



04

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Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

C. S. Lewis.

YEARS **5**  LATER

Burk talks meaning of sex

Alister McGrath on legacy of Lewis

DeWitt writes on an imaginative influence





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16 Seven questions about C.S. Lewis with Alister McGrath

The author, theologian and head of the Centre for Theology, Religion and Culture at King's College London, talks about 20th-century author C.S. Lewis with *Towers* editor Aaron Cline Hanbury.



From the editor:

Fifty years ago, three men of significant social stature each died on the same day. The front page of *The New York Times* on, Nov. 22, 1963, read, “Kennedy Is Killed by Sniper as he Rides in Car in Dallas; Johnson Sworn in on Plane.” Newspapers across the world focused

on the assassination of the United States’ 35th president, John F. Kennedy. The other two men who died that eerie Saturday were both venerable English writers: Aldous Huxley and C.S. Lewis.

The news of Kennedy’s assassination overshadowed media coverage of Huxley’s death. The death of Lewis, however, received the least recognition. But of the three men, I’m confident, Lewis will have the greatest influence on eternity.

In this issue of *Towers*, we explore that influence. Dan DeWitt, dean of Boyce College

and our resident Lewis expert, writes specifically about the legacy of Lewis’ imagination on those who read him. Intellectual historian, apologist and author Alister McGrath answers questions about Lewis’ continuing relevance 50 years after his death.

Despite these celebrations, Lewis brings an elephant into the room. He was not an evangelical — his theology would disqualify him from teaching here at Southern Seminary. A brief article inside presents a few evangelical personalities addressing this elephant.

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Heritage Week roundup

Heritage Week activities honored R. Albert Mohler Jr. for his 20 years as president of Southern Seminary, and announced a new academic chair of preaching.

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Sex, Scripture and the glory of God

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Dan DeWitt, dean of Boyce College, writes about the legacy of Lewis, particularly the influence of his imagination.

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Don’t waste your winter

The time is now to register for the winter term. Included is a list of featured courses offered this December and January.

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Master plan FAQ

Towers provides answers to some of the frequently asked questions about the Southern Seminary master plan.

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

Newslog

Baptist theologian's controversies set model for engagement

By Steve Weaver

This year's annual conference of the Andrew Fuller Center for Baptist Studies brought together scholars from the United Kingdom, Canada and across the United States, Sept. 27-28. The conference, "Andrew Fuller & His Controversies," focused on the major theological debates in which the late 18th-century and early 19th-century English Baptist pastor Andrew Fuller (1754-1815) engaged.

Thomas J. Nettles, professor of historical theology at Southern Seminary, presented the keynote address of the conference. Speaking in the seminary's historic Broadus Chapel, Nettles lectured about Andrew Fuller's conflict with Joseph Priestley (1733-1804) over Socinianism, the belief named for Faustus Socinus that denies the deity of Christ.

In the end, Fuller argued that Socinianism should be rejected because of its inferiority to biblical Christianity in three important areas. Socinianism was deficient in its ability (1) to convert profligates (extreme sinners), (2) to produce genuine love of Christ and (3) to demonstrate a veneration for the Scriptures. For Fuller, Socinianism's failure in these three areas invalidated it as a commendable system of belief.

Nettles observed three primary principles in Fuller's engagement of Priestley. These principles, he said, serve as a model for pastors who engage controversies today. First, Fuller emphasized the importance of doctrinal content; second, Fuller did not argue by personally insulting his opponent; and, third, Fuller did not quickly take offense at the perceived insults of his opponent.

This year's plenary speakers included Nettles, Chris Holmes, Paul Helm, Mark Jones, Ryan West, Ian Clary and Nathan Finn. In addition to these seven speakers, six parallel-session speakers, including Fuller scholars — such as Chris Chun, Michael A.G. Haykin and Paul Brewster — presented short papers related to the conference theme.

Audio of this year's conference, along with audio and resources from previous years, is available at the Andrew Fuller Center's website: www.andrewfullercenter.org/conference.

Theologian Carl F.H. Henry called 'indispensable evangelical' at Southern Seminary conference

By Matt Damico

Few people are indispensable, but theologian Carl F.H. Henry and his role in the evangelical movement can be described as just that, said Southern Seminary president R. Albert Mohler Jr. at a Sept. 26 celebration of Henry at The Southern Baptist Theological Seminary.

The daylong conference, "Carl F.H. Henry: A Centennial Celebration," honored the legacy of Henry, who died in 2003 and would have been 100 this year. In addition to Mohler, the conference featured plenary sessions led by Gregory Alan Thornbury, Paul House, Richard Mouw and John Woodbridge.

In his address, "The Indispensable Evangelical: Carl F.H. Henry and Evangelical Ambition in the 20th Century," Mohler compared Henry's role in evangelicalism to that of George Washington during the American Revolution, describing Henry as "the indispensable evangelical," the "brain of the evangelical movement" and the "theological luminary of the 20th century."

Mohler reflected on his interactions with Henry as a student and later as Southern Seminary president, comparing Henry's influence to that of a father. He also discussed Henry's many ambitions, which Mohler labeled "evangelical, institutional, theological, cultural and political and personal." Not all of these ambitions were realized, he said, but they live on in individuals and institutions that bear Henry's influence.

"Our ambitions may be somewhat different than those of the evangelical movement's founders, but they are no more



noble," Mohler said. "We stand not only in their debt, but in their shadows. In an age which will require of us an even greater theological clarity and theological wisdom, may we be worthy to pick up the mantle they've handed to us."

Henry's legacy in the evangelical movement is evidenced both in the speakers at the conference and the sponsors for the event, which both bear the mark of Henry himself. Conference sponsors included Southern Seminary, Beeson Divinity School, Fuller Theological Seminary, Union University, Trinity Evangelical Divinity School, Christianity Today, Crossway Books and Prison Fellowship.

A panel discussion with Russell D. Moore, David Dockery, Timothy George and Mark Galli answered any doubts about why Henry remains relevant.

Audio and video from the conference are available at sbtts.edu/resources.

Great Commission Race brings record participants

The Oct. 19 event included more than 200 participants (up from 130 last year, despite rain and cold), running to raise money that goes directly to the Bevin Center for Missions Mobilization's scholarship fund for student missions trips. The winner was David Grieshaber, with a time of 17:32 minutes.



Dockery offers case studies in leadership from Southern Seminary's presidents

By RuthAnne Irvin

A helpful way to learn about leadership is to examine leaders from the past, said David S. Dockery during The Southern Baptist Theological Seminary's third annual Duke K. McCall Lectures on Christian Leadership, Sept. 24.

Dockery, long-time president of Union University in Jackson, Tenn., spoke about Southern Seminary's nine presidents, using each as a case study in leadership qualities. He focused particularly on the seminary's current president, R. Albert Mohler Jr. and his convictional leadership as the essential and foundational trait.

Drawing from leadership principles from each of the presidents, Dockery said that each of the lessons — the necessity of vision, teamwork, change agency, wise risk-taking, encouragement, good managing, strategic planning, relational skills and convictional leadership — must be grounded in the Bible and theological direction.

Dockery, who served as the dean of the School of Theology at Southern Seminary from 1992 to 1996, began with the founder of the seminary, James Petigru Boyce, as an example of leadership as vision. Boyce, president from 1859-1888, dreamed of a Baptist seminary for the South

and the Southern Baptist Convention, and in Greenville, S.C., in 1859 this dream began to turn into a reality.

Leaders can learn about the necessity of vision from Boyce, Dockery said. Boyce saw a vision of an established, confessionally seminary. He persevered through post-Civil War hardships to see the vision realized.

Dockery finished his leadership case studies with Mohler, who marks 20 years as president of Southern Seminary this semester. He told students that the lesson to learn from Mohler is convictional leadership and commitment to sound biblical teaching.

When Mohler began his presidency, the seminary was at the center of controversy in the SBC. Mohler, through his convictional and committed leadership, turned the seminary back to biblical fidelity and theological orthodoxy.

Dockery said, "President Mohler has reclaimed the vision of James P. Boyce and the tradition that provided the framework for the early decades of this seminary."

Audio and video from Dockery's message are available at sbts.edu/resources.

Starting in November, Bulldogs to play 14 home games

By SBTS Communications

The Boyce College Bulldogs men's basketball team will play 14 home games this season. All games take place in the main gym in the Honeycutt Campus Center. News from the team, including scores and special events, is available on Twitter: @BoyceBasketball.

Nov. 14	7 p.m.	Mid-Continent University JV
Nov. 25	7 p.m.	Brescia University
Dec. 5	7 p.m.	Mid-Continent University JV
Dec. 7	2 p.m.	Sewanee University
Dec. 14	2 p.m.	Crowley's Ridge College
Jan. 7	7 p.m.	Ohio Christian University
Jan. 11	7 p.m.	Morthland College
Jan. 25	2 p.m.	Welch College
Jan. 31	7 p.m.	Crown College
Feb. 1	2 p.m.	Johnson University
Feb. 7	7 p.m.	Dayspring Bible College
Feb. 8	2 p.m.	Appalachian Bible College
Feb. 18	7 p.m.	Kentucky Christian University

In installation address, Greenway warns students about a deficient understanding of the gospel

By RuthAnne Irvin

If not careful, seminary students can hold a deficient understanding of the gospel, said Adam W. Greenway during his Oct. 1 installation address.

Southern installed Greenway, 35, as the new dean of the Billy Graham School of Missions, Evangelism and Ministry.

Greenway is 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 officially opened in August this year.

Greenway, associate professor of evangelism and applied apologetics, preached from 2 Corinthians 5 about "A Full Gospel Ministry." This era may be the "golden age" for theological uncertainty and gospel compromise, so students must confidently profess their beliefs about the gospel, he said.

Greenway said the Billy Graham School of Missions,

Evangelism and Ministry exists to help students apply theology to life, resulting in a full ministry of the gospel.

"Theology never finds its full expression until it becomes the driving force and passion that leads us to proclaim to sinners that there is salvation in Jesus Christ," Greenway said.

He finished his address by expressing his thankfulness for the seminary and its faculty, who work together for the same goal in training students.

"I believe at Southern Seminary in general, and the Billy Graham School in particular, there's never been a greater assembling of God-called individuals who are passionate about the full range of the Great Commission: worship, evangelism, discipleship, leadership and missions," Greenway said.

Mohler, at the conclusion of the service, presented Greenway with a plaque commemorating the inauguration.

Audio and video from Greenway's message are available at sbts.edu/resources.



