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Towers

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the
HOLIDAY
ISSUE
2014



Watch your Christmas doctrine



Debating football violence

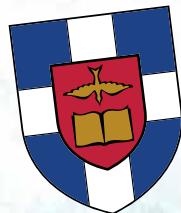


Faculty & staff New Year's resolutions

9Marks at Southern Building Healthy Churches



+



Biblical Theology

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16 Pay attention to your (Christmas) doctrine

Donald S. Whitney, associate professor of biblical spirituality and associate dean of the School of Theology at Southern Seminary, writes about how, when he was pastoring in Illinois, the doctrine of the incarnation re-energized both him and his congregation.



From the editor:

Apparently, some people think the baby Jesus physically visited America. Actually, throughout history, different groups held all kinds of odd beliefs like that. And a great time to tell people the truth about Jesus is the Christmas season.

In this issue of *Towers*, Don-

ald S. Whitney writes about how the holidays make an ideal time to engage in conversations about Jesus and even to stress the importance of doctrine.

After Christmas, with the turn of the new year, comes football. New Year's Day, millions of people will view hour-after-hour of college bowl games, with the N.F.L. playoffs just about to kick off.

But despite all the football consumption, a growing number of people are concerned about the safety — even the morality — of America's real pastime. Almost every major

publication recently featured articles and editorials about the safety — even the morality — of football.

And a few people in our circles entered the game, too.

Owen Strachan and David E. Prince (with Jimmy Scroggins) both published essays about the wisdom of Christian participation in football. So last month, the seminary held a debate about the topic, in which Strachan and Prince, along with another two panelists, presented and defended their positions. Inside, we include a report from the debate.

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Toward the 'interpretive perspective' of the Bible's authors

Professor James M. Hamilton Jr. talks with Matt Damico about his new book, *What Is Biblical Theology?*

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Late night debate tackles football

A recent debate held at Southern Seminary discussed the safety of America's favorite game.

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And a happy New Year

In an annual feature, SBTS personalities give their 2014 New Year's resolutions.

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Of hippies, John Piper and the lordship of Christ

Counseling professor Eric Johnson talks about his journey to Southern Seminary.

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Everything you need to know for the holidays in Louisville

The *Towers* team provides a list of holiday happenings around Louisville this season.

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



At Norton Lectures, Thornbury commends contemporary philosophy as ‘pre-evangelism’

By Aaron Cline Hanbury

Contemporary philosophy and philosophers imitate Christian theology, said philosopher Gregory Alan Thornbury in a recent lecture series at Southern Seminary.

He argued that “familiarity with current trends in philosophy is the new pre-evangelism.”

Thornbury, who in July became the sixth president of The King’s College in New York City, presented the seminary’s 2013 Norton Lectures, which he called, “If you can’t beat them, paraphrase them: contemporary philosophy imitates Christian theology.” For each of his three lectures, Thornbury looked at a contemporary philosopher whose work, he said, imitates Christian theology. He explored the philosophy of Slovenian philosopher Slavoj Žižek,

philosopher and popular German television personality Peter Sloterdijk and *avant garde* French philosopher Quentin Meillassoux.

For each idea, Thornbury said, the true expression of what people are looking for is orthodox Christianity — what Thornbury called “Christianity at its original factory setting.”

He encouraged the many professors, ministers and students in attendance at the lecture to “be bold” in their Christianity. He said: “Let your freak flag fly for Jesus, because people out there are taking note, and they’re trying to imitate us.”

Both audio and video of the Norton Lectures are available at sbts.edu/resources.



Truth Remains exhibit brings rare Bibles to SBTS

By SBTS Communications

Southern Seminary welcomed to its campus Truth Remains, a non-profit ministry that exhibits historic Bibles for free, Oct. 29-30. The organization displayed 16th- and 17th-century editions of the English Bible in the President’s Reception Room. The collection includes the Matthew Bible (1537), the Geneva Bible (1560) and the King James Bible (1611).

More information about Truth Remains is available at truthremains.org.

At annual summit, SBTS emphasizes expository preaching

By RuthAnne Irvin and Aaron Cline Hanbury

The second annual Expositors Summit, hosted by The Southern Baptist Theological Seminary, Oct. 29-31, featured pastors H.B. Charles Jr., Alistair Begg and seminary president R. Albert Mohler Jr. The event, which opened and concluded with seminary chapel services, brought together more than 420 attendees from around the country.

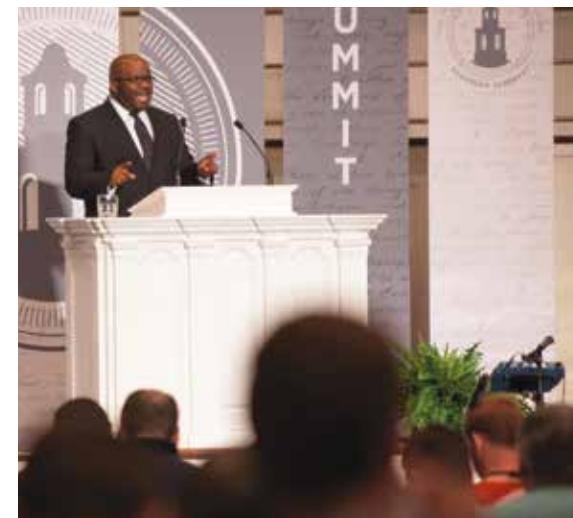
Charles, pastor of Shiloh Metropolitan Baptist Church in Jacksonville, Fla., preached three sermons, the first from Philippians 2:5-11 about the humiliation and exaltation of Christ.

He emphasized Jesus’ suffering, noting his selfless sacrifice for sinners.

“Christ made himself nothing in the role he adopted in the incarnation: a servant,” he said. “We have never sacrificed anything in comparison to what Christ did for us.”

Charles also closed the summit, preaching from Psalm 46 about “a safe place in God.”

The passage, Charles said, “seems to speak to any and every situation the people of God may face. The personal trials, the moral decline, the social upheaval, the economic reversals, the political shenanigans, the international conflict, the terrorist threats — not to mention the spiritual



challenges we face — cause our hearts to ask, ‘Is any place safe?’ Unfortunately, there is no safe place in this world.”

Mohler preached for two general sessions of the Expositors Summit. Begg, pastor of Parkside Church near Cleveland, Ohio, preached three times for the summit, once in chapel and two general sessions.

Audio and video from the Expositors Summit are available at sbts.edu/resources. Next year’s Expositors Summit will be Oct. 28-30, 2014. More information about the Expositors Summit and other events at Southern Seminary is available at sbts.edu/events.

Southern hosts inaugural Man Camp for fathers and sons

By Steve Watters

More than 100 dads and sons participated in the inaugural Man Camp on Nov. 1-2. On a hill overlooking a winding river and blazing autumn trees in Bardstown, Ky., the campsite gave fathers and sons an ideal setting to enjoy the outdoors and learn more about biblical manhood.

After setting up their tents, and enjoying a spread of Kentucky burgoo, hamburgers and hot dogs, campers settled around a bonfire for a manhood message from Randy Stinson, Southern Seminary's provost. Stinson called those around the fire to recognize the areas God has given them to take dominion and then to steward each responsibility as servant leaders.

Once the bonfire (built in an old satellite dish) hit its prime, campers burned through hundreds of marshmallows, graham crackers and chocolate bars as the night ended with a s'more fest.

As the sunrise painted the clouds over the valley, early risers started the day with pancakes, bacon and coffee. Dan Dumas, senior vice president for institutional administration at the seminary, followed the breakfast with a message about doing hard things, spotlighting Benaiah, one of David's mighty men, who "went down into a pit on a snowy day and killed a lion" (2 Sam 23:20).

Campers then spread out over the hill and filled the morning with archery, skeet shooting and BB gun target practice before it was time to break camp and take the memories and lessons of Man Camp back home.

"We loved Man Camp!" said Jim Hamilton, associate professor of biblical theology, who has noticed that his boys haven't stopped whittling with their pocket knives since they got back. "My sons can't wait to jump in a pit on a snowy day and kill a lion."

(Photo credit: Harrison Watters)



PGMS salutes SBTS for excellent grounds management

The Professional Grounds Management Society recognized Southern Seminary with an Honor Award in the urban university category in the society's 2013 Green Star Awards competition. A third-party company, Sodexo, oversees the campus grounds.

Mohler introduces Billy Graham to new dean of school named for the famed evangelist

By Aaron Cline Hanbury

In a rare meeting, R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, reported to Billy Graham — the world-renowned evangelist and evangelical leader — about Southern Seminary's Billy Graham School of Missions, Evangelism and Ministry at the 20-year anniversary of its establishment. He also introduced him to the school's new dean, Adam W. Greenway.

"It was a tremendous privilege to visit with Dr. Graham and to affirm the friendship that has existed between him and Southern Seminary for so many decades," Mohler said of the Oct. 29, 2013, meeting at Graham's home in Montreat, N.C. "My personal friendship with him goes back to when I first came here as president. He played such a pivotal role in the establishment of the Graham School and in my inauguration as president, and I owe to Dr. Graham such a deep personal debt."

