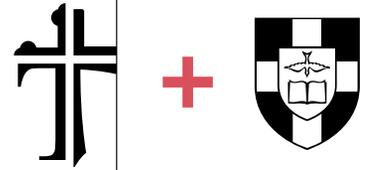


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Amid rapid change, **the church needs schools of conviction**

I am not a prophet, but one does not need the prophet's mantle to see the crisis in American education that is developing before our eyes. The looming crisis defies exaggeration. A close look at the financial reports of many colleges, universities and seminaries reveals the fact that many now exist on the precipice of disaster. A perfect storm of factors ranging from demographics to technology to ideology now hits the educational world, and many schools simply will not survive.

The most endangered institutions are those private schools that have no particular mission and stand for no particular convictions. Put bluntly, a tepidly Christian college is going to have a hard time selling itself to parents and students hard-pressed to pay the bills. A private Christian (or "church-related") college has to charge significantly more for its educational program than the local state university. That increased cost is well worth it if the school delivers an authentically Christian education; but it is a waste of money if it does not. Even worse, an education at a

college with a mild case of Christianity is more likely to lead students into a secular worldview than out of it. Why would Christian parents pay for that?

The same is true for theological seminaries. Many seminaries will not survive the coming storm, and we should not expect them to survive. The problem with many theological seminaries is that they are simply not very theological: there are few theological convictions for which they will take a stand.

stand for truth, a broken heart for the lost and the critical skills the Christian church must develop and hone in a new and challenging age.

In other words, I am not fearful of the future. God is doing something beyond our wildest hopes in this generation of young Christians. The church will be served by schools that take an unapologetic stand for biblical truth. And, as we now know, God's people will support such a school precisely because they know how important a truly theological seminary and an unashamedly Christian college are to the church and to the future.

Here is something else to keep in mind: this year there are more students studying on the campus of Southern Seminary than ever before. This defies what the apostle Paul

***The church will be served by schools that take
an unapologetic stand for biblical truth.***

By God's grace, Southern Seminary and Boyce College are ready for the challenges ahead. We are defined theologically, not merely by program. We are defined by biblical conviction, not by educational expediency. We see our mission as the preparation of a rising generation for convictional ministry, Christian thinking, a biblical engagement with the culture, a bold

called the "wisdom of the wise." To us, this is a great encouragement, as I am confident it is to you. Thank you for all you mean to The Southern Baptist Theological Seminary and Boyce College. Together, we have the great joy of seeing what God is doing in a generation of gospel-driven young people, and in a school honored and blessed to teach them and send them out.

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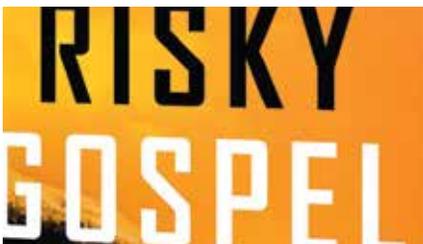
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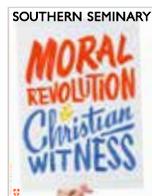
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News



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

The board of trustees of The Southern Baptist Theological Seminary honored R. Albert Mohler Jr. for his leadership in recovering the founders' vision for the seminary and its progress since 1993, exactly 20 years after his inauguration as ninth president.

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 building 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.

During an Oct. 15 banquet for trustees, faculty and friends of the seminary, Fisher presented to Mohler a trustee approved "12-month study leave" to be "allocated and used at his discretion by Dec. 31, 2018."

They also 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. —JAMES A. SMITH SR.

At BYU, Mohler asserts theological differences, common religious freedom concerns

While Mormons and evangelical Christians fundamentally disagree about the gospel, they should work together to address common threats to religious freedom, R. Albert Mohler Jr. said in an Oct. 21 address at Brigham Young University in Provo, Utah.

“I am not here because I believe we are going to heaven together, but I do believe we may go to jail together,” said Mohler, president of The Southern Baptist Theological Seminary, at the Latter-day Saints’ premier educational institution, named for Mormonism’s second president.

According to Salt Lake City newspaper *Deseret News*, about 400 faculty and students attended Mohler’s address.