C. Berry Driver Jr. named librarian at Southern Seminary

By James A. Smith Sr.

Southern Seminary president R. Albert Mohler Jr. announced veteran Baptist librarian C. Berry Driver Jr. as associate vice president of academic resources, librarian and professor of church history at the seminary, Oct. 23.

“Southern Seminary is incredibly proud that Berry Driver is joining us as librarian and professor of church history,” Mohler said. “He is one of the most highly respected librarians in the theological world, and he combines great professionalism with scholarship and a love for students. He comes to us after years of service at Southwestern Baptist Theological Seminary, and we are proud and thankful to have him join the Southern Seminary faculty at this strategic time.”

Since 1996, Driver has served as dean of libraries at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he also has served as professor of systematic theology since 1998. Previously, Driver was director of library services and taught at the Northeast Branch of Mid-America Baptist Theological Seminary in Schenectady, N.Y.

“Pursuant to our Lord’s providence, I am honored to receive his call to ministry at Southern Seminary,” Driver said.

“Instrumental to my consideration was the unique and promising vision of Southern Seminary’s leadership, assuring their historic institution’s godly theological tradition of

training for the gospel ministry in a campus environment of holy learning,” he said. “Add to this the commitment by the faculty and administration to keep at the center of biblical research an august collection of bibliographic resources. With their determination of providing the means of access via the changing venues of applied technology, one could not but accept the invitation to join such blessed endeavors.”

Randy Stinson, senior vice president for academic administration and provost, said Driver is the “right man to take us to the next level in terms of library services. His role is central to the future of the institution. I am grateful for his willingness to make the move.”

Matthew J. Hall, vice president for academic services, said Driver has “unmatched experience, gifting and credentials. He is uniquely suited to carry on Southern’s legacy of excellence in theological library services in such a way that will also look toward the future for opportunities for strategic innovation and expansion.”

Driver, Hall continued, is a “skilled administrator, a Christian scholar and a man devoted to Christ. I am absolutely delighted that Dr. Driver will be joining the Southern Seminary family.”

Driver will begin his work at Southern Seminary on Jan. 13, 2014.



A native Alabamian who was ordained to the gospel ministry at First Baptist Church in Selma, Ala., Driver has served as pastor of churches in Alabama, Tennessee and New York.

Driver holds the doctor of philosophy from Mid-America Baptist Theological Seminary, master of science in library science from University of Kentucky, master of divinity from Southwestern Seminary and bachelor of arts from University of Alabama.

Driver and his wife, Catherine, are parents of three children. Their current church membership is with Travis Avenue Baptist Church in Fort Worth.

At latest Alumni Academy course, Mohler talks convictional leadership

By Aaron Cline Hanbury

Southern Seminary president R. Albert Mohler Jr. lectured about convictional leadership and shared stories from the early days of his presidency during the latest Alumni Academy course, Oct. 10-11.

Mohler, who is also Joseph Emerson Brown Professor of Christian Theology, taught the course about leadership, based largely on his newest book. Two sessions of the course featured a special guest, James Merritt, lead pastor of Cross Pointe Church in Duluth, Ga., about leadership.

In *The Conviction to Lead*, which debuted November 2012, Mohler argues that most definitions of leadership are in error. Leadership, he suggests, should not be merely pragmatic; conviction must define leadership. And he proposes a model of leadership in which conviction drives action, inspiring and equipping others to do the same.

In the book, Mohler establishes the priority of belief, then demonstrates ways in which beliefs find their way to practice. Mohler’s “25 principles” range from belief and understanding worldviews, to passion and credibility; from communication and management, to moral

virtues and digital engagement; from a leader’s endurance to his legacy.

And much like his book, Mohler’s lectures for Alumni Academy employed personal anecdotes. He addressed several topics straight from his book, including “convictional leadership” and “leadership with passion.”

In his lectures, Mohler also addressed a topic he thinks is missing from *The Conviction to Lead*: friendship.

“One of the main chapters I wish I had had the opportunity to put in [*The Conviction to Lead*] is one that is perhaps most personal of all, and that is leadership and friendship,” Mohler said.

Mohler rejected conventional leadership advice that leaders should avoid close personal relationships among colleagues.

“I can’t work that way,” he said.

“After 20 years in this role, now in my 21st, I don’t see how a leader survives without friends,” he said. “I don’t think I’d be here, humanly speaking, without friends.”

Mohler introduced Merritt as “one of the dearest of those friends,” telling course attendees about the early days of his ministry when Merritt’s friendship was especially valuable.

During two sessions, Mohler and Merritt discussed leadership principles and practices and their history together, including Merritt’s time on the *Christian Index* Board of Trustees at a crucial time at the Baptist newspaper Mohler led before becoming president of Southern Seminary. When Mohler first arrived at the seminary, the school’s trustees charged him with returning the school to its founding commitments, from which the seminary departed during the 1960s and 1970s.

Initially, many in the seminary community resisted Mohler’s leadership.

Merritt described the “coldness” on campus when he attended the seminary. And he said the theological and cultural change at the school over the past 20 years is the fruit of Mohler’s leadership.

“To go from that to this, what you’re seeing, brothers and sisters, this is leadership,” he said. “You’re seeing the result of leadership.”

More information about Alumni Academy is available at events.sbts.edu.



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The LORD loosens the prisoners
PSALM 146: 7b

My words walk carefully between these prisoners. Convicted police officers, judges, and public prosecutors, they hold various degrees and are trained to argue. I won't preach that my church is better than the church next door; we have seen the strife this causes. Instead, in the Reformed tradition, I can only exalt the Lord and abase man. This has brought many to conviction and repentance. With your help, I have been able to cover thousands of miles by car each month to hold Bible studies with prison inmates. More information on our website about Pastor Alexander Mazepa.

Phone: 888-844-2624
Website: coah.org
Email: info@coah.org

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. 10
Autumn 21

Declare His glory among the heathen, His wonders among all people. PS. 96: 3

Criswell preaching chair announced at Southern Seminary

By RuthAnne Irvin

Southern Seminary announced a new academic chair in preaching in honor of W.A. Criswell, long-time pastor of First Baptist Church in Dallas, Southern Baptist statesman and two-time Southern graduate, during an Oct. 17 chapel service in Alumni Memorial Chapel.

Jack Pogue, a long-time friend of Criswell who was present for the announcement, funded the chair. After introducing him, seminary president R. Albert Mohler Jr. thanked Pogue for his generosity.

“It is my great privilege to announce today, at the great generosity of this friend, the funding of the W.A. Criswell Chair of Expository Preaching,” Mohler said.

Before the announcement, Mohler commented about Criswell’s gift of expository preaching.

“He, in many ways, exemplified not only for Southern Baptists but for evangelicals at large, a recovery of expository preaching,” Mohler said. “From the time of Charles Spurgeon to the time of W.A. Criswell, there are very few prominent preachers who are actually committed to what we would call biblical exposition.”

Mohler introduced a video of Criswell’s 1985 address, “Whether We Live or Die,” which the seminary community viewed as part of the service. Criswell preached the message, one of his most well-known sermons, at the pastors’ conference held before the annual meeting of the Southern Baptist Convention (SBC) in Dallas.

In the sermon, preached during one of the most intense times of controversy over the inerrancy of the Bible in SBC life, Criswell outlined how acquiescence to liberal theology leads to the death of denominations and institutions. As examples, he pointed to Charles Haddon Spurgeon’s defense of the Bible in the “Downgrade Controversy” among English Baptists in the late 1800s and the University of Chicago’s fall into liberalism after its founding as an orthodox school to train ministers.

Criswell illustrated the influence of liberalism within the Southern Baptist Convention with the story of professor Crawford H. Toy’s dismissal from Southern Seminary in 1879, due to his acceptance of German higher criticism. He pointed to the seminary’s subsequent acceptance of Toy’s theology, citing a 1985 issue of Southern Seminary’s at-the-time academic journal, *Review and Expositor*. The issue — published shortly before Criswell’s address — included an article describing Toy’s beliefs, which Criswell cited as “perfectly acceptable, condoned, and defended,” were Toy to teach at the seminary then.

Later at the 1985 convention, Southern Baptist messen-



gers elected Charles Stanley, pastor of First Baptist Church in Atlanta, Ga., as president of the convention. Stanley’s presidency continued a line of conservative presidents and helped secure the success of the conservative movement, known as the “Conservative Resurgence.”

Concerning the context of Criswell’s sermon, Mohler said the legendary preacher and former SBC president delivered the sermon under “conditions of maximum warfare.” The 1985 Southern Baptist Convention annual meeting, Mohler said, was one of the great turning points in the SBC.

“There is a line that runs very straight from that day in Dallas, Texas, to this day in Louisville, Ky.,” Mohler told Southern Seminary students. “We can look back at history and say, had not the convention voted as it did in the very day after Dr. Criswell preached that sermon, we would not be sitting in this chapel today. It would be a very different world and a very different institution.”

Pogue, a businessman from Dallas, is also the funder of the W.A. Criswell Sermon Library. The digital library provides for free Criswell’s more than 4,100 sermons in digital format. At the conclusion of the service, Pogue provided each chapel attendee with a copy of *Criswell Classics: Centennial Edition*, a DVD collection of 12 of Criswell’s most important sermons.

Also at the service was Jerry Johnson, the current president of Criswell College in Dallas, a school which Criswell himself helped establish, which later took his name. The National Religious Broadcasters recently named Johnson as their new president.

Audio and video of the service are available at www.sbts.edu/resources.

Film documents Mohler presidency

By Aaron Cline Hanbury

The Southern Baptist Theological Seminary released a new 25-minute documentary film that tells the story of R. Albert Mohler Jr.’s presidency of the seminary, Oct. 17. The film, *Recovering a Vision: The Presidency of R. Albert Mohler Jr.*, looks at Mohler’s 20-year tenure within the school’s own history and the history of the Southern Baptist Convention (SBC).

When Southern Seminary began in 1859, its founders established the school with a confession of faith — the Abstract of Principles — to define its theological commitments and to set “boundaries of acceptable belief for the faculty.” But, despite their precautions, many of the school’s faculty members departed from the school’s confession.

By the 1960s, Southern Seminary’s faculty was thoroughly and decidedly liberal in its theological commitments. And the progressive trajectory of the faculty continued into the 1980s.

When, in 1993, Mohler became president of the seminary, the school’s board of trustees charged him with returning the school to its founding commitments. But Mohler’s task came with a high cost.

