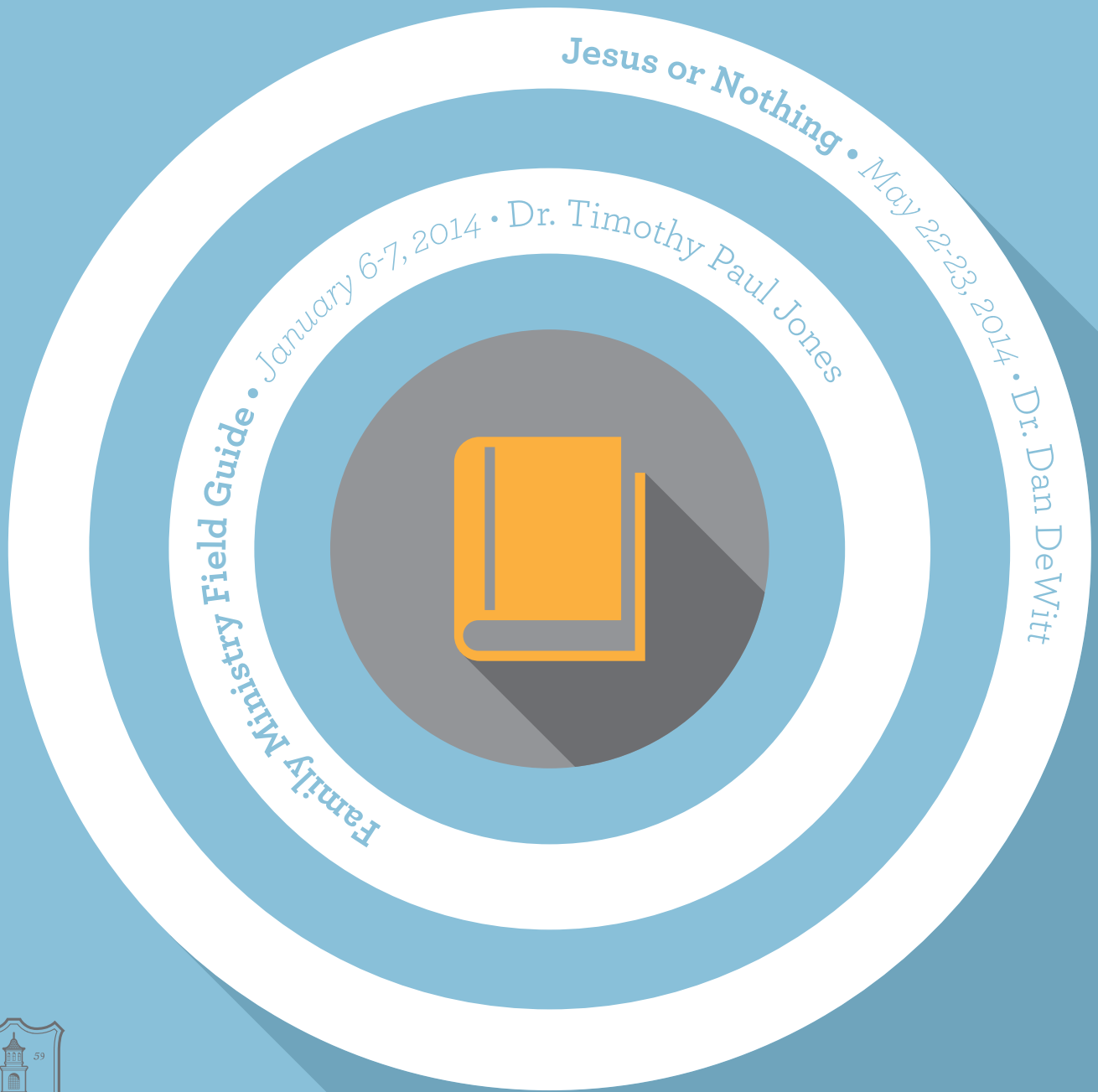
I am incredibly grateful to look across Southern's campus today and know all that God has done through Dr. and Mrs. Mohler and the unseen host of friends to restore the seminary. And I eagerly look forward to all that God has in store for us in the years ahead.



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