“I do not mean to exaggerate, but we are living in the shadow of a great moral revolution that we commonly believe will have grave and devastating human consequences,” Mohler said in the address, “A Clear and Present Danger: Religious Liberty, Marriage and the Family in the Late Modern Age.”

While expressing his “great privilege to know friendship and share conversation” with LDS leaders, Mohler said such friendship is not “in spite of our theological differences, but in light of them.”

Mohler said he accepted the BYU invitation “because I intend with you to push back against the modernist notion that only the accommodated can converse.”

Still, he was frank in asserting theological differences between evangelicals and Mormons.

“I come as a Christian theologian to speak explicitly and respectfully as a Christian — a Christian who defines Christianity only within the historic creeds and confessions of the Christian church and who comes as one committed to the gospel of Jesus Christ and to the ancient and eternal trinitarian faith of the Christian church,” he said, according to a prepared manuscript of the address posted on Mohler’s website.

Because of his “love and respect” for Mormons, Mohler said “as friends, we would speak only what we believe to be true, especially on matters of eternal significance. ... We will speak to one another of what we most sincerely believe to be true, precisely because we love and respect one another.” —JAMES A. SMITH SR.

Film, *Recovering a Vision*, documents Mohler presidency

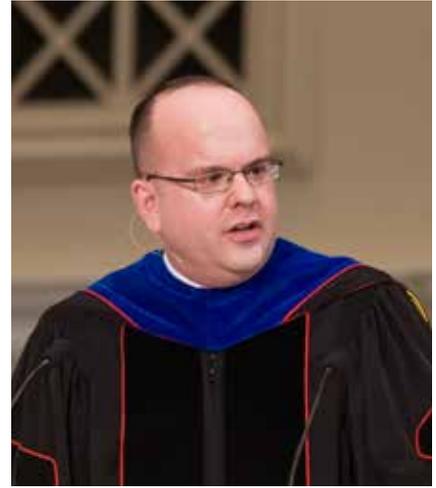
The Southern Baptist Theological Seminary released a 25-minute documentary film that tells the story of R. Albert Mohler Jr.’s presidency of the seminary, Oct. 17, 2013. The film, *Recovering a Vision: The Presidency of R. Albert Mohler Jr.*, looks at Mohler’s 20-year tenure within the school’s own history and the history of the Southern Baptist Convention (SBC).

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. —SBTS COMMUNICATIONS

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





Southern Seminary holds installation services for Stinson, Wills and Greenway

During the fall 2013 semester, Southern Seminary held installation services for its new senior academic administrators Randy Stinson, Gregory A. Wills and Adam W. Greenway. Each presented an installation address.

Stinson, installed Aug. 29, 2013 as senior vice president for academic administration and provost, said in his address that Southern Seminary must prepare students not only in academics but also for hardships in future ministry. He preached from 2 Corinthians 6:1-10, noting the apostle Paul's exhortation to the Corinthian church to commend themselves to God through endurance of trials.

Stinson, who previously served eight years as dean of the seminary's School of Leadership and Christian Ministry and was the founding dean of the School of Church Ministries, talked about young ministers who leave churches because they think the congregation will not put up with sound doctrine.

Exhorting students and pastors to endure difficult ministry situations that make the temptation to run appealing, Stinson said pastors need to commend themselves to the people they serve.

"The will of God is your sancti-

fication, or God making you more Christ-like, because there's something on the other side of this hardship that you need to know about," he said.

Wills, installed Sept. 3 as dean of the School of Theology, called Christian scholars to accept the scandal of the gospel, even at the cost of academic reputation. He preached from 2 Corinthians 4:1-12.

Wills, professor of church history and the author of *Southern Baptist Theological Seminary: 1859-2009*, said "it is crucifixion above all that scandalizes sinners. It is the cross itself that offends the heart and the conscience of man."

Wills noted, however, that the gos-

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, which began in 2009.