Recovering a Vision, produced by Southern Productions in cooperation with the seminary’s Office of Communications, documents the seminary’s drift to liberalism and Mohler’s fight to recover the school in the face of severe opposition. The film also places the struggles of Southern Seminary within the Conservative Resurgence movement in the SBC, particularly examining the inherent and symbiotic relationship between the convention and its seminaries.

The documentary features interviews with historians and first-hand accounts of the events by students, faculty and SBC leaders, including Gregory A. Wills, Jimmy Scroggins, Timothy George and Paige Patterson.

The release of the film coincided with the seminary’s Heritage Week activities, most of which centered this year around Mohler’s anniversary. The school inaugurated Mohler ninth president of Southern Seminary on Oct. 15, 1993. Other events for the week included the seminary’s semi-annual meetings of its board of trustees and the Foundation Board. Both boards held banquets honoring the Mohlers.

Recovering a Vision is available for viewing on the Southern Seminary Resources Web page: www.sbts.edu/recovering-a-vision.

Southern Seminary released a collection of resources in commemoration of Mohler’s 20th anniversary as president. Each of these resources are available on the resources page of www.sbts.edu.

Mohler honored by trustees on 20th anniversary as Southern Seminary president

By James A. Smith Sr.

Twenty years to the day after his inauguration as ninth president of The Southern Baptist Theological Seminary, the school's board of trustees honored R. Albert Mohler Jr. for his leadership in recovering the founders' vision for the school and its progress since 1993.

During an Oct. 15 chapel service, trustee chairman E. Todd Fisher read a resolution of "thanksgiving and appreciation," unanimously adopted during the Oct. 14-15 semi-annual meeting, that traces Mohler's stewardship of the seminary through two decades. The statement expresses "profound gratefulness" for Mohler's "faithfulness" to restore the school, which was a key concern of grassroots Southern Baptists resulting in the "Conservative Resurgence" in the nation's largest Protestant denomination during the 1980s and 1990s.

Fisher, senior pastor of Immanuel Baptist Church in Shawnee, Okla., read from 2 Timothy 4:1-5, a passage "very fitting" for the occasion, he said. Addressing Mohler, Fisher said, "Thank you so much for all you've done for this seminary and the kingdom of God."

A framed copy of the resolution was presented to Mohler and his wife, Mary, who were greeted by a lengthy standing ovation by the filled-to-capacity audience in Alumni Memorial Chapel.

In response, Mohler told the seminary community the recognition is "humbling" for himself and Mary. "And what an incredibly moving day," he said.

Saying he did not want to "linger" on the matter, but reflecting on his inauguration ceremony in the same build-

ing 20 years to the day before, Mohler said, "We had no assurance that we would be here 20 years hereafter. Matter of fact, we had no assurance that this seminary would be here 20 years thereafter."

He said, "This is the seminary that God has built and what a joy it is to be able to reflect upon that."

Noting 20 years is a "significant period of life," Mohler said, "I think in many ways those were the most strategically invested years of my life, and I want you to know that I would do nothing other with them if ever I were asked or given the alternative. There is no alternative history I would choose here. This is it. And for that I am unspeakably grateful."

Mohler then preached on the theology of gratitude in a sermon entitled, "What Do You Have That You Did Not Receive? Gratitude and Christian Discipleship," from 1 Corinthians 4:1-7.

Following chapel, a reception for the president and his family, attended by students, faculty and staff, was held in Duke K. McCall Sesquicentennial Pavilion.

The trustee resolution notes that Southern is now one of the largest seminaries in the world, with the largest enrollment of master of divinity students in any seminary. According to the Association of Theological Schools, in 2012-2013, Southern had a total enrollment of 4,366, compared to 2,858 in 1993, making it the second-largest ATS-accredited school.

The resolution also notes academic, financial and cam-



pus facilities improvements under Mohler, and expresses "unqualified support" for the president's recent reaffirmations of his vision for the school during the 2013 Southern Baptist Convention annual meeting and his August convocation address, "Don't Just Stand There – Say Something: The Sin of Silence in a Time of Trouble."

Noting Mary Mohler "modeled grace, humility and steadfast allegiance ... during times of severe opposition" and "personal attacks," trustees also offered "profound gratitude to Mary Mohler, Katie Mohler Barnes and Christopher Mohler for their irreplaceable devotion and incomparable assistance to Dr. Mohler as he has led Southern Seminary for the last 20 years."

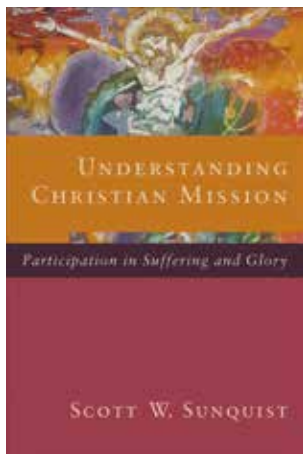
Trustees requested copies of the resolution be sent to SBC President Fred Luter and Executive Committee President Frank Page "with encouragement that it be shared with the wider Southern Baptist family so that all may join us in celebrating this important milestone in the ministry of Dr. R. Albert Mohler Jr. and history of The Southern Baptist Theological Seminary."

During an Oct. 15 banquet for trustees, faculty and friends of the seminary, Fisher presented to Mohler a trustee approved "twelve-month study leave" to be "allocated and used at his discretion by Dec. 31, 2018."

In other actions during the trustee meeting, the board received reports from its committees and unanimously approved sabbatical leaves for Heath Lambert and Mark A. Seifrid. They approved a policy for the Faculty and Staff Handbook and Student Handbook on "Sex, Sexuality and Gender Identity" stating the seminary's biblically based positions on these matters. And the board also received a report from its Executive Committee on the election of seven members of the Southern Seminary Foundation Board.



Book Reviews



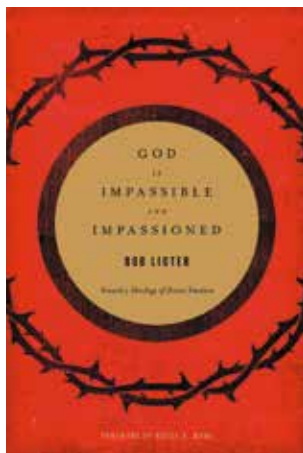
(Baker Academic 2013, \$34.99)

Understanding Christian Mission: Participation in Suffering and Glory Scott W. Sunquist Review by Daniel Ryan

Whether you cringe or light up when you hear the word “missions,” this book by Scott Sunquist just might change your ministry and your view of God. Sunquist takes on no small task as he tries to understand missions in its historical, theological, practical, spiritual, glory-connected and suffering-filled dimensions.

This task is not, however, an aside for Christianity. “Missiological reflection is both the context of all theology and the first movement in theological reflection,” Sunquist writes.

Sunquist’s approach first addresses missiological history to give context and shape to our current place in history. Next is theological reflection on missions, which begins and ends with the very nature of God in the Trinity. The final section addresses contemporary themes such as his wonderful chapter on the church, urbanization, evangelism, partnership for mission and spirituality.



(Crossway 2013, \$22.99)

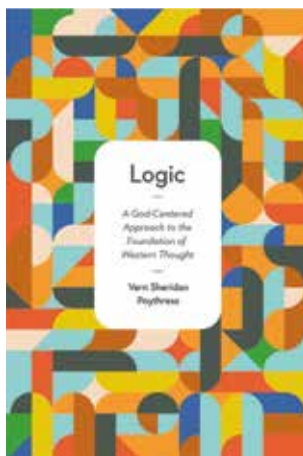
God Is Impassible and Impassioned: Toward a Theology of Divine Emotion Rob Lister Review by Josh Hayes

Rob Lister presents a two-pronged understanding of divine emotion, specifically that the triune God of Scripture experiences authentic emotion in a way analogous to human beings but also that God is not passive in his experience of emotion.

“The critical point here is that God transcends humanity not only in his impassibility, but also in his impassionedness,” Lister writes.

Part one of the book offers a historical survey of the doctrine of divine impassibility, which moves from the patristic era through contemporary scholarship. Part two advances a case for Lister’s two-pronged model of divine emotion, where he handles issues of hermeneutics, theological method as well as exegesis of specific texts, along with a concluding Christological reflection on the relationship between impassibility and the incarnation.

Well organized, tightly argued and exemplary in its approach to theology proper, *God Is Impassible and Impassioned* requires a careful reading.



(Crossway 2013, \$45)

Logic: A God-Centered Approach to the Foundation of Western Thought Vern Sheridan Poythress Review by Aaron Cline Hanbury

In *Logic: A God-Centered Approach to the Foundation of Western Thought*, Vern Poythress presents both an introduction to the Christian foundations of logic and a technical treatment of formal logic.

Poythress organizes his book into four parts. In the first part, “elementary logic,” Poythress discusses the “Christian foundations for logic at an early point ... so that people may access it without worrying about technical details.” This part includes chapters on formal logic; logic and the Trinity; form and meaning; and theistic foundations for syllogisms.

In the subsequent three parts of *Logic* — “aspects of propositional logic,” “enriching logic” and “supplements” — Poythress delves deeper in the study of logic, its developments in the 19th and 20th centuries and related fields. Here he treats topics such as complex expressions, Boolean algebra and modal logic.

Logic, because it includes a broad spectrum within the discipline, should benefit both introductory and advanced students.



Marriage: Sex in the Service of God

Christopher Ash

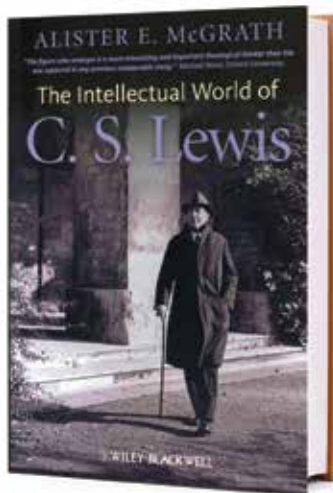
(Regent College Publishing 2005, \$24.95)

“Ash deals with the definition of marriage, and unless you can define marriage, you can’t really have a consistent sexual ethic, and that’s what his whole book does. His book is really important and very biblical, maybe the most thoroughly biblical book of all of them.”

Denny Burk

associate professor of biblical studies and ethics at Boyce College





The Intellectual World of C.S. Lewis

Alister McGrath

Review by Craig Sanders

In the companion work to his acclaimed biography on British scholar and author C.S. Lewis, Alister McGrath offers a critical analysis of Lewis' thinking through the major themes and emphases of his work.