In 1993, when Mohler first assumed leadership of the seminary, he announced the establishment of the Billy Graham School of Missions, Evangelism and Church Growth. Last week, Mohler reported to Graham about the only school he permits to use his name and introduced him to the school's new dean, Greenway.

"The invitation to visit with Billy Graham personally was truly a once-in-a-lifetime opportunity," said Greenway,

SBTS Lottie Moon Collection relocated

By SBTS Communications

Southern Seminary's Lottie Moon Collection is now on display in the second floor of the James P. Boyce Centennial Library. Previously, the collection was in the exhibit space of the Honeycutt Campus Center, which now features an exhibit about the history of the seminary.

Among other items, the collection includes Moon's desk, which a Chinese workman made from packing crates; her chair of that period; and the famous memorial portrait from 1930. The portrait shows Moon holding a scroll of the Great Commission written in Chinese, Hebrew and English.

The legacy of Moon remains at the forefront of Southern Baptist life, particularly during the Christmas season through the annual Lottie Moon Christmas Offering, which has raised more than three and a half billion dollars for global missions.

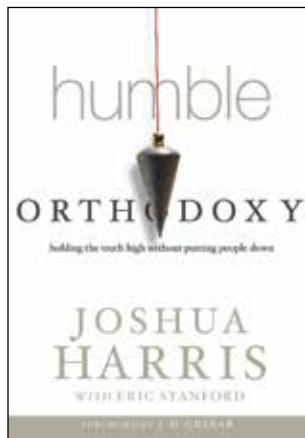
who became the fourth dean of the Graham School in June. "Being dean of the only school Dr. Graham ever endorsed with his own name is a singular honor and a sacred trust, and I took great pleasure in being able to report to him that we remain unwavering in our commitments to the same gospel message and urgent mission that he has so faithfully embodied."

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 and the School of Church Ministries.



Book Reviews

by Aaron Cline Hanbury



(Multnomah Books 2013, \$9.99)

Humble Orthodoxy: Holding the Truth High Without Putting People Down Joshua Harris

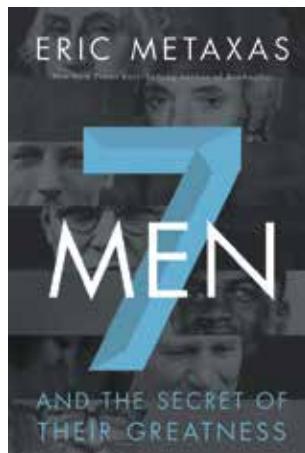
In *Humble Orthodoxy*, Joshua Harris, who is the lead pastor of Covenant Life Church in Gaithersburg, Md., acknowledges a common tension between theological precision and humble engagement of those who disagree (unbelievers and believers alike).

“One of the problems with the word *orthodoxy* is that it is usually brought up when someone is being reprimanded.”

But, Harris writes, orthodox Christian belief and humility, far from mutually exclusive, must complement one another.

“Christians need to have a strong commitment to sound doctrine. ... But we also need to be gracious in our words and interactions with other people,” he writes.

In his brief, 61-page *Humble Orthodoxy* — a book that any and everyone who studies theology should read — Harris makes a convicting and compelling case for Christian belief seasoned with Christian charity.



(Thomas Nelson 2013, \$24.99)

Seven Men and the Secret of Their Greatness Eric Metaxas

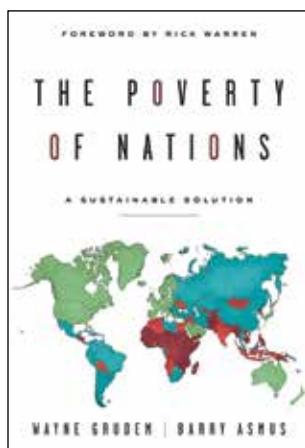
Bestselling author and speaker Eric Metaxas doesn't want to talk about manhood in his new book. He wants to show it.

“This is a book that doesn't talk about manhood... but that shows it in the actual lives of great men,” writes Metaxas in *Seven Men and the Secret of Their Greatness*.

In the book, Metaxas presents mini-biographies of — unsurprisingly — seven men whose lives exhibited the characteristics of true manhood, and who are worthy of emulation: George Washington, William Wilberforce, Eric Liddell, Dietrich Bonhoeffer, Jackie Robinson, Pope John Paul II and Charles W. Colson.

“In this ... volume I was looking for seven men who had all evidenced one particular quality: that of surrendering themselves to a higher purpose, of giving something away that they might have kept. ... Each of the seven men in this book have that quality.”

The biographical accounts in *Seven Men* are as interesting as insightful, and readers will do well to dig deeply into Metaxas' book, learn from the characters therewithin and then pursue godly heroism just like these men did.



(Crossway 2013, \$30)

The Poverty of Nations: A Sustainable Solution

Wayne Grudem and Barry Asmus

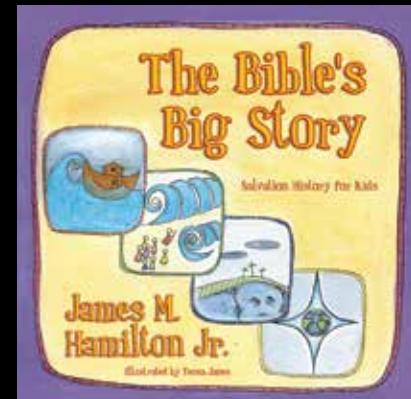
In *The Poverty of Nations*, theologian Wayne Grudem and economist Barry Asmus explain the “distinct factors that ... will enable any poor nation to overcome poverty.”

They write: “The goal of this book is to provide a sustainable solution to poverty in the poor nations of the world, a solution based on both economic history and the teachings of the Bible.”

They propose the “long-term solution” for poverty as the increase of a nation's “goods and services.”

They write: “If a nation is going to succeed in overcoming poverty, it must be willing to examine its official policies, laws, economics structures and cultural values and traditions to see whether they promote or restrain increase in the goods and services that nation produces.”

In *The Poverty of Nations*, Grudem and Asmus expound this goal by exploring the conditions necessary for increased production.



The Bible's Big Story: Salvation History for Kids

James M. Hamilton Jr.

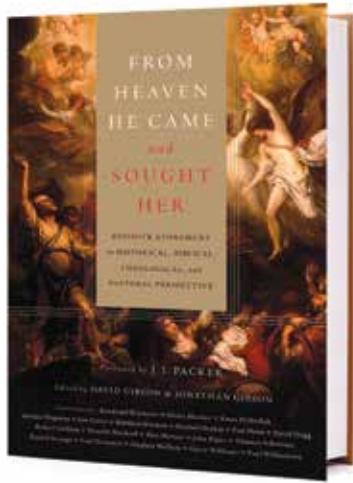
(C4FK 2013, \$4.99)

“The churches I grew up in weren't churches that emphasized this big, overarching, connected story that you see in the whole Bible. So, when I was exposed to that, it was eye-opening and world-changing for me, and really revolutionized the way I thought about the Bible. So, I was really excited about it and I wanted to communicate that to my own children in one continuous poem that my children, and hopefully many children, can memorize and then use as a mental roadmap as they read the Bible.”

James M. Hamilton Jr.

Associate professor of biblical theology





From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective

David Gibson and Jonathan Gibson, eds.

Review by Matt Damico

Where there is talk of definite atonement — which claims the death of Christ was intended to win the salvation of God’s people alone — disagreement and debate are sure to follow. Undaunted, David Gibson and Jonathan Gibson devote their 700-page volume to the discussion.

According to Gibson and Gibson, the range of objections against the doctrine, such as the claim that it goes against the Bible’s clear teaching and disfigures the doctrine of God, “indicates that definite atonement has profound significance and a wide-ranging scope which requires a comprehensive treatment.”

They believe that, while definite atonement “does not say everything” about Christ’s death, it does “say something essential,” and that “definite atonement is at the heart of the meaning of the cross.”

The book has four parts: the first traces definite atonement through church history and features a chapter by Southern Seminary church history professor Michael A.G.

Haykin. The second part looks at definite atonement in Scripture, with a chapter by Southern New Testament professor Thomas R. Schreiner. The third part addresses definite atonement from a theological perspective, with a chapter by Southern systematic theology professor Stephen J. Wellum. The book’s final part examines the role of definite atonement in pastoral practice.

The editors have sought to give the doctrine of definite atonement a comprehensive treatment, and they have capably achieved their goal. Anyone looking to understand the doctrine more fully would do well to have this book on the shelf.

(Crossway 2013, \$50)

What Is Biblical Theology?

James M. Hamilton Jr.

Review by Matt Damico

Author N.D. Wilson recently wrote, “‘Story, story, my life is a story,’ says the hipster to his Twitter feed.” But, as Wilson admits, the hipster is at least partially right. Life is a story. James M. Hamilton Jr., in his new book, *What Is Biblical Theology?*, urges readers to fit their story into a larger, grander story.