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

Students disconnect theology from evangelism too often, he said, noting that the Billy Graham School exists to help students apply theology to life,

“
The will of God is your sanctification, or God making you more Christ-like, because there's something on the other side of this hardship that you need to know about. —Randy Stinson

pel is not about scholarship, but about Jesus Christ. Scholarship must serve the gospel, Wills said, and the purpose of God's truth is to produce love, resulting in godly living and godly dying.

In the final installation service of the semester, Greenway, installed Oct. 1 as dean of the Billy Graham School, warned seminary students that, if they are not careful, they can hold a deficient understanding of the gospel.

Greenway is the first dean of the

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. —RUTH-ANNE IRVIN

Audio and video from the three installation services are available at sbtn.edu/resources.

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2. 14-15. 14

The Bible makes clear that holiness is a worthy endeavor for every Christian. In fact, a holy life is the distinguishing mark of a Christian. Join us as we look to God's Word to teach us what it means to live holy lives.





Criswell preaching chair announced at Southern

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.

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.” —RUTHANNE IRVIN

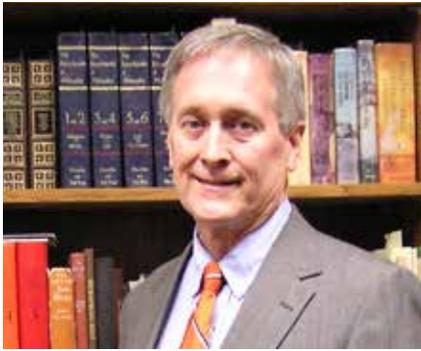
Audio and video of the service are available at sbts.edu/resources.



Exhibit brings rare Bibles to Southern

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), the King James Bible (1611) and the Tyndale’s New Testament, the oldest in the collection (1534; pictured left).

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



C. Berry Driver Jr. named librarian at Southern

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, Oct. 23, 2013.

“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.”

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

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

Mohler: Southern Baptists need ‘table manners’ when discussing Calvinism

Southern Baptists need to “learn the table manners of denominational life” when discussing the controversial issue of Calvinism, R. Albert Mohler Jr. said during a Nov. 7 “conversation” with Mississippi pastor Eric Hankins at The Southern Baptist Theological Seminary.

Mohler, president of Southern Seminary, and Hankins, pastor of First Baptist Church in Oxford, Miss., co-chaired a 19-member Calvinism Advisory Committee that issued an unanimous report in May to Executive Committee President Frank Page, who assembled the group, acknowledging tension and disagreement within the Southern Baptist Convention. The report urged Southern Baptists to “grant one another liberty”

on Calvinism while joining arms for the Great Commission.

Mohler holds to Calvinistic soteriology. Hankins was the primary author of “A Statement of Traditional Southern Baptist Understanding of God’s Plan of Salvation,” issued in 2012 as an alternative to Calvinism.

Throughout the hour-long conversation, both men affirmed the need for Southern Baptists on both sides of the debate to exercise humility and show grace to those who disagree.

The Southern Baptist family is made up of Calvinists and those who are not, Mohler said.

“We should not be surprised by differences of understanding of the issues that are comfortably within the Baptist Faith and Message,” he added, citing the SBC’s confession of faith, most recently revised in 2000.

Hankins said his hope for the future of the SBC is based on cooperation to carry out the Great Commission.

“The concept of cooperating together



to do the work of missions and evangelism is beautiful and it’s brilliant,” he said, adding that seminarians need to be engaged in the denomination. “This seminary exists because of that cooperative movement.” —JAMES A. SMITH SR. RUTHANNE IRVIN CONTRIBUTED TO THIS REPORT.

Audio and video from the discussion with Mohler and Hankins’ sermon are available at sbts.edu/resources.

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

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 October of 1993, Graham spoke at a worship service held the evening before Mohler's inauguration as the ninth president of Southern Seminary.

Now, 20 years later, Graham "continues to marvel at what he calls the 'new Southern,'" according to Graham's chief of staff, David Bruce, who was present in the meeting. Graham expressed to Mohler his "joy at knowing that the school is reliant on the truth of God's Word as the focus of study," Bruce recalled.

"Praise God for the faithfulness of Dr. Mohler and his leadership of Southern Seminary," Graham said.