The Intellectual World of C.S. Lewis is a collection of eight essays that both embellishes the understanding for the devoted Lewis reader and serves as a launching point for the unacquainted. McGrath removes Lewis from a Christian subculture and sets him "in the greater context of the western literary

and theological tradition, exploring how he modified its narratives, ideas, and images."

In "The Enigma of Autobiography: Critical Reflections on *Surprised by Joy*," McGrath explores the paradoxical nature of the work, since Lewis himself eschewed the enterprise of focusing on the writer rather than the text. McGrath notes how Lewis modeled his work after Augustine's *Confessions* and Chesterton's *Orthodoxy*, so that Lewis' life is an "echo of the 'grand narrative' of God and the universe."

McGrath's second essay is the most surprising, looking at Lewis' attraction to various philosophies prior to his conversion to Christianity. In "Lewis's Philosophical Context at Oxford in the 1920s," McGrath borrows from

Lewis' own account of holding to certain forms of realism and reductionism to point out how those ideas would become crucial for Lewis in his later apologetic works as a Christian.

The jewel of McGrath's essay collection is "The Concept of Myth in Lewis's Thought." McGrath writes: "A myth awakens imaginatively a longing for something that lies beyond the grasp of reason." Lewis realized the importance of myth as a tool for transmitting the message of the gospel, and it became a cornerstone of his writings.

The topical arrangement of the essays and McGrath's thorough understanding of Lewis' writings make this book an accessible and necessary handbook for the Lewis reader. (Wiley & Blackwell 2013, \$33)

What Is the Meaning of Sex?

Denny Burk

Review by Matt Damico

At the risk of stating the obvious, sex is a big deal. Not only is it a big deal, but it's currently the source of much confusion for both Christians and non-Christians alike. One need only turn on the television to see the moral confusion regarding homosexuality, marriage and a host of other issues related to sexual ethics.

Denny Burk's new book, *What Is the Meaning of Sex?*, attempts to bring clarity to sexuality, which he considers "one of the touchstone issues of post-Christian America."

"Christian faithfulness in our generation requires that we be prepared to apply the Word of God to the gritty issues of life," Burk writes.

In other words, Christian faithfulness requires that Christians consider the ultimate purpose of their sexuality. To this end, Burk encourages readers to, as the apostle Paul said, "Glorify God with your body." The glory of God, Burk argues, is the ultimate purpose, and therefore the ultimate meaning, of sexuality.

Burk advances his thesis by employing a primarily teleological approach to sexual ethics, an approach that judges a human action in light of its goal or purpose. Burk calls his approach a "blended approach that gives a privileged place to teleology within the framework of divine revelation." This

blend includes some aspects of character ethics and deontology in addition to the focus on teleology.

While he is most concerned with the ultimate purpose of sex, Burk does not discount the consideration of subordinate purposes, like consummation of marriage, procreation, expression of love and pleasure. He focuses on the ultimate purpose because other sex ethics books, some of which he interacts with, display "a failure to distinguish ultimate ends from subordinate ends."

Burk uses his blended ethical approach to address a range of issues – including hermeneutics, marriage, conjugal relations, family planning, gender, sexuality and singleness – and applies the Bible's teaching to the contemporary confusion on each.

One particularly helpful subject that Burk addresses is family planning. After articulating the effects and misuse of contraceptive technologies, Burk offers six principles for a Christian couple's use of birth control, concluding that "the only forms of birth control that could possibly be valid are those that prevent contraception. Those that cause the destruction of a fertilized egg or fetus violate the scriptural prohibition "Thou shalt not kill."

Burk finishes the chapter by assessing the more controversial forms of contraception, like the birth control pill and the morning-after pill, and by stating that Christian couples can glorify God in their family planning by stewarding "their procreational pow-

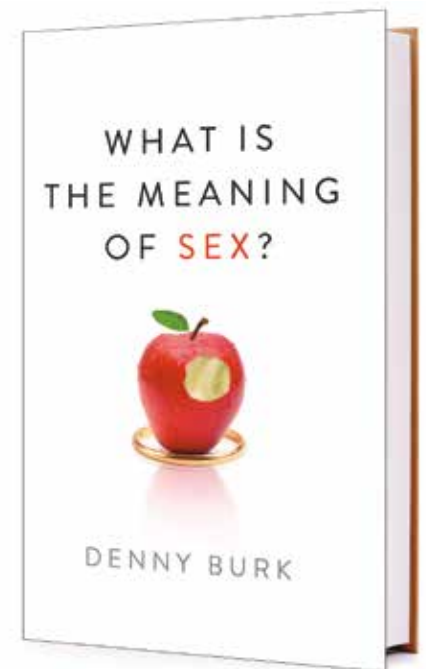
Christian faithfulness requires that Christians consider the ultimate purpose of their sexuality. To this end, Burk encourages readers to, as the apostle Paul said, "Glorify God with your body." The glory of God, Burk argues, is the ultimate purpose, and therefore the ultimate meaning, of sexuality.

ers in line with God's purposes." Couples should steward their procreational powers for kingdom purposes, not for selfish ends, according to Burk.

"Couples that desire to keep the family circle small must ask themselves if they have been unduly influenced by the spirit of the age, which treats children as a drag on personal freedom and prosperity," Burk writes.

This combination of clear articulation of the issue at hand, presentation of the Bible's teaching and pastoral guidance for how to glorify God runs through each chapter.

Since sex falls under the category of "whatever you do" in 1 Corinthians 10:31, Christians had better know how to glorify God in it. *What Is the Meaning of Sex?* provides a well-researched, clear and biblical place to start for pastors and any Christian willing to think about these important, big deal issues. (Crossway 2013, \$17.99)





Sex, Scripture and the glory of God

DENNY BURK DISCUSSES THE MEANING OF SEX

By Matt Damico

EDITOR'S NOTE: Denny Burk, associate professor of biblical studies and ethics at Boyce College, and associate pastor at Kenwood Baptist Church in Louisville, Ky., discusses his new book, What Is the Meaning of Sex?, with Towers book review editor, Matt Damico. A brief review of the book appears on page 11.

MD: Why is your book necessary?

DB: I think there used to be a consensus in the western world, certainly in Christendom, about what the meaning of sex is and what the ultimate purpose of our sexuality is. I think, in many ways, that kind of shared cultural understanding has been lost. And, for years now, our culture has been imbibing deeply in the spirit of the sexual revolution. Unfortunately,

that spirit has crept into our churches as well. Even now, the church's witness has become increasingly unclear on these issues. So, my goal with this book is to help communicate to people what the Bible says about the gift of sexuality, why God created it and what we're supposed to do with it. That's what this book is all about.

MD: What's your book saying that's unique compared to other books on the topic?

DB: I think the most important thing that I'm saying in this book that maybe is not stated as well elsewhere is that sex exists for the glory of God. Other books talk about penultimate purposes for the gift of sexuality — procreation, expressions of love, pleasure, consummation of marriage —

all those things are true, but they're penultimate purposes. The ultimate purpose of sex as God has given it is his glory. So, in the book I'm trying to show, from the Bible, how it is that we glorify God with our sexuality.

If you relate all of your life to the glory of God, that presents you with a certain ethical framework that sometimes other frameworks don't allow. In some frameworks, the question is "What is allowed?" And people begin to mine the Scriptures for laws or rules concerning sexuality. Now, everything the Bible says in terms of laws or rules is important, but that's not the ultimate question we have to ask. The ultimate question we're asking is "What glorifies God?" Not what is lawful alone, but what glorifies God. So, that to me is a bottom line value we have in pursuing ethics this way.

MD: What role should natural law play in a Christian's arguments when discussing sexual ethics issues?

DB: I think natural law is very important, because God has created everything with a purpose. If you believe that, that means God's fingerprints are all over creation so that even looking at male and female bodies is revealing of God's intention for sexuality. There is much that we can view in nature that informs us as to what God's purposes are. I think there's a basic heterosexual complementarity revealed in the biology of men and women. That is reflective of God's intentions.

Now, natural law is good, but it's not good all alone, you need divine revelation because sometimes our appropriation of natural law, our understanding of the way God reveals himself in nature, is imperfect. Scripture is a norm that brings us in and corrects us and helps us toward the deepest meaning of sexuality. So, even with as much as you can see about what God has revealed about himself in nature, the deepest meaning of our sexuality is revealed in Scripture. The Bible teaches that the deepest meaning of marriage, and indeed of the gift of sexuality, is to indicate Christ's love for his church, the way Christ relates to his people. If you've missed that, then you've really missed the ultimate meaning of sex and you've missed what God's purposes are for you in Christ. So you need both. Natural law is good as far as it goes, but you need Scriptural revelation as well.

MD: What role does hermeneutics play in sexual ethics?

DB: Well, it's everything. Because, at the end of the day, Scripture is the norm that is not normed by any other norm. What Scripture says and what it means is the bottom line in terms of determining what we think about sexuality. The problem is that there are some approaches to reading the Scripture that are less than helpful. And one of the things you encounter when you read about sexual ethics is that people will often place a kind of disjunction between the apostle Paul and Jesus. They'll say, "Well, Jesus is saying one thing, and Paul is saying another thing that doesn't agree with Jesus. Jesus is the peace-loving, non-sexually repressed Messiah of the New Testament. And Paul is the sexually repressive, misogynist kind of guy." So they put Jesus and Paul into this kind of hermeneutical cage match. And, of course, when you do that, Jesus always wins.

Well, what happens when you do that is that you lose so much of what the rest of the New Testament says about the purposes of our sexuality. So, really, if Jesus and Paul were standing here with us right now, they would not accept this contest because Jesus and Paul stand shoulder-to-shoulder on these things, they complement each other, they don't contradict each other. So your hermeneutic has to take equally seriously the red letters of Scripture and the black letters, and unless you're doing that your hermeneutic has fallen short.

MD: What challenges do the new sexual norms present for Christians and for the church?

DB: Christians are going to have to get used to the fact that our views on sexuality are becoming a minority view. And that's not something that's happened in the last two years, or five years or even 10 years. This has been a long time coming. We are living in a culture that does not agree with what the purposes of the gift of sex are or what the definition of marriage is. In my book, I argue that the only valid expression of our sexuality is that which is shared within the covenant of marriage between one man and one woman. Everything outside of that is considered unlawful and sinful. Well, our culture just doesn't hold to that anymore. And it's not just a question of what you think about gay marriage or some of the hot-button issues, this is something that goes even further back than that.