“This book is about the Bible’s big story, and it’s about how we become people who live in that story,” Hamilton writes. “One of the best things that can happen to us is discovering our role in the real story of the world.”

This story — with a divine protagonist in conflict with an infinitely outmatched antagonist — finds its full expression in Scripture, and, according to Hamilton, people interested in being on the right side of the conflict would do well to give themselves to the study of this story, and to do so through biblical theology.

“Biblical theology is not just an interesting topic,” Hamilton writes. “It informs who we are and how we live. It’s a way of getting out of a false world and into the real one, a transporter enabling us to inhabit the story of the Scriptures.”

Hamilton defines biblical theology as “the interpretive perspective of the biblical authors,” which consists of “the framework of assumptions and presuppositions,

associations and identifications, truths and symbols that are taken for granted as an author describes the world and the events that take place in it.”

What Is Biblical Theology? attempts to introduce readers to the world as the biblical authors see it. Hamilton makes the attempt in the book’s three parts: the first covers the Bible’s storyline, the second explores the Bible’s symbolic universe and the third traces the church’s role in the story.

Each part both instructs and models how to read the Bible like a biblical theologian, highlighting the Bible’s interconnectedness and interpreting the part in light of the whole.

One example of how to read this way comes in the chapter on imagery, where Hamilton develops the Bible’s temple imagery. He begins by showing how God created the world as a temple where his presence would dwell and where he would receive worship. Israel’s tabernacle and temple, then, were meant to be “an image of the cosmos ... small-scale versions of the world God made.” Bible readers will notice that the biblical events where these “temples” are destroyed — the flood, the Babylonian invasion — include language describing these events in terms of de-creation.

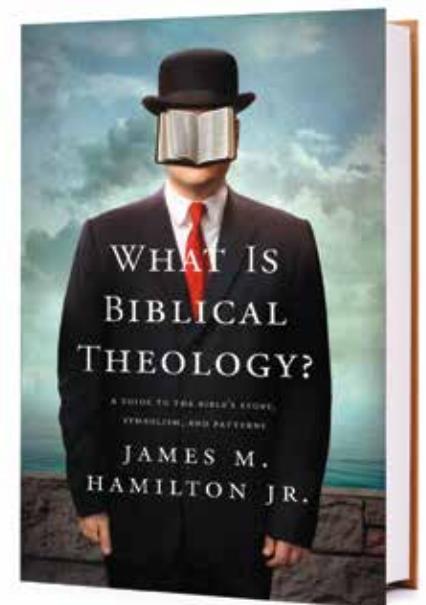
This imagery comes together when Jesus, who described himself as a temple, was himself destroyed. His destruction, the biblical authors note, was accompanied by de-creation language about the earth quaking and the sky darkening. Noting the previous use of temple imagery and how biblical

This story — with a divine protagonist in conflict with an infinitely outmatched antagonist — finds its full expression in Scripture, and, according to Hamilton, people interested in being on the right side of the conflict would do well to give themselves to the study of this story, and to do so through biblical theology.

authors describe temple destruction helps readers understand what the Gospel writers intend to convey in the events surrounding Jesus’ death.

Similar examples that model how to read the Bible are all over this book. Those who read *What Is Biblical Theology?* won’t merely learn what biblical theology is, they’ll find themselves on a tour of that biblical story. Careful readers will learn the story better and they’ll learn how to read and interpret the story more faithfully. Hamilton proves a trustworthy guide who has traversed the terrain himself and knows it well. The reader should beware, however, that while Hamilton is happy to take readers into the thought-world of the biblical authors, he’s just as happy to leave them there.

(Crossway 2013, \$12.99)





The journey into the ‘interpretive perspective’ of the biblical authors

A CONVERSATION WITH JAMES M. HAMILTON JR.

By Matt Damico

EDITOR'S NOTE: Below, James M. Hamilton Jr., associate professor of biblical theology at Southern Seminary, discusses his new book, What Is Biblical Theology?, with Towers book review editor Matt Damico. A brief review of the book appears on page 7.

MD: Why did you write this book?

JH: I wrote the book because I perceive that there's a general interest in biblical theology but a lack of clarity on what it is. So, if you ask someone, "What is biblical theology?" the answer is likely to trail on for several minutes. And I wanted to come up with a way to say what biblical theology is that could be put into one phrase and articulated cleanly, crisply and hopefully clearly so people could really get their hands around it, lock in on it and understand it.

MD: For whom did you write this book?

JH: I wrote it for anyone who's interested in the Bible,

whether that's a housemaid or a professor who's in another discipline, or maybe it's a professor who's in biblical studies and he wants to know exactly what biblical theology is. Anyone who can read, I hope, can read and appreciate what's in this book. I hope people will always be growing in their understanding of Scripture and in their ability to interpret what's going on in the Bible.

MD: What is biblical theology?

JH: In my opinion, biblical theology is the attempt to understand and embrace the interpretive perspective of the biblical authors.

MD: What do you mean by “interpretive perspective”?

JH: By “interpretive perspective,” I mean this shared set of assumptions and notions that are taken for granted when one communicator speaks to an audience or

when a writer communicates for someone to read. For instance, in our culture, if we start talking about this football game that's going to happen with a lot of commercials, and it's going to be the N.F.L. championship, everyone knows we're talking about the Super Bowl because the Super Bowl so pervades our culture. You don't even need to explain the relationship between commercials and the Super Bowl; it's just information that saturates our society. And, what I'm trying to draw attention to is the way that there are many truths and many ideas that saturated the world of the biblical authors, things that they took for granted, and things that, if we don't understand what they're talking about, it's going to be very difficult to understand what they're saying in their books.

MD: If this perspective is 2,000 years old, why should we try to get back there?

JH: We should try to get back to this perspective because God, by his Spirit, inspired these authors to communicate these truths within the context of this story and with these assumptions that they make. So, there are some people who want to argue that some of those assumptions the biblical authors make are actually wrong. This is in some ways the gist of Peter Enns' argument, that people like Paul the apostle have assumed mythology that is false and incorrect and, therefore, you cannot understand the Bible. But I would argue that God so worked in the inspiration of the Scriptures that anything the biblical authors thought that was mistaken was not brought to bear on what they were writing. So God superintended the process, and as they wrote they were borne along by the Holy Spirit, and what they've communicated and what their writings reflect is all true and good for us. So, this is what we need to know and understand in order to be saved and in order to live lives that are pleasing to God.

MD: How does an average Bible reader adopt this interpretive perspective?

JH: The most important thing anyone should do in trying to become a biblical theologian is simply read the Bible a lot. Constantly immerse yourself in the Scriptures. And as you do this, if you read the Bible from a believing perspective, the assumptions the biblical authors make will begin to become your assumptions. And, if you're reading it prayerfully, submissively, humbly and asking the Lord to renew your mind, you'll begin to look at the world the way the biblical authors do. It will happen instinctively, even in situations where you might not expect it to.

For instance, when I lived in Houston, our next-door neighbors went to Lakewood Church, where Joel Osteen is the pastor. My next-door neighbor was a Christian, and he said to me one day, seeming like he had come to a profound conclusion, "You know, the Bible has good news, but there's bad news in there, too." He felt the need to articulate that because the Spirit had worked in his heart and because he was approaching the Scriptures humbly and submissively. Even though only one side of it was being emphasized where he went to church, he was able to see there's more to this story than what he was being told. So, I say just read the Bible.

MD: How has your background as an English major influenced how you read and interpret Scripture?

JH: Well, at one level, being an English major could be a detriment because of the range of ways people are taught to read. But, by God's grace, influences on me have pushed me to the view that we should try to read to understand what the authors intended to communicate. So, in other words, we should pursue the intent of the author of this text. And, from that perspective, having read a lot of literature and having seen the way stories work in fiction or the way poetry works, I think all of

that is like being a baseball player who runs track in the offseason to try to gain speed, or being a football player who does ballet to try to increase his balance and his core abilities. What these things do is hone and strengthen and sharpen your capacities. And hopefully the exposure to other kinds of stories helps me to see the way authors portray things and help me to understand the way stories work. So, hopefully there's a well-roundedness to reading that has come from other literature.

I would also say that the best authors in the western literary tradition are the authors who best imitate the biblical authors. For instance, in a book like James Joyce's *Ulysses*, I think he's imitating the big, ramshackle, connected — though not on the surface — narrative of the whole Bible. And who is more revered in terms of English literary figures than James Joyce? And what I think he's trying to do is what the biblical authors have done.

MD: What role do the non-narrative books play in the Bible's big story?

JH: I think what you have in the narratives is the basic storyline, and then in the poetry and in the wisdom, you have poetic commentary on that storyline. So it would be wrong, in my view, to read the book of Proverbs, for instance, as this sort of abstract wisdom that comes down from on high. Much better to look at, for instance, the book of Deuteronomy, where fathers are commanded to teach the Torah to their sons, and then come to the book of Proverbs where this father is saying, "Hear, my son your father's instruction" — and often that word "instruction" reflects the word "Torah" — so

essentially what the father in Proverbs, whom I take to be Solomon for the most part, is doing is teaching the Torah to his son in obedience to Deuteronomy 6.