Addressing Mohler directly, the evangelist said, "I am grateful to you, Dr. Mohler, for leading Southern Seminary in a reaffirmation of the truth of God's Word."



Also 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. In October, Mohler reported to Graham about the only school he permits to use his name and introduced him to Greenway, the school's new dean.

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

ering 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. The new Graham School serves students of both international and domestic missions, church planting, worship leadership and both local church and educational leadership.

Mohler and Greenway's visit came only a week before Graham's 95th birthday. Mohler said the two were able to wish the evangelist a happy birthday. —AARON CLINE HANBURY



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Events



At annual summit, Southern Seminary emphasizes expository preaching

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.

"But I stand to say: there is a safe place in God," he said.

Mohler preached for the first general session of the Expositors Summit. He spoke from Matthew 7:24-29 — the parable about the man who built his house on the rock and the one who built his house on the sand — about the lack of authority in contemporary preaching and the problem this presents.

"What's missing today in pastors is authority," he said. "The one thing

missing is the one thing necessary."

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

In addition to the main sessions, the Expositors Summit offered breakout sessions about expository preaching led by Southern Seminary faculty members Kevin L. Smith, Hershael W. York, Daniel S. Dumas, Robert L. Plummer and James M. Hamilton Jr.

The event also included a panel discussion in which Begg, Charles, Mohler and Dumas discussed a range of topics related to expository preaching, from preparation time to application. —RUTHANNE IRVIN AND AARON CLINE HANBURY

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.

At latest Alumni Academy course, Mohler talks convictional leadership, shares from early days of presidency

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, 2013.

Mohler, who is also Joseph Emerson Brown Professor of Christian Theology, taught the course about leadership, based largely on his newest book, *The Conviction to Lead: 25 Principles for Leadership that Matters*. Two sessions of the course featured a special guest, James Merritt, lead pastor of Cross Pointe Church in Duluth, Ga.

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.

"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, which 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, commitments from which the seminary departed during the 1960s and 1970s. Initially, many in the seminary community resisted Mohler's leadership.

Merritt, who is also a two-time alumnus of the school, 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." —AARON CLINE HANBURY

The next scheduled Alumni Academy course will be about family ministry within the local church with Timothy Paul Jones, professor of leadership and church ministry, Jan. 9-10, 2014.



Conference examines Baptist theologian's controversies, sets model for engagement

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, 2013, for "Andrew Fuller & His Controversies," which focused on the major theological debates in which the English pastor, Andrew Fuller (1754–1815) engaged.

On Friday night of the conference, 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 the church should reject Socinianism 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, plenary speakers at the conference included Nettles, Chris Holmes, Paul Helm, Mark Jones, Ryan West, Ian Clary and Nathan Finn. —STEVE WEAVER

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



World-class scholars discuss trinitarian relations at first-ever Theology Conference

Southern Seminary hosted its first-ever Theology Conference, Sept. 20-21. Under the theme “Beholding the Wonder of Trinitarian Relations,” five world-class Christian scholars converged on Southern’s campus to present papers about the doctrine of the Trinity. The papers shared a given focus on how to approach trinitarian theology, particularly in understanding the relationships among the Father, Son and Holy Spirit.

Lewis Ayres, Wayne Grudem, Scott Horrell, Robert Letham and Fred Sanders each delivered papers, and Bruce Ware, professor of Christian theology at Southern, served as host.

Ayres and Letham delivered papers on the first day of the conference.

Ayres, professor of Catholic and historical theology at the Durham University (UK), invited hearers to think about the mystery of trinitarian relations, stating that trinitarian reflection begins with Scripture and what the earliest Christians left for the church. The creeds, formulas and definitions that the church developed during her early centuries give aid to how Christians are to read the Bible. They assist them in thinking into the mystery.

Letham, senior lecturer in systematic and historical theology and director of research at Wales Evangelical School of Theology (UK), presented to his hearers the parameters for reflection about the Trinity and incarnation, proposing a congruity between the Son’s eternal identity and his incarnation. In other words, there is congruity between who the Son is in himself and the incarnation, and this is possible because in creation God established a compatibility