With the onset of the divorce culture, with the ubiquity of immorality and premarital sex, people have, for a long time, left this idea in our culture that sex is a good gift from God to be enjoyed within the covenant of marriage. What that means for Christians is that it presents a challenge for us because now, if we're faithful to Jesus, we're going to be more conspicuously different than everyone else. And it means that there's going to be sometimes a cost for us to pay to be faithful to Jesus in the culture that we live in. And that's okay, and that's not surprising to us; Jesus said to us that it would be this way. But it is a change for us and it's something that Christians are going to have to learn to face with courage and conviction.

MD: Why should a pastor care about these issues?

DB: Any pastor who's being faithful to the Bible knows that his people are struggling. And he knows that his people are living in a culture that is pressing on them to do something different than what the Bible says. And you don't have to look very far to see within our churches that people have been shaped by the spirit of the age. Divorce is rampant among those who call themselves Christians. Immorality, premarital sex, adultery, all these things exist among those who name themselves as Christians.

So our churches, and pastors in particular, have a responsibility to preach the Bible to people, to preach in such a way that people would be sanctified and formed into the image of Christ. And one of the lies of current culture is that you can have your own reli-

gious life and have your personal piety with your sexual life cut off from what you owe to Jesus or what belongs to Jesus. The Bible doesn't speak that way. The Bible says that all of life is to be brought under the lordship of Christ. In fact, the apostle Paul says in 1 Corinthians 6 when it comes to the gift of sexuality, "Glorify God with your bodies," and, "do you not know that your bodies are temples of the Holy Spirit?" So, all of our lives are to be brought into subjection to the Word of God. Pastors have a real responsibility to preach in such a way that people understand what the Bible says and so they can live and obey.

The Bible teaches that the deepest meaning of marriage, and indeed of the gift of sexuality, is to indicate Christ's love for his church, the way Christ relates to his people. If you've missed that, then you've really missed the ultimate meaning of sex and you've missed what God's purposes are for you in Christ.

MD: What is the meaning of sex?

DB: When you ask, "What is the meaning of sex?" you're asking, "What is the purpose of sex?" What I'm arguing in my book is that you haven't understood the gift of sexuality unless you've understood the creator's purpose for it. The ultimate purpose is the glory of God. Everything we do in our lives falls under that larger purpose, and that includes the gift of sexuality. And if you haven't comprehended that, you haven't comprehended the reason for which God made you.

MD: What do you hope readers take away from your book?

DB: I hope readers take away a number of things. One thing I want readers to understand is that you may come to a book like this and look at all the holy demands of God, and you'll see how impossible they seem, and maybe how much you've fallen short. I think it's easy for readers to be convicted by that and maybe feel condemned by that, and one thing I want readers to understand is that, look, nobody's perfect, including the person who wrote this book. We are all broken sinners and, if anything comes from this book, you need to see your need for Jesus. We're not going to be saved because of our sexual holiness. Jesus saves us. His death and resurrection is the basis for our confidence and our hope and he has done everything that we've failed at; he's done it right. So I want readers to have an abiding hope in Jesus Christ for salvation from sin, but I also want them to see that the same Jesus who saved us is the one who sanctifies us, and he intends for all of our lives to be brought under his sovereign control, and that includes our sexual lives, and he wants our lives ordered for and toward the glory of God.

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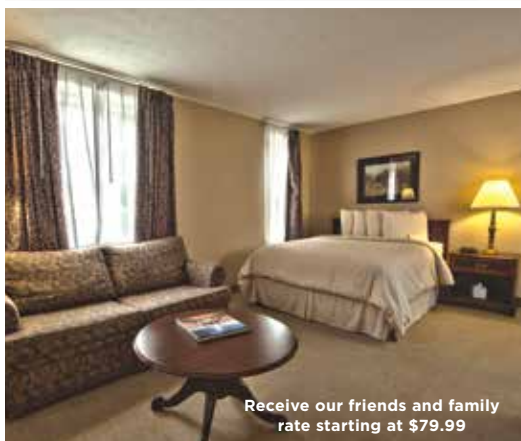
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Seven questions about C.S. Lewis with Alister McGrath

By Aaron Cline Hanbury

Fifty years ago, Nov. 22, 1963, 20th century author and English scholar C.S. Lewis died. Five decades later, his influence continues to grow. *Towers* editor Aaron Cline Hanbury asks Alister McGrath, theologian, intellectual historian and apologist at King's College London, about the legacy of Lewis and his new books, *C.S. Lewis — A Life* and *The Intellectual World of C.S. Lewis*.



— 1 —

Why, 50 years after his death, are we still talking about C.S. Lewis?

AM: Because he says some very good things, and says them very well.

Lewis offers his reader an intelligent and winsome Christian orthodoxy, which has helped some to come to faith, and others to come to a deeper faith. He's helped me a lot, especially in my apologetic ministry.

— 2 —

Evangelicals seem to be Lewis' most enthusiastic readers, yet he himself was not an evangelical. How

should evangelicals approach Lewis critically while learning from him?

AM: Lewis wasn't an evangelical, and has quite a weak view of the authority and place of Scripture. But what he offers evangelicals is a richer vision of Christianity, which adds to their biblical foundations. Lewis deepens a biblical faith, without dilut-

ing it. There are many points at which evangelicals will rightly want to raise issues with Lewis — for example, on the authority of Scripture. We can be critical of Lewis, and still be helped by him. When giving a lecture in London recently, I quipped that what evangelicals really need is a mixture of John Stott and C. S. Lewis — Stott's deep rooting in the Bible and determination to engage secular culture, and Lewis' rich vision of the Christian faith as something that enriches both the mind and the imagination.

— 3 —

What sparked your own interest in Lewis?

AM: I began reading Lewis after my own conversion back in 1971. Lewis didn't

help me come to faith. But friends at Oxford told me he might be useful in deepening my faith, and helping me to think things through. They were right! I started reading Lewis in 1974. In fact, I still have some of the original copies of his works that I bought back then. And I never stopped reading him. Somehow, there's always more to discover.

—4—

In your recent book, *C.S. Lewis — A Life*, you address certain common assumptions about Lewis (I'm thinking specifically about your treatment of Lewis' conversion experience). What in your research surprised you the most?

AM: It was great researching this book. I read everything that Lewis wrote in chronological order and found that I had missed a lot from previous readings! I think my proposal for a redating of Lewis' conversion from 1929 to 1930 may be the most important aspect of the book. But what surprised me most was how bad his relationship with his father was. Although I realize that Lewis wasn't a Christian at this time, I found myself really quite uncomfortable with the way Lewis treated his father. I think Lewis eventually came to feel the same way himself. One of his later letters expressed his regret for his attitude toward his father.

—5—

Lewis' writings took many forms in a wide variety of genres and outlets. How did Lewis think about the task of

and impetus for writing ?

AM: That's a great question. Lewis saw writing as a way of opening up questions. He suggested that a writer was a "set of spectacles," not a "spectacle." His point was that we shouldn't look at a writer, but look through him — in other words, see the world through his eyes, and see if that helps us make sense of things. Lewis wrote the Narnia series partly to help children think about core Christian themes in a very imaginative way, and figure out the difference that these beliefs make to the way in which we think and live. One of Lewis' big discoveries was that writing stories — like Narnia — captured the imagination of his audiences, and made them want to think about the ideas that these stories embodied.

—6—

How would you summarize the Lewis canon?

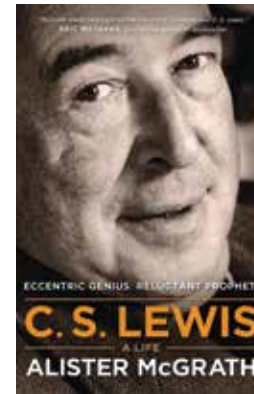
AM: I think there are three main sections in this canon. First, the works of scholarship in English literature, which established Lewis' reputation as a leading scholar of his age. We don't read these much today, although they have stood the test of time remarkably well. Then there is Lewis the Christian apologist, who presented the faith in a winsome, engaging and satisfying way. *Mere*

Christianity is still very well regarded, and rightly so. One of the reasons that Lewis was so effective was that he used to be an atheist himself, and knew both what atheists believed, and how to counter their ideas. And then there is Lewis the writer of fiction — supremely Narnia, but also other works, such as *The Great Divorce* and *Till We Have Faces*. These remain widely read, and some have become classics.

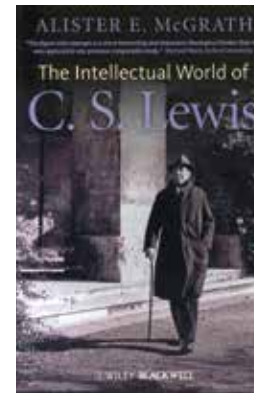
—7—

Commonly, people are familiar with Lewis, but they haven't actually read his works. For those people, where do you recommend they begin?

AM: It's like dipping a toe in the swimming pool, isn't it? Happily, there are lots of introductions to Lewis, which make this process easier — such as Walter Hooper's excellent *C.S. Lewis: Companion and Guide*. I would recommend beginning by reading Lewis in small doses. For example, don't read all of his *Mere Christianity*. Take it slowly, and in small doses. One of the best chapters is on "Hope." It's a gem. Read it slowly, see the points he is making, and the way he draws you in. Underline the good quotes — there are quite a few of them in this chapter. In my view, his best work is the sermon, "The Weight of Glory," which he preached at Oxford in June 1941. It repays close study and careful reading. But many would say that *The Lion, the Witch and the Wardrobe* is the best place to start, because it is such a great story, and so well told. You might like to read one of the guides to Narnia to help you get more out of it.



C.S. Lewis — A Life: Eccentric Genius, Reluctant Prophet
Alister E. McGrath
(Tyndale House
2013, \$24.99)



The Intellectual World of C.S. Lewis
Alister E. McGrath
(Wiley-Blackwell 2013,
\$32.95)

The tale of C.S. Lewis' imaginative legacy

By Dan DeWitt

C.S. Lewis is to evangelicalism what Elvis is to rock music. It is doubtful that you will find a multitude of Lewis impersonators if you visit Las Vegas; it would certainly be comical if you did, but in the same way that Elvis is an unavoidable figure in the history of American pop culture, you cannot talk about Christianity in the 20th century without mentioning Clive Staples Lewis.



Lewis scholar Colin Duriez calls Lewis an enigmatic figure that evangelicals often recreate in their own image. But even granting this unfortunate tendency to tailor Lewis according to our own *Sitz im Leben*, what is it that makes him such a perennial candidate for our own projections? We are content to bury most Oxford dons of the past beneath a dusty blanket of apathetic forgetfulness. Why should Lewis be any different?