It's the same with things like the Psalms. These are not abstract installments in the world's poetic register, these are summaries and interpretations of the stories that we find in the narrative.

MD: Where does biblical theology fit among the other theological disciplines?

JH: I prefer to think about the disciplines — whether we're talking about exegesis or systematic theology or historical theology or whatever — as tools that we use the same way I would use tools to work on my lawn.

So, for instance, I have a riding lawnmower, and I have a weed eater, and I have a rake, a shovel, a hoe, trash bags, trash cans and I have all these different tools — and as we try to do the work of the ministry, as we try to equip the saints for the work of the ministry and bring everyone up

to the measure of the stature of Christ, we want to bring all these tools to bear in their understanding of the Scriptures and their knowledge of God.

So I don't think of a process where you go from exegesis to biblical theology to systematic theology. I think it's better to come at it like, well, if I'm just doing biblical interpretation, I'm going to use the lawnmower — exegesis — to cut the grass, and then if I want to do some real deep digging and plant a tree, I'm going to use systematic theology for that, and then if I want to somehow put the whole thing together and get all the edges right, I might get the weed eater out and use that tool, which in this analogy would be biblical theology, to bring everything into line. So, I think it's best to think of them that way rather than think of them in a process, at least that's what I prefer.

What role does biblical theology play in your preaching?

JH: Well, I tend to think most in terms of biblical theology. So, connected to the previous answer, some people speak as though they want to start as a text critic, then become an exegete, then become a biblical theologian and then some day, at the end of their life, they'll be a systematic theologian. I don't have that goal. I don't see myself ever really thinking the way systematic theologians think, and I don't see myself wanting to approach questions the way systematic theologians approach questions. Nothing against system-

The most important thing anyone should do in trying to become a biblical theologian is simply read the Bible a lot. Constantly immerse yourself in the Scriptures. And as you do this, if you read the Bible from a believing perspective, the assumptions the biblical authors make will begin to become your assumptions.

atic theologians, I'm grateful for what they do, I'm thankful they have the background that I don't have in philosophy and other ways of thinking about knowledge, but I would prefer to think in terms of the Bible's story. And I would prefer to think in terms of the way the biblical authors are thinking about the questions they face.

So, basically, when I'm preaching, for the most part I'm doing biblical theology. I'm approaching the text, or trying to, from a perspective that's sympathetic to what the author is saying and then I'm trying to exposit the text from that perspective.

MD: What's your next project?

JH: Right now I'm working to finish a book on the theology of Daniel. Then, Lord willing, when I have that done, I'll continue to work on an ongoing project on the Gospel of John and then, eventually, I have a contract signed to do a commentary on the book of Psalms from a biblical theological perspective.

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Pay attention to your (Christmas) doctrine

By Donald S. Whitney

In 1 Timothy 4:16b, the apostle Paul tells Timothy to “keep a close watch on the teaching,” meaning doctrine. Maybe you think doctrine is relatively unimportant, or maybe you’re so gifted that you don’t think you need it. But, chances are, you’re not as gifted as was Timothy — Paul’s hand-picked disciple — and Paul told Timothy to pay attention to doctrine. That means you and I need it, too.



Doctrine is what keeps you going when your people are dying — or it seems they’re trying to make sure you do. Doctrine is what draws us near to God and keeps fresh our love for and awe of God. It was after 11 chapters of Paul’s most densely packed, closely argued, systematic presentation of doctrine ever that he leapt into doxology: “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For from him and through him and to him are all things. To him be glory forever. Amen” (Rom 11:33, 36). So Paul was never more doxological than when he was his most theological. Theology is what nourished Paul’s heart, and it will nourish yours.

Let me illustrate one way that God helped me to apply 1 Timothy 4:16.

It was when I was pastoring in the Chicago area. It was mid-December, and the time was nearing for the annual Christmas sermon. I kept thinking, “How am I going to say it this year?” You know, it’s the same story: “God became a man to die for our sins.” Even the three-year-olds know that. I remember my daughter, when she was six years old, already had most of the Christmas carols memorized. So now

I was to tell this story again; and I was struggling.

So I thought, “I know, how about Christmas from the innkeeper’s perspective?” The problem with that is that the Bible tells us nothing about the innkeeper’s perspective. So I thought, “Maybe I can find some obscure verse in the prophets that relates to Christmas in some way.” One Sunday that December, we were singing “O Come, O Come, Immanuel.” There’s a line in it that says “O, come, Desire of nations, bind / All peoples in one heart and mind.” I thought, “That’s it: the ‘desire of all the nations.’” It’s an interesting phrase. I’ve never heard a sermon on that. So I began looking and looking. But I couldn’t find it. Eventually, I discovered that the phrase is only in the King James Version of the Bible, and that it is a terrible translation.

So now what was I going to do?

Well, I determined to pull down some of my books on Christology and systematic theology, and I began looking afresh at the doctrine of the incarnation. I looked through file folders I’d kept on “Christmas” and “Christology” and there I found a magazine article that began by saying there are only a few major heresies about the incarnation throughout



history, but we keep encountering them. The article presented the dilemma addressed by one of the heresies (which denied the full deity of Christ) in an interesting way. It said, “Did the baby in the manger know the world is round?”

What is the answer? Well, was the baby in the manger fully human? The answer is, “Of course.” Does any human baby know that the world is round? Of course not. But was the baby in the manger fully God? Yes. Does God know the world is round? Of course.

Here’s another one: did the baby in the manger have the power to be simultaneously both in the manger and in America that Christmas night? (There are actually some who say that Jesus came bodily to America.) Well, again, the answer is a good ol’ post-modern, “Yes and no.” Jesus was fully human. Can a human be in more than one place at once? No. Is Jesus fully God? Yes. Is God omnipresent? Absolutely. So as God, Jesus was all over the world that Christmas night. But in his humanity he also dwelt in only one place in the form of the baby in the manger.

I took these Christological heresies, briefly introduced each of them in the form of one of these thought-provoking questions, and wove them into the introduction of a sermon I called “Christmas Heresies and Christmas Orthodoxy.”

You might say, “Well, that’s a little philosophical isn’t it?”

No, for even while I was proclaiming the truth against that heresy, there was a congregation just a few hundred yards from us proclaiming one of those heresies. In fact, most of the people in our town

believed the heresy that the literal body of Jesus can simultaneously be both in Rome and in your home town. But the Bible teaches that the body of Jesus is seated at the right hand of God. His body is in one place because he is fully human.

And once again, you may say, “Isn’t this rather academic? This may be something seminary students may understand, but I don’t know about anyone else.”

Well, as my listeners began to consider the implications of these questions, I could see the circuit breakers going off in people’s minds all over the congregation. Those who thought, “Okay, here we go with the Christmas story; God became a man to die for our sins,” suddenly began to realize, “Wow,” as they tried to get their thoughts around the doctrine of the incarnation, which is impossible to comprehend completely. Then the glory of the sermon was preaching the doctrine of the two natures of Christ.

That’s the way I need to be growing in doctrine all the rest of my life, and so do you. No one fully comprehends any doctrine of Scripture. Someone has said that every doctrine of Scripture is shallow enough for a child to wade in, and deep enough for an elephant to swim in. Every child can understand, “God became a man to die for our sins,” and yet no one can fully comprehend all of the implications of and the depths of the doctrine of the incarnation. That’s part of our calling. Or, as Paul put it in 2 Timothy 3:14, “continue in the things you have learned.” Have you learned the doctrine of the incarnation? Good! Now, continue learning it all your life.

Whitney’s 10 questions to ask at a Christmas gathering

Many of us struggle to make conversation at Christmas gatherings, whether church events, work-related parties, neighborhood drop-ins or annual family occasions. Sometimes our difficulty lies in having to chat with people we rarely see or have never met. At other times we simply don’t know what to say to those with whom we feel little in common. Moreover, as Christians we want to take advantage of the special opportunities provided by the Christmas season to share our faith, but are often unsure how to begin.

Here’s a list of questions designed not only to kindle a conversation in almost any Christmas situation, but also to take the dialogue gradually to a deeper level. Use them in a private conversation or as a group exercise, with believers or unbelievers, with strangers or with family.

- 1 What’s the best thing that’s happened to you since last Christmas?
- 2 What was your best Christmas ever? Why?
- 3 What’s the most meaningful Christmas gift you’ve ever received?
- 4 What was the most appreciated Christmas gift you’ve ever given?
- 5 What was your favorite Christmas tradition as a child?
- 6 What is your favorite Christmas tradition now?
- 7 What do you do to try to keep Christ in Christmas?
- 8 Why do you think people started celebrating the birth of Jesus?
- 9 Do you think the birth of Jesus deserves such a nearly worldwide celebration?
- 10 Why do you think Jesus came to earth?