There were certainly better theologians than Lewis. He would agree with this. He never claimed to be a theologian, of this he reminds us in almost all of his theological writings, perhaps to the point of overemphasis. Yet most lists of the top theologians of all time include C.S. Lewis. Why this disparity between his claim as a mere layperson, and our desire to elevate him among theological heavyweights like Augustine and John Calvin?

Perhaps Lewis' legacy is a result of his scholarship. But even though he was busy working on his magnum opus, *The Oxford History of English Literature in the Sixteenth Century*, *Time* magazine, in its 1947 cover article on Lewis, said his colleagues frowned upon him because he spent so much time writing outside of his own discipline; an academic *faux pas* if there ever was one. And most people today have never even heard of his scholarly works like his OHEL project, or *Medieval and Renaissance Literature* or the *Allegory of Love*.

In her *The New York Times* article, "C.S. Lewis, Evangelical Rock Star," journalist T.M. Luhrmann suggests that it is Lewis' impact on the imagination that makes his influence timeless. In a progressively secular culture that places an ever-lowering premium on non-empirical values, Lewis offers us a way to envision the love of God via Aslan, the not-safe-yet-good lion of Narnia. In her article, Luhrmann recounts the story of Bob, a man deeply wounded by his church experience. "What Aslan gave Bob," she writes, "was a sense that God was real and loved him."

Bob is not alone. Lewis afforded this same vision to many. Not everyone, however, is as welcoming of Aslan's request that by knowing him in Narnia for a little while they might come to know him better in their own world. Alas, Lewis' creative blade cuts both ways.

That's why Laura Miller, an award-winning writer and a self-proclaimed skeptic, says she found great offense when, as an adult, she re-read her favorite childhood series. In her work, *The Magician's Book: A Skeptic's Adventures in Narnia*, she writes, "I was horrified to discover that the *Chronicles of Narnia*, the joy of my childhood and the cornerstone of my imaginative life, were really just the doctrines of Christianity in disguise." She's right and wrong. Lewis smuggles theology behind enemy lines, make no doubt, but he does more than that: he opens a window into our world as well.

In the *Chronicles*, Lewis offers a commentary of a parallel reality. He says something real, something tangible and palpable even, but he says it through the mouth of a talking fawn and through the roar of a beastly lion. And he did it in such a way as to bring the reader face-to-face with the actual world. And the more someone understands Lewis' gospel incarnated in the land of Narnia, the more he or she either loves or spurns the savior figure, who in *Voyage of the Dawn Treader* turns from a lamb into a lion right before the children's eyes.

Michael Ward, editor of *The Cambridge Companion to C.S. Lewis*, believes the connection to our world goes deeper than the Christ-like symbolism found in Aslan. Ward offers a framework for understanding the flow and emphases of the Narnia stories rooted in Lewis' life-long love of medieval literature.

In his book *Planet Narnia*, Ward builds a compelling case that Lewis deployed an unspoken theme — the seven medieval planets — as the substructure of the *Chronicles of Narnia*. Ward suggests a coherent system for what is otherwise, to be completely honest, a randomly ordered collection of stories. But Ward does more than this, if he is right. If Lewis was using a medieval cosmology to frame the narrative, this further illustrates — powerfully so in my opinion — how Lewis sought to tether the truths embedded in the children's stories back to our universe. He was dropping breadcrumbs along the Narnian path to help us find our way back home.

Colin Duriez likens Lewis to another creator of an imaginary world, John Bunyan. This comparison is fitting for several reasons. For starters, Lewis' first literary account of his conversion is found in his book, *The Pilgrim's Regress*. He wrote the allegorical account of his journey to faith in a little over a week's time while visiting his best friend from childhood, Arthur Greeves.

As the title reflects, the theme is borrowed from Bunyan's *The Pilgrim's Progress*, but the focus is not a burden to be relieved, but rather, a joy to be realized. That's why it is a regress in contrast to Bunyan's progress.

In the words from the opening of G.K. Chesterton's *The Everlasting Man*, "There are two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place." Lewis traveled round the intellectual world only to arrive back home on the shores of the Christian gospel.

Another reason the Bunyan connection is appropriate is because *The Pilgrim's Progress* leads readers to imagine and feel the weight of truths that so often, when presented in clear didactic methods, turn grey and blend in as ambient background noise. Through the use of story, Bunyan struck an imaginative chord

that still resonates with the human experience today. Lewis did the same.

There are a lot of theories as to why Lewis changed his methodology after the publication of *Mere Christianity* to a nearly exclusively fictional format. There was the G.E.M. Anscombe debate that allegedly shook Lewis' apologetic approach. There certainly must have been fatigue from years of publicly defending the gospel. But I think the real culprit is that Lewis found his preferred avenue for making an indelible mark on the mind of his readers.

In a letter to Carl F.H. Henry, as to why he wouldn't write articles for *Christianity Today*, Lewis said, "My thought and talent (such as they are) now flow in different, though I trust not less Christian, channels, and I do not think I am at all likely to write more directly theological pieces. The last work of that sort which I attempted had to be abandoned. If I am now good for anything it is for catching the reader unaware — thro' fiction and symbol. I have done what I could in the way of frontal attacks, but I now feel quite sure those days are over."

The theological work Lewis mentioned to Henry was a book on prayer. He described the challenge of completing this book in several of his letters with others and even in a conversation with D. Martyn Lloyd-Jones when they shared a boat ride from England to Ireland. "When will you write another book like *Mere Christianity*?" Jones asked. "When I discover the meaning of prayer," Lewis responded.

Lewis did finally finish the book on prayer, six months before he died. But it wasn't anything like he originally set out to do. The whole project came together, after years of difficulty, when he placed it in the context of an imaginary conversation with a fictional character named Malcome. It was published

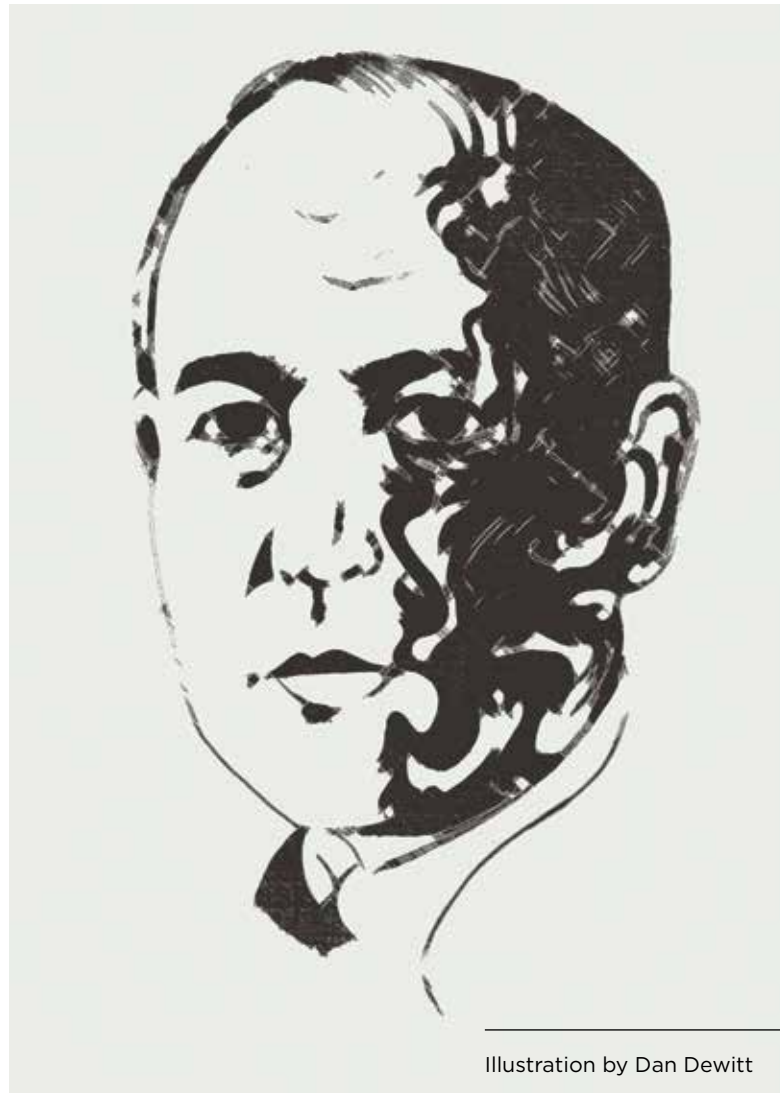


Illustration by Dan Dewitt

the year after he died as *Letters to Malcome: Chieftly on Prayer*. It was the last book C.S. Lewis wrote before his death 50 years ago.

The fact that it came together as fiction is an illustration of Lewis' lasting legacy. As Chesterton once said, "We must invoke the most wild and soaring sort of imagination; the imagination that can see what is there." Lewis could see *what is there*, and he continues to help others see it as well, even five decades after his death.

Lewis concluded his essay, "Is Theology Poetry?" with these words: "I believe in Christianity as I believe that the Sun has risen, not only because I see it but because by it I see everything else." Through the gospel, Lewis could see everything else. And his books invite us to do the same. But this is a task that requires a healthy dose of imagination.

And that's why I believe Lewis continues to be such a wonderful and timeless guide.

Elephant in the room

EVANGELICALS CONTINUE TO VALUE C.S. LEWIS DESPITE THEOLOGICAL DIFFERENCES

By Aaron Cline Hanbury



According to four evangelicals, C.S. Lewis was sometimes wrong.

Less than a month after Lewis' death in November 1963, a writer for *Christianity Today* cited English pastor Martyn Lloyd-Jones — who was a friend of Lewis' — as an evangelical with “reservations” about Lewis.

CT writer J.D. Douglas paraphrases Lloyd-Jones, saying Lewis' view of salvation was “defective in two key respects: (1) Lewis taught and believed that one could reason oneself into Christianity; and (2) Lewis was an opponent of the substitutionary and penal theory of the Atonement.”

In the same essay, Douglas notes Lewis' wide celebration among evangelicals and even credits Lewis with making “righteousness readable.”

“Most evangelicals enjoyed Lewis' work and acknowledge especially his tremendous contribution in exposing the superficialities of many intellectual unbelievers,” he writes.

More than 50 years later, Lewis still receives mixed commendation.

Kevin DeYoung, blogger, author and senior pastor of University Reformed Church in Lansing, Mich., sees “two significant problems” with *Mere Christianity*.

These problems he lists are the doctrine of the atonement and inclusivism, according to DeYoung's 2011 post on his website.

Concerning inclusivism, DeYoung cites a passage from Lewis' most popular non-fiction work where Lewis asserts that “there are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it.”

DeYoung says that Lewis fails to understand the work of the Holy Spirit in a biblical way.

“No matter how much we may like Lewis, this is simply a profound misunderstanding of the Spirit's mission,” he writes. “The work of the Holy Spirit is to bring glory to Christ by taking what is his — his teaching, the truth about his death and resurrection — and making it known. The Spirit does not work indiscriminately without the revelation of Christ in view.”

Concluding, DeYoung ends up where many evangelical readers do: a cautioned enjoyment.

He writes, “I have some cautions when it comes to *Mere Christianity*. Good book. But some serious deficiencies.”

Similarly, John Piper, popular author, speaker and

pastor, discussed his own journey with Lewis in a 2010 address, “Lessons from an Inconsolable Soul.”

“Why has he been so significant for me, even though he is not Reformed in his doctrine, and could barely be called an *evangelical* by typical American uses of that word?” Piper asked [*italics original*].

Piper described six aspects of Lewis' thought that he finds problematic: (1) he was not an inerrantist; (2) he viewed the Protestant Reformation as avoidable; (3) he remained in the Church of England, despite his largely Protestant beliefs; (4) he allowed for “at least some people to be saved through imperfect representations of Christ in other religions”; (5) he used an “unbiblical case for free will” in order to explain suffering; and (6) he gave little attention to the doctrine of atonement.

“Lewis is not a writer to which we should turn for growth in a careful biblical understanding of Christian doctrine,” Piper said. “There is almost no passage of Scripture on which I would turn to Lewis for exegetical illumination. ... His value is not in his biblical exegesis. Lewis is not the kind of writer who provides substance for a pastor's sermons.”

And yet Piper, like DeYoung, sees value in Lewis' work that transcends — but does not excuse — his theological shortcomings. For Piper, the value of Lewis is the way he brings together “the experience of joy and the defense of truth” in his writing.

He said, “The way Lewis deals with these two things — Joy and Truth — is so radically different from Liberal theology and emergent postmodern slipperiness that he is simply in another world — a world where I am totally at home, and where I find both my heart and my mind awakened and made more alive and perceptive and responsive and earnest and hopeful and amazed and passionate for the glory of God every time I turn to C. S. Lewis.”

Kenneth Magnuson, professor of Christian ethics at Southern Seminary, sees the same errors in Lewis' writings as other evangelicals. He requires students to read Lewis' *Mere Christianity* for his introduction to ethics course.

“To be sure, Lewis is not orthodox on some important matters,” he said. “I assign reading from a range of authors who are worth engaging; I am happy to have students read one of the most important apologists of the 20th century. Lewis is not always right, but he is nearly always worth considering and engaging.”

According to these evangelicals, Lewis was sometimes wrong — but is always worthwhile.



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Sampey and Robertson A SESQUICENTENNIAL CELEBRATION

By Adam Winters

This fall marks an historic anniversary in the life of Southern Seminary as we commemorate the 150th birthdays of both John R. Sampey (born Sept. 27, 1863) and Archibald Thomas Robertson (born Nov. 6, 1863). These two men, separated in age by about 40 days, were two of the most titanic teachers in the seminary's history and bridged the gap between the school's founders and the World War II generation. Moreover, their bond of friendship ran deeper than simply sharing a common place to teach.

To this day, Robertson's name remains synonymous with mastery of New Testament Greek. With dozens of published books to his name—including the ever popular *Word Pictures in the New Testament* and *A Grammar of the Greek New Testament in Light of Historical Research*—Robertson remains one of the most influential minds Southern Seminary ever produced. Comparatively, Sampey's legacy is less renowned for his published works but more intimately intertwined with the life of the seminary, where he served as president (1929-1942) and taught from 1885 until his death in 1946.

The lifelong friendship between Sampey and Robertson began as a teacher-student relationship, with Robertson being an exceptional student in the first seminary course Sampey

taught. Sampey described him as a brilliant mind and a perfect gentleman, and Robertson soon joined Sampey on the seminary faculty.¹

Robertson owed much to Sampey for giving him the opportunity to excel in the discipline of New Testament Greek. In 1888, John A. Broadus offered Sampey the choice of assisting him with Greek and New Testament or assisting Basil Manly Jr. with Hebrew and Old Testament. Though his loyalty to Broadus took precedence in his heart, Sampey knew his friend Robertson was better suited for teaching Greek. As he told Broadus in his own words:

Doctor, I think the facts in the case settle the question. Robertson knows more Greek than I do, while I know more Hebrew than he does; for I have taught him all that he knows. Much as I would like to be with you in Greek and the New Testament, for the good of the Seminary I ought to take Hebrew and the Old Testament.²

In retrospect, Sampey credited his decision as a privilege of “opening the door of opportunity to one of the truly great interpreters of the Greek New Testament.”³ Robertson's mentorship under Broadus proved

especially fruitful: he married his teacher's youngest daughter, Ella, in 1894.

Throughout their years together as peers on the faculty, Sampey and Robertson served as orthodox and pious stalwarts who helped the seminary cultivate a positive reputation with churches in spite of various denominational challenges. Together, they weathered the storm of the Whitsitt Controversy over Baptist origins, one which saw the eventual ouster of the seminary's third president and caused many to doubt whether the seminary had a viable future as a Southern Baptist institution.

Robertson's greatest asset to the seminary's public reputation came through his frequent lecture engagements to churches and Bible conferences and, of course, through his intense scholarly output in New Testament studies.⁴ Sampey also engaged in frequent preaching engagements which took him as far as Brazil three times between 1925 and 1928.⁵ The tireless efforts of these two professors helped restore the perception of Southern Seminary as a Baptist institution committed to training preachers in orthodox doctrine, warm piety and biblical exposition.

The seminary trustees elected Sampey to the presidency in 1929, a position he would hold until he retired in 1942 — at the age

of 78. Robertson died of a stroke shortly after lecturing to his Greek class on Sept. 24, 1934. Robertson's unexpected death struck a literal blow to Sampey's heart, as he recounted that a few days after Robertson's passing his physician discovered a leak in his own heart, of which Sampey later declared, “I have always thought that the terrific shock of Dr. Robertson's sudden death brought this on.”⁶ Sampey heaped mountains of praise — professional and personal — upon his departed friend, proclaiming him as “one of the finest interpreters of Jesus since Paul.”⁷ Sampey likened their longtime friendship to some of the most intense camaraderies in Scripture:

I shall say of this man as Paul said about Epaphroditus: My brother, fellow-worker, fellow soldier ... How often has this brother of mine played Jonathan for me! Oh, brother beloved, how I shall miss you these days that remain!⁸

A century and a half after their births, Sampey and Robertson, through their legacies, continue to inspire and edify generations of Baptists. Their efforts helped lay the foundation for the Southern Seminary community of today. And even beyond their many professional achievements, their deep bond of friendship testifies to the Christian charity of both men.

Resources about professors Sampey and Robertson are available in the Archives and Special Collections located in the James P. Boyce Centennial Library.

ENDNOTES

¹John R. Sampey, *Memoirs of John R. Sampey* (Nashville: Broadman, 1947), 40.

²Ibid., 50.

³Ibid.

⁴Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (Oxford University Press, 2009), 281.

⁵Sampey, *Memoirs*, 187-204.

⁶Ibid., 228.

⁷John R. Sampey to Ellis A. Fuller, 5 October 1934, box 3, Ellis Adams Fuller Papers, Archives and Special Collections, The Southern Baptist Theological Seminary.

⁸Quoted in Don Norman, “The Home-Going of Dr. Robertson” (n.p., 1934), 6. Available at <http://digital.library.sbts.edu/handle/10392/4146>



Don't Waste Your Winter

Compiled by RuthAnne Irvin

Southern Seminary will offer several courses over winter break. Course topics include apocryphal and pseudepigraphical writings, the history of Islam, apocalyptic literature, business as mission, typical problems in biblical counseling and others. Southern continues to expand its course offerings in the winter schedule to serve students better during break. The winter term begins Dec. 16, 2013 and ends Jan. 17, 2014.

The Southern Grant is available to students who take six or more on-campus credit hours. The grant reimburses students \$150 at the completion of the winter term.

Apocalyptic Literature

Jan. 6 – Jan. 10, 2014 | James M. Hamilton

This course will focus on apocalyptic literature in the Old Testament.

Apocrypha and Pseudepigrapha

Jan. 6 – Jan. 10, 2014 | Jarvis Williams

This course will survey the Jewish apocryphal and pseudepigraphical writings with an emphasis on their relevance for understanding the New Testament and its cultural and religious background.

Doctrine of the Holy Spirit

Dec. 16 – Dec. 20, 2013 | Chad Owen Brand

This course will be a biblical, historical and systematic study of the doctrine of the Holy Spirit. The professor will give special attention to contemporary issues related to the rise of the Pentecostal and Charismatic movements. Scripture's own teaching will be brought to bear in examining historical and contemporary issues, e.g., the filioque controversy, the relation of the Spirit and the Son both in eternity and in the incarnation, the baptism in the Holy Spirit, gifts of the Spirit and walking in the Spirit.

Anthropology from Calvin to Edwards

Jan. 13 – Jan. 17, 2014 | Paul Helm

This course will focus on the anthropology of John Calvin, Jonathan Edwards and others in between.

History and Theology of Islam

Jan. 13 – Jan. 16, 2014 | Scott J. Bridger

This course has a double focus. The course is a historical study of Islamic civilization from its origins up to the modern era and a study of the foundational

religious doctrines and practices of the Islamic tradition. The course will consist of lectures, site visits, videos and student presentations.

Business as Mission

Dec. 27 – Dec. 30, 2013 | Zane Pratt

The purpose of this course is to explore the theological, ethical and missiological issues involved in business as mission. Students will read key texts about the topic and explore business as mission from a variety of viewpoints. They will also interact with practitioners of business as mission and conduct scientific research on a specific aspect of business as mission. Register for the class through the Cross Conference website at crosscon.com/sbts.

Typical Problems in Biblical Counseling

Jan. 13 – Jan. 17, 2014 | Stuart Scott

This course is designed to apply the biblical principles taught in the introductory counseling class to a range of specific counseling problems. Scott will discuss topics that include fear, sexual sins, depression, anxiety, eating problems, decision making, suffering, views of self, life-dominating sins, handling one's past and crisis counseling. Prerequisite: 34300.