Of course, remember to pray before your Christmas gatherings. Ask the Lord to grant you “divine appointments,” to guide your conversations and to open doors for the gospel. May he use you to bring glory to Christ this Christmas.



For
in their own words



DAVID E. PRINCE

assistant professor of Christian preaching at Southern Seminary and senior pastor of Ashland Ave. Baptist Church in Lexington, Ky.



JIMMY SCROGGINS

senior pastor of First Baptist Church West Palm Beach, Fla.

Writing for the Ethics and Religious Liberty Commission:

While the Bible does not mention modern sports like football, it has much to say about warfare and kingdom, and it draws a relationship between sport and war. Sporting contests are artificially constructed mini-battles, whether they are wrestling or boxing matches (both specifically mentioned in the Bible), or baseball and football. And the lessons learned agonizing and striving in one can readily prove instructive for the other (Heb 12:1-4, 1 Cor 9:24-27, Eph 6:12, Phil 3:13-14). In fact, the primary images in the Bible describing the struggle of living as God's people are: soldier, athlete and farmer (2 Tim 2:4-7). Each calling is difficult and physically demanding, requiring a man to train and sacrifice his body. The use of sports imagery in the Scripture is instructive and overwhelmingly positive in drawing a link between sports, war and ministry in the kingdom of Christ.

...

There are inevitable risks tied to every human endeavor and we are right to count the cost, but we must also be concerned about the moral, therapeutic deism that equates Christianity with being a nice guy and views God as a benevolent being who helps us be nice guys. Laziness and intentional underachievement, along with a safety-centric worldview are enemies to the advancement of the gospel. Likewise, there is a price to pay on the football field for laziness and lack of focus.

Football represents one of the only major American institutions still standing that is exclusively for males and speaks unashamedly about manliness and toughness. Boys are drawn to demanding physical competition against other boys, assertive male leadership and a cause that demands sacrifice and calculated risk. These are good things that ought to be cultivated on a pathway from boyhood to Christian manhood.

First late night debate tackles football

By Alex Duke

New Testament scholar D.A. Carson once said, "Ignorance may be bliss, but it's not a virtue." This is true, most profoundly for the Christian who, according to the apostle Paul, must "take every thought captive to obey Christ."

And that includes football.

Southern Seminary's first "Late Night Debate with the President" addressed questions such as, "Is it too violent?" and "Does the sport conflict with the Christian conscience?" President R. Albert Mohler Jr. moderated the debate, which took place Oct. 29.

Echoing the proverbial image of iron sharpening iron, Mohler began the debate with a call to a Christian worldview that is as clear as it is comprehensive.

"There are significant issues that are worthy of a kind of conversation that really does come down to a debate," he said.

Mohler then introduced David Prince, assistant preaching professor at Southern Seminary and pastor of Ashland Baptist Church in Lexington, Ky., who articulated the "pro-football" side of the debate, along with Clint Pressley, senior pastor of Hickory Grove Baptist Church in Charlotte, N.C.

Prince acknowledged the cultural value of football, remarking how it calls young men to pursue toughness, appreciate authority and sacrifice for others' good.

"I don't think we have a problem where kids take too many risks," Prince said. "I think we have a worldview that is safety-centric." And within this worldview that is too "safety-centric," Prince said, football functions as a

potentially helpful institution.

Pressley concurred. A former college football player himself, he highlighted his years on the gridiron as a preparatory "proving ground" for the difficulties of ministry.

Owen Strachan, assistant professor of Christian theology and church history at Boyce College and executive director of the Council on Biblical Manhood and Womanhood, acknowledged the validity of these claims. Nonetheless, the disconcerting and seemingly inexorable relationship between football, violence and injury inclines him to look elsewhere for these "proving grounds" of maturity and ministry.

In his opening comments, Strachan said, "I firmly believe in the goodness of contact sports and believe that they teach character. ... But I worry we're at a point with this issue where to even raise the question of football violence is to be out of bounds."

The side contra football featured an ex-player, too: Brian Payne, assistant professor of Christian theology and expository preaching at Boyce College and, equally important for this occasion, a member of the University of Alabama's 1992 National Championship football team.

Payne rattled off the litany of his football-related injuries: ankle surgeries, knee surgeries, separated shoulders, fractured foreheads. All of these in sacrifice for a game that, even today, Payne "loves."

"I think it's time we begin to critique the game," he said.

Both Payne and Strachan reiterated their chief desire was to amend football, not end it.



The impetus for this debate is twofold — one local, the other wide-sweeping. Locally, Strachan recently wrote an article for *Christianity Today* titled “Our Shaken Faith in Football.” In it, Strachan asks and answers the question: “Should Christian fans step away from such a physically devastating, violent sport?” He answers with a qualified affirmative, though not dogmatically so, acknowledging this ultimately lies in the realm of Christian freedom.

Globally, or at least everywhere American football is played, the topic of the inherent danger in football is a live wire. Of course, football is no more violent today than it was a few decades ago; in fact, it’s perhaps less so if one hearkens back to the game’s early days. But a rash of high-profile suicides — Junior Seau’s, to name the most well-known — and their growing connection to recent studies on the brain disease chronic traumatic encephalopathy (CTE) has resulted in an uptick of concern for both the long-term viability of the sport and the long-term safety of its players.

Strachan said that recent research reveals that CTE is common in football athletes because of the repeated trauma of the brain, and it’s not just happening with “big hitters,” but also youth athletes.

“This is an issue if you care about ethics,” Strachan said, “if you care about other human beings and their flourishing.”

Pressley balked at the use of the word “violence,” arguing the vagueness of the term unfairly frames the discussion.

Prince affirmed the unavoidable nature of contact in football. He agreed that, unlike other sports, the contact in

football is not incidental but integral to the flow and pace of the game. He did not agree, however, on the certainty of any medical evidence.

“I am not here to debate the medical evidence,” he said, “only to say there is not universal consensus on this point. A cause and effect relationship between CTE and contact sports cannot be established. ... What’s being claimed is past the natural science.”

Prince also eschewed Strachan’s comparison of football to the gladiatorial games — a comparison, Strachan clarified, that he made to highlight a precedent of the Christian consciousness coming to bear on sports and ethics, not to compare the two as co-equal in violence.

Ultimately, every debater agreed the goal is faithfulness on a road toward biblical manhood. The rub lies in whether or not football, as it exists today on Fridays and Saturdays and Sundays across America, is a morally consistent and legitimate means toward that mutual end.

Mohler concluded the debate just as he began, by extolling the true virtue of thoughtful and humble engagement, especially between godly brothers and sisters with whom we disagree.

Mohler said, “In a fallen world we need to recognize that where there is good it needs to be stewarded, not despised. There is good to be had here, and there are dangers to be faced. ... This doesn’t end a conversation. This isn’t the kind of debate that ends with a conclusion. It instead ends, I hope, with an exchange of ideas that helps us to think better, more clearly and more faithfully.”

Against *in his own words*



OWEN STRACHAN

assistant professor of Christian theology and church history at Boyce College

Writing for *Christianity Today*:

Football, though, is physically brutal, and therefore raises concerns for Christians, who of all people have the most stake in human flourishing based on the *imago dei*, the likeness of man to God (Gen. 1:26-27). The game asks a great deal of those who play it, not just in the pros. In terms of concussions alone, taking a shot to the head can leave athletes dazed for days, even weeks.

What precious little research exists is not encouraging. Doctors at Boston University recently found evidence of CTE in the brain of a deceased 18-year-old football player, the youngest brain they have studied. Surely, many former football players go on to live healthy, happy lives, but the deaths of multiple amateur athletes from brain trauma must at least be a part of the conversation about football.

We should mention a second, and related, concern here. Football, more than any other mainstream American sport, depends on violence — the cultivation of violent instincts, the use of violence in the moment, and the game yields positive reinforcement after successful acts of violence. Some training in violence is necessary — soldiers defending their country, for example. But the culture of football should concern Christians. The number of football-related arrests, assaults on women and tiny children, murders, drug charges and more should not glance off the evangelical conscience. The physical brutality of the game likely factors in here. Many of the athletes who have gone off the rails and killed themselves and others suffered from CTE. This is not conjecture. It is fact. We kid ourselves if we don’t acknowledge the deleterious effect of continuously traumatic contact.

New Year's Resolutions for 2014

EIGHT SBTS PERSONALITIES GIVE THEIR GOALS FOR THE NEW YEAR



Maegan Brown

Southern Seminary's women's ministry coordinator

- 1 To run a 10k — I am not a runner
- 2 To serve my local church by leading a women's Bible study
- 3 To meet Steven Curtis Chapman personally

Matt Hall

Vice president for academic services

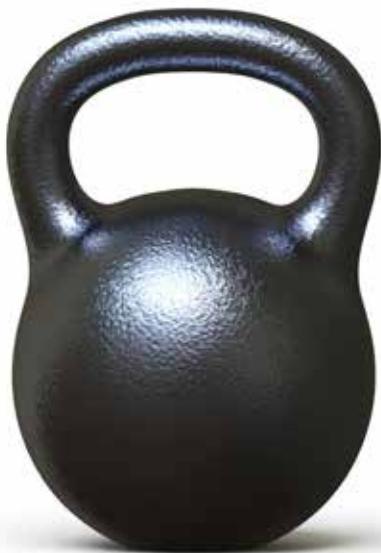
- 1 Commit myself to writing *every day*, even if just a paragraph
- 2 Dig out my running shoes and get ready for a marathon
- 3 Read more fiction



Melissa Tucker

Instructor of education and coordinator of field and clinical experience

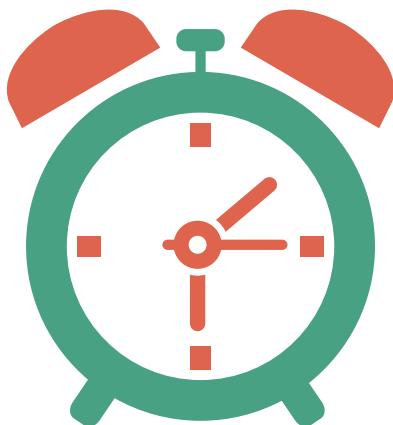
- 1 Find time to have some fun. Life is way too short to work all the time and I need to find some time away from my desk just having fun.
- 2 Stop thinking about the things that I cannot change and focus more on the opportunities that God gives me.
- 3 Spend time away from campus with my students in the teacher education program. God has given us some amazing students and I want to spend as much time as I can with them outside of these walls.



Adam W. Greenway

Dean of the Billy Graham School of Missions, Evangelism and Ministry

- 1 To land a publisher for my book project on R. A. Torrey
- 2 To find more student babysitters in order to have more date nights with my wife
- 3 To exercise more — really



Jonathan Pennington

Associate professor of New Testament interpretation and director of research doctoral studies

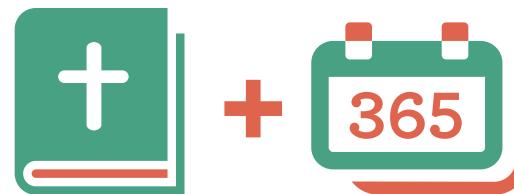
- 1 Finish and deliver to the publisher my book on the Sermon on the Mount and human flourishing
- 2 Consciously seek growth in the virtue of contentment
- 3 Be fully present in all my relationships — with my wife, children, colleagues and students



Lauren Lambert

Wife of Heath Lambert, associate professor of biblical counseling

- 1 To rise earlier in the morning. I always have more fruitful times with Jesus when I rise earlier. This will require going to bed earlier.
- 2 Run a 5K and generally exercise more consistently. I realize I am a cliché here, but there it is.
- 3 Be more organized. Organization does not come easily to me; I have to work at it.



Eric Johnson

Lawrence and Charlotte Hoover Professor of Pastoral Care

- 1 To read through the Bible this year
- 2 To practice more of the presence of God in grace
- 3 To be a better picture of the love of God to my wife



Ben Dockery

Director of the Office of Admissions

- 1 Say "no" to more things
- 2 Our church staff members are each working on building stronger relationships with one senior adult in the church, so I will try to focus on that in 2014.
- 3 Go hear more live music

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What's on your shopping list? Last year COAH purchased \$2000 of leather for a Christian shoe factory in Ukraine. Employees donated a day's labour and the company gave the rest to make 248 boots for the poor. We don't think twice when we pull on our winter boots, but in some Eastern European families, one pair of boots is shared by several siblings. This year again, COAH is shopping for leather. So what's on your list? Thanks be to God for inclining hearts to warm feet!

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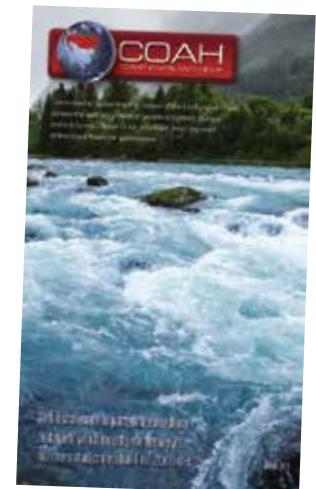


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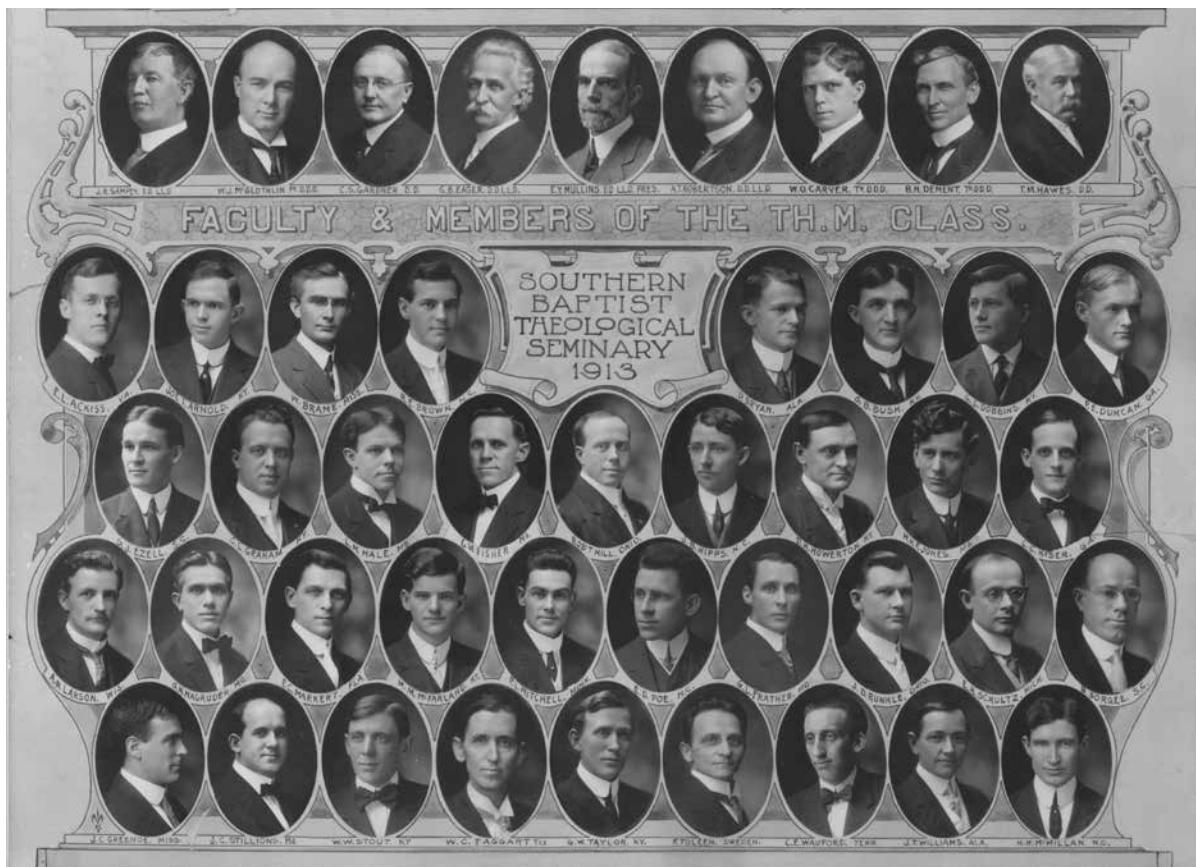
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Declare His glory among the heathen, His wonders among all people. PS. 96: 3



Christmas 1913

100 YEARS AGO AT SOUTHERN SEMINARY

By Chris Fenner

Southern Seminary students and faculty of contemporary times understand the temporary reprieve that comes at the end of the fall semester, perhaps using the extended Christmas break to travel and visit family or catch up on personal reading and research. The campus is a virtual ghost town in the days leading up to and following Christmas. This was not always so.

One hundred years ago, in 1913, the campus was in the heart of bustling downtown Louisville, Ky., and students were three full weeks into their second quarter. It was the custom for many years not to break for winter holidays, instead offering a prolonged summer vacation of four months, an “opportunity for the students to engage in colportage [selling Bibles] and missionary work.”¹ A report from 1893 relates that “a few among [the seminary students] tore away to sit again around Christmas fires ... but the larger proportion of students held closely to their work, as though nothing unusual was happening.”² Not until 1917 did the seminary’s leadership add a two-day break for Christmas.

With most students on campus on Christmas day, the New York Hall dormitory and Norton Hall classrooms would have been buzzing. The seminary community was nearing capacity and plans for a new campus were already in motion. Students living in New York Hall might have found comfort in the steam-heated facilities, but the downtown area in general was plagued by soot and smoke. President Mullins had already moved his family to an eastern suburb out of concern for his wife’s health.³

Students with a full slate of classes would have started their Christmas feast with a helping of Hebrew, courtesy of William McGlothlin (beginning) or John R. Sampey (advanced), followed by New Testament with A.T. Robertson or missions with William O. Carver. At 10:30, during the usual chapel time, the campus was undoubtedly nourished with a special time of worship and celebration. A four-course meal followed: church history with McGlothlin, homiletics with Charles Spurgeon Gardner or biblical introduction with George Eager, Sunday school pedagogy

with Byron DeMent, capped by a special treat of systematic theology with president E.Y. Mullins, working through chapters six through nine of James P. Boyce’s *Abstract of Systematic Theology* (Kerfoot revision, 1899).⁴

Gaines Dobbins, who had graduated with his master of theology degree in May of 1913, was hard at work on his doctor of theology dissertation, *Southern Baptist Journalism*. He may have spent some of his Yule time reading and writing in the Memorial Library at Fifth & Broadway. He graduated the following May, then served as editor of the SBC’s *Home and Foreign Fields* periodical before returning to Southern Seminary in 1920 to teach church efficiency and Sunday school pedagogy. Dobbins helped to manage the seminary’s debt during the Great Depression, served as interim president, 1950-51, retired in 1956, then returned at the age of 90 to give lectures at Boyce College in 1975-76. He is credited with pioneering the study of church growth in the SBC.⁵

Unfortunately, some of the mystery of Christmas was lost on the seminary’s more progressive professors; Carver was chief among them. In 1913, American novelist Winston Churchill published *Inside of the Cup*, a criticism of church corruption drawing its name from Matthew 23:25, “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence.” Among other ideas, the book had a particular obsession with refuting the virgin birth.

Carver penned a response in which he at first condemned Churchill’s “violent opposition,” but then conceded, “As a dogma I would, perhaps, care no more for the virgin birth than would Mr. Churchill. As an explanation and a proof of the divinity of the Lord it is both insufficient and needless.” Carver doubted the veracity of the biblical accounts, explaining that they were probably “wrought into the text” at a later time. Carver nonetheless insisted on his belief in the virgin birth, if only as a matter of inspired historical tradition.⁶

A more lasting and significant legacy of that winter came via the work of A.T. Robertson, who was putting the meticulous final touches on his widely influential, *Grammar of the Greek New Testament* (1914). His manuscript measured three feet tall. The enormity and complexity of the task drove Robertson’s publisher to insist that he pay for the typesetting, a huge sum that nearly drove him to bankruptcy, until George Norton and E.Y. Mullins stepped in to create a publishing endowment on his behalf.⁷ The seminary recently recognized Robertson’s 150th birthday (Nov. 6) and his contribution to the study of Greek, a blessed fruit borne out of the studious Christmas of 1913.

ENDNOTES

¹ Seminary Catalog, 1912-1913.

² *Southern Seminary Magazine*, January 1893.

³ Greg Wills, *Southern Baptist Theological Seminary, 1859-2009*, p. 302.

⁴ Seminary Catalog, 1913-1914.

⁵ <http://archives.sbts.edu>

⁶ *Review & Expositor*, April 1914, pp. 290-295.

⁷ Wills, 268-270.

Of hippies, John Piper and Christian counseling

By RuthAnne Irvin

For a while, Eric Johnson lived as a hippie.

He also spent his teenage years as a religious seeker. He tried Native American spirituality, Buddhism, Hinduism and even New Age teaching. But nothing worked. Each attempt and religious ritual, he said, left him desperate, guilt-ridden and empty.

Then, when Johnson was 18, his best friend, Tim Tozer, became a Christian. Tozer, soon after his own conversion, shared the gospel with Johnson. He, too, submitted his life to Christ.

For the first time, Johnson did not feel guilty. He felt free.

Today, he teaches and counsels people to live life under the lordship of Jesus Christ.

Johnson enrolled at Toronto Baptist Seminary and College (TBS) his freshman year to pursue an undergraduate degree in theology, not knowing where it would lead. While at college, he met his future wife, Rebekah. The two married after Johnson graduated in 1979.

From TBS, Johnson and his new wife moved to Grand Rapids, Mich., so he could attend Calvin College and pursue a master's degree in Christian studies in the behavioral sciences. These two degrees in theological disciplines, he said, helped him build a strong foundation for the next season of his life.

As he continued to study, Johnson came to believe

The goal of all sciences is to think God's thoughts about an object. Because of common grace, non-Christians can understand a lot about God's creation but they don't have the proper worldview to interpret it correctly.

that “all the sciences had to be understood with Jesus Christ as their Lord.” From what he could tell, few people viewed psychology from a theological perspective and most Christian psychology literature was theologically weak.

With worldview and theology degrees in hand, and growing convictions about Christian psychology, Johnson began working on a doctorate in educational psychology at the University of Michigan.

After he completed his degree, Johnson began putting his convictions to work, teaching psychology from a biblically informed perspective at Northwestern College in Minnesota. He taught there for almost 10 years. During his time at Northwestern, he realized that his convictions

about psychology may fit better at a seminary than a liberal arts college.

“It was difficult to teach fully that way at a Christian liberal arts college, because modern psychology is accepted as the true psychology in our day,” Johnson said. “I thought going to a seminary might be the best place to do the kind of theologically grounded work that I wanted to do.”

Johnson said that spending 10 years in Minnesota teaching at Northwestern College and attending Bethlehem Baptist Church under the preaching of John Piper influenced his decision to move to a theological institution. Piper, founder of Desiring God Ministries and popular author and pastor, preached often about Christian hedonism — the idea that God is most glorified in Christians when they are most satisfied in him — during Johnson's time at his church.

“I began to think that that is a beautiful definition of what Christian counseling is about,” Johnson said. “The goal of all sciences is to think God's thoughts about an object. Because of common grace, non-Christians can understand a lot about God's creation but they don't have the proper worldview to interpret it correctly. The Bible provides us with necessary information about human beings without which we are going to have a very distorted psychology, particularly regarding the fall and redemption.”

When Thomas R. Schreiner, a professor at Southern Seminary, contacted Johnson at the recommendation of Bruce A. Ware, another seminary professor, to gauge his interest in teaching counseling classes at the seminary, Johnson knew he wanted to go in this direction.

So the seminary asked Johnson to join the faculty in 2000 and he accepted the position. In 2009, he assumed an endowed professorship as the Lawrence and Charlotte Hoover Professor of Pastoral Care.

“One of the major themes of my work at Southern is to figure out how the glory of God is central to human development and the healing of the soul,” Johnson said.

He enjoys teaching at the seminary because he trains future pastors who need counseling skills for future ministry.

“Pastors serve on the front lines of ministry to those

who suffer from psychospiritual problems since they are often the first people called upon to help,” he said. “Training pastors in this area is a critical part of seminary education, especially in a day when totally secular mental health services dominates our culture.”

In addition to teaching, Johnson is the author of several books, including *Foundations for Soul Care: A Christian Psychology Proposal*, a widely used and respected book in Christian psychology.

Johnson, who also serves as an associate editor of Biola University's *Journal of Psychology and Theology*, enjoys counseling five to 10 hours a week for LaGrange Baptist Church in LaGrange, Ky.

“I love to help people find healing in their souls through Christ and all the resources he has.”

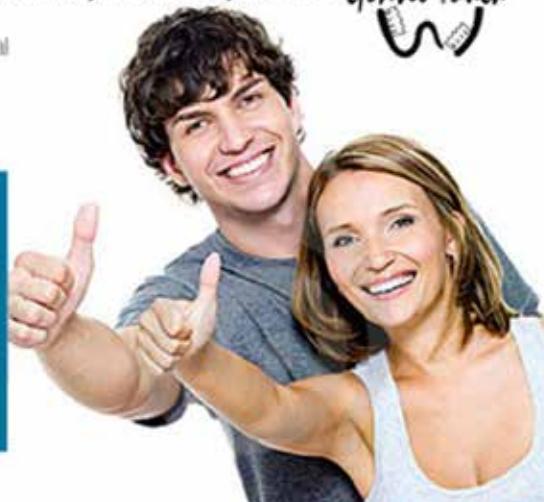


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Dr. Adam Greenway and Dr. Hershael York headed to New Hampshire



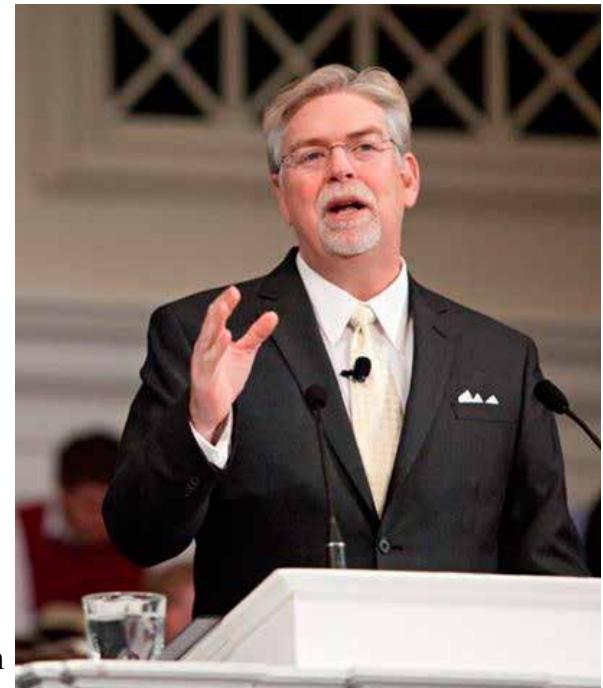
On Jan. 30-31, 2014
Dr. Adam Greenway
and

Dr. Hershael York
will defend

**The Inter-Dependency of Evangelism
and Expository Preaching**
at
**The New England Center for
Expository Preaching**

Island Pond Baptist Church
Hampstead, NH.

See www.NECEP.org for more information

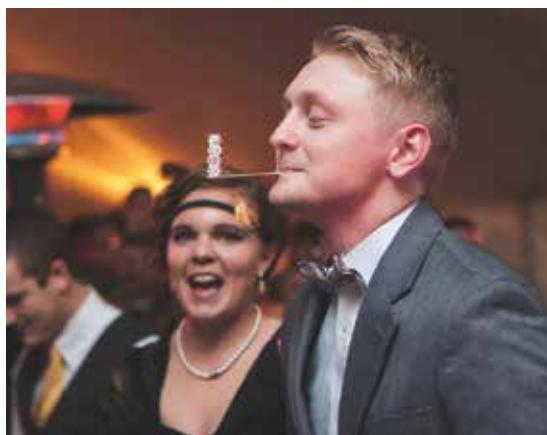


Seen at Southern

More than 100 men participated in the inaugural Man Camp, Nov. 1-2. *Photos by Harrison Watters.*



Boyce College held its annual fall party themed after the roaring 20s, Nov. 8. *Photos by Sarah Ayer.*



Everything you need to know about Christmas in Louisville

By SBTS Communications

Christmas at the Galt House

Various events from Nov. 16 - Jan. 1, 2014

More information:
christmasatthegalthouse.com



F.A.T. Friday Holiday Hop

Nov. 29, 11 a.m. - 10:30 p.m.



Free event. More information:
fatfridayhop.org/schedule

Shane and Shane Concert

Dec. 2, 7 p.m.
Alumni Chapel

More information:
sbts.edu/events



A Southern Christmas

Dec. 7, 6:30 - 8:30 p.m.

McCall Pavilion and Heritage Hall



Christmas Town: Live Nativity and Garden of Lights

Creation Museum, Petersburg, Ky.; Every Fri. and Sat. in Dec.

Free event. More information:
creationmuseum.org/christmas

Cooking with Mary Holiday Open House

Dec. 4
11 a.m. - 7 p.m.

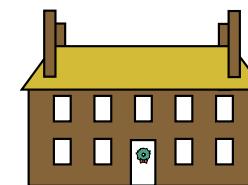
Free event. More information:
mary@cookwithmary.com



Light up St. Matthews Winter Festival

Dec. 7, 1 p.m. - 7 p.m.

Free event. More information:
stmatthewschamber.com



Christmastide at Locust Grove

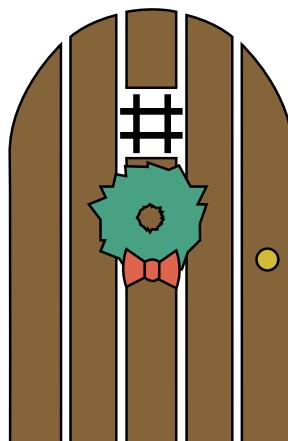
Dec. 13, 5:30 - 9 p.m.
Dec. 14, 4 - 9 p.m.

More information:
locustgrove.org

Jefferson Street Baptist Center

hosts a chapel service every night of the week from 5:30 - 6 p.m. with dinner that follows. Jeff Street needs volunteers for the Christmas season to lead the service and serve dinner. They also welcome Christmas carolers during the holidays.

More information:
jeffersonstreet.org



37th annual Old Louisville Holiday Home Tour

Dec. 7 and 8
Noon - 6 p.m.

More information:
oldlouisvilleholidayhometour.org

Old Tyme Christmas Celebration on Frankfort Ave.

Dec. 14, 10 a.m. - 8 p.m.

Free event. More information:
frankfortave.com



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
1	2 Boyce winter term begins SBTS final exams Childcare 9 a.m. - noon	3 Aqua Alive 5 p.m. Childcare 9 a.m. - noon
8	9 Childcare 9 a.m. - noon	10 Aqua Alive 5 p.m. Childcare 9 a.m. - noon
15	16 SBTS winter term begins Childcare 9 a.m. - noon	17 Aqua Alive 5 p.m. Childcare 9 a.m. - noon
22	23 Offices closed	24 Christmas Eve
29	30	31

SUNDAY	MONDAY	TUESDAY
5	6 Childcare 9 a.m. - noon	7 Boyce basketball game 7 p.m. Aqua Alive 5 p.m. Childcare 9 a.m. - noon
12	13 Boyce spring classes begin Fitness classes begin Childcare 9 a.m. - noon	14 Aqua Alive 5 p.m. Childcare 9 a.m. - noon
19	20 Martin Luther King Jr. Day Childcare 9 a.m. - noon	21 Convocation 10 a.m. Alumni Chapel Aqua Alive 5 p.m. Childcare 9 a.m. - noon
26	27 HRC locker clean-out Childcare 9 a.m. - noon	28 Chapel 10 a.m. Alumni Chapel Aqua Alive 5 p.m. Childcare 9 a.m. - noon

DECEMBER 2013

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4 Childcare 9 a.m. - noon	5 Boyce basketball game 7 p.m. Aqua Alive 5 p.m. Childcare 9 a.m. - noon	6 Childcare 9 a.m. - noon	7 Boyce basketball game 2 p.m.
11 Childcare 9 a.m. - noon	12 Aqua Alive 5 p.m. Childcare 9 a.m. - noon	13 Fall graduation time Childcare 9 a.m. - noon	14 Boyce basketball game 2 p.m.
18 Childcare 9 a.m. - noon	19 Aqua Alive 5 p.m. Childcare 9 a.m. - noon	20 Childcare 9 a.m. - noon	21
25 Christmas Day Basketball court maintenance	26	27	28

JANUARY 2014

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Offices closed New Year's Day	2	3	4 bella ballet, kidsfit, motorskills, swim lessons, and swim team registration
8 Childcare 9 a.m. - noon	9 Aqua Alive 5 p.m. Childcare 9 a.m. - noon	10 Boyce winter term ends Childcare 9 a.m. - noon	11 Boyce orientation Boyce basketball game 7 p.m.
15 Childcare 9 a.m. - noon	16 Aqua Alive 5 p.m. Childcare 9 a.m. - noon	17 SBTS orientation SBTS winter term ends Childcare 9 a.m. - noon	18
22 Childcare 9 a.m. - noon	23 Chapel 10 a.m. Alumni Chapel Aqua Alive 5 p.m. Childcare 9 a.m. - noon	24 Parents' Night Out 6:30-9:30 p.m. Childcare 9 a.m. - noon	25 Bouncy house day 9 a.m. - noon Boyce basketball game 2 p.m.
29 Childcare 9 a.m. - noon	30 Chapel 10 a.m. Alumni Chapel Aqua Alive 5 p.m. Childcare 9 a.m. - noon	31 Boyce basketball game 7 p.m. Childcare 9 a.m. - noon	

Towers

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Questions

WITH

Andrew Peterson

Singer-songwriter and author
based in Nashville, Tenn.



-1-

How did you come to weave stories into the music you write differently from other contemporary Christian music artists?

There's an earthiness in the songs that I loved when I first started writing. I listened to James Taylor, Marc Cohn and Paul Simon — guys like that, whose lyrics drew me in with stories, with little details that got my attention and grounded the song in real life. It wasn't until I heard Rich Mullins that I realized you could write about the Bible in the same way. Sometimes there's a temptation for a song to stay up in the clouds somewhere, to generalize the content for the sake of mass appeal. But I'd rather try and write a song that's incarnational, something that brings the heavens down to earth, where people can look it in the eye.

-2-

What's your favorite Christmas tradition?

Well, for most of the last 14 years, my Christmas tradition has been to collapse. A group of friends and I do a Christmas tour every year (called *Behold the Lamb of God*), which is usually about 18 shows every December. By the time I get home, I'm walloped. When I get home I do a lot of sitting around, recovering with my family, a lot of crying during *It's a Wonderful Life* and a lot of eating. Sick or not, I'm happy as a jolly old elf.

-3-

What can we expect from you in 2014?

I'm finishing *The Warden and the Wolf King*, the final book in the Wingfeather Saga, to be released in April of 2014. It's a project that's been nearly ten years in the making, and I'm so pumped to finally finish this story. After that, I'll turn my attention to my next album, which will probably be about the resurrection of Jesus.