Intro to Church Revitalization

Jan. 13 – Jan. 16, 2014 | Bill Henard

This course is an examination of the ministry of revitalizing plateaued and declining churches that moves from biblical and theological foundations to practical application including the utilization of case studies. The professor will give particular attention to the issues of leading change in the church, conflict management, ministry contextualization and increasing church evangelistic effectiveness.



Master Plan Update

By Dan Dumas and Andy Vincent

Southern Seminary approved a master plan to renovate and restore the campus in April 2011. Construction is now in progress, which raises questions for students, staff and faculty on campus. In what follows, we answer some of the frequently asked questions about the master plan, including a brief timeline of the project to inform you about the new and exciting changes.

Why does the seminary need a renovation plan?

The Southern Baptist Theological Seminary is more than 150 years old, with a campus soon to be 90 years old. We have a stewardship responsibility to ensure that Southern Seminary's campus will continue to serve its mission: delivering top-quality, faithful theological education to ministers of the gospel who will serve the church around the world.

Adopting a master plan sets the trajectory of Southern Seminary and Boyce College toward growth and financial sustainability – allowing us to address deferred maintenance

for our aging buildings in a way that strategically aligns our campus for the future.

What does the master plan include?

Phase one will repurpose the historical Mullins Complex as a state-of-the-art facility for Boyce College, the undergraduate school of Southern Seminary. During its 2012 annual meeting, the Executive Committee of the Southern Baptist Convention approved a \$20 million loan for phase one of the SBTS master plan.

Phase two will advance the learning community of Southern Seminary, primarily through renovation of the James P. Boyce Centennial Library.

After the Mullins Complex becomes the home for Boyce College, will there still be housing for seminary students?

When work on the Mullins Complex is completed in August 2014, seminary students will still have options for on-campus housing in Carver and Fuller Halls.

What will happen to Springdale Apartments?

Nothing will happen to Springdale Apartments in the near future. The seminary has the approval of its trustees to receive proposals for privatizing a portion of the campus facing Grinstead Dr. that may include redevelopment of the Springdale area, but nothing is imminent.

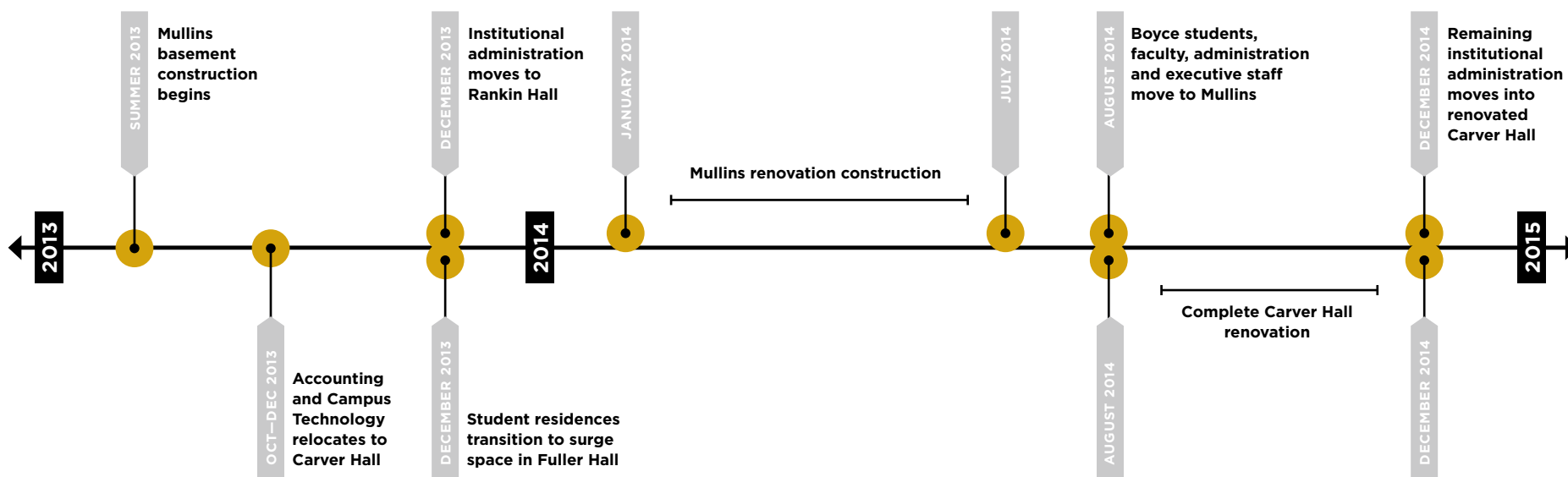
Where will Boyce classes meet once the college moves to Mullins?

Boyce classes will share classroom space in Norton Hall and continue to hold some classes in Rankin and Carver Halls. Additionally, phase two will provide classroom space in the James P. Boyce Centennial Library.

Is a tuition cost increase tied to the master plan?

The five percent tuition cost increase for the 2013-14 academic year is a normal increase that is experienced every year.

MASTER PLAN TIMELINE



THROUGHOUT...

Improvements made to HVAC

Announcements

Aplus Edits

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

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 423-8255 or Mrs. Vogel at 742-1497.

Food collection for the Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Imperishable food is accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at theattic@sbts.edu and arrange an appointment for picking up food items.

Health and Rec

More information on hours and fitness classes are available at www.sbts.edu/hrc, the front desk or call 897-4720.

Seminary Clinic Hours

Staff, students and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213. *Monday-Friday, 11 a.m. - 5 p.m.*
More information and price listings are found on the clinic website, www.sbts.edu/clinic.

SUNDAY	MONDAY	TUESDAY
<p>3</p> <p>HRC open 2 - 8 p.m.</p>	<p>4</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>5</p> <p>Chapel 10 a.m. Alumni Chapel Panel Discussion</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>10</p> <p>HRC open 2 - 8 p.m.</p>	<p>11</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>12</p> <p>Chapel 10 a.m. Alumni Chapel William F. Cook III</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>17</p> <p>HRC open 2 - 8 p.m.</p>	<p>18</p> <p>Boyce final exams</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p>19</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>24</p> <p>HRC open 2 - 8 p.m.</p>	<p>25</p> <p>Boyce Basketball 7 p.m. vs. Brescia</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Zumba Childcare 9 a.m. - noon</p>	<p>26</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Boot Camp Childcare 9 a.m. - noon</p>

NOVEMBER 2013

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1**Parents' night out**
6:30-9:30 p.m.**Body Blitz; Mommy and Me; Zumba;**
Childcare 9 a.m. - noon; 3 - 6 p.m.**2****Edge Martial Arts****6****Body Blitz; Mommy and Me; The**
Core Foundry (Co-ed); Zumba
Childcare 9 a.m. - noon; 3 - 6 p.m.**7****Chapel**
10 a.m. | Alumni Chapel
Eric Hankins**Fast Feat; The Core Foundry (Men);**
Total Toning; Aqua Alive; Zumba;
Edge Martial Arts; Boot Camp
Childcare 9 a.m. - noon; 3 - 6 p.m.**8****Dive-In Movie**
*Cars***Boyce Fall Party** 6 p.m.**Body Blitz; Mommy and Me; Zumba**
Childcare 9 a.m. - noon; 3 - 6 p.m.**9****Edge Martial Arts****13****Chapel**
10 a.m. | Broadus Chapel
R. Albert Mohler Jr.**Body Blitz; Mommy and Me; The**
Core Foundry (Co-ed); Zumba
Childcare 9 a.m. - noon; 3 - 6 p.m.**14****Chapel**
10 a.m. | Alumni Chapel
Bill Langley**Boyce Basketball**
7 p.m. | vs. Mid-Continent
Fast Feat; The Core Foundry (Men);
Total Toning; Aqua Alive; Zumba;
Edge Martial Arts; Boot Camp
Childcare 9 a.m. - noon; 3 - 6 p.m.**15****Biggest Loser**
Winners**Boyce fall classes end****Friday Night Fires** 8 p.m.**Body Blitz; Mommy and Me; Zumba**
Childcare 9 a.m. - noon; 3 - 6 p.m.**16****Edge Martial Arts****Bella Ballet presentations**
Heeren Hall**20****Body Blitz; Mommy and Me; The**
Core Foundry (Co-ed); Zumba
Childcare 9 a.m. - noon; 3 - 6 p.m.**21****Fast Feat; The Core Foundry (Men);**
Total Toning; Aqua Alive; Zumba;
Edge Martial Arts; Boot Camp
Childcare 9 a.m. - noon; 3 - 6 p.m.**22****SBTS fall classes end****Body Blitz; Mommy and Me; Zumba**
Childcare 9 a.m. - noon; 3 - 6 p.m.**23****Edge Martial Arts****Bouncy House Day**
9 a.m. - noon**27****Body Blitz; Mommy and Me; The**
Core Foundry (Co-ed); Zumba
Childcare 9 a.m. - noon**28****Fast Feat; The Core Foundry (Men);**
Total Toning; Aqua Alive; Zumba;
Edge Martial Arts; Boot Camp
Childcare 9 a.m. - noon**29****Body Blitz; Mommy and Me; Zumba**
Childcare 9 a.m. - noon**30****Edge Martial Arts**

Towers

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3

Questions

WITH

Mark Dever

Senior pastor of Capitol Hill Baptist Church
in Washington, D.C.



-1-

Can you briefly describe your sermon preparation?

I take two days to prepare. The first day is exegesis. I need my sermon outline, both the exegetical outline first, and then homiletical outline by the first day. On the second day, I write the introduction and work on application with some friends. I'll get a group of four, five or six guys together and work on application. Then I'll try to write the sermon that afternoon or evening, the second day. On the second day evening, I will read it to a group of people and ask for feedback. So I'll read the introduction, get feedback, make changes. First point, get feedback, second point, get feedback, then I am done.

-2-

What advice would you give to seminary students in how they should pursue a weekly preaching ministry?

Read your Bible more and commentaries less. Do not turn to a commentary to answer any question until you have made yourself put down your own answer in your own words as best as you can. Then you'll use the commentaries better when you turn to them.

-3-

What's your favorite movie?

Casablanca, 1942. It's a great story, great actors and great music. But I also love *Man for All Seasons*, but I hate the fact that Thomas More is only presented as a good guy and there is nothing about his really pursuing Tyndale to death. So it gives half the picture, but the fictional picture is of a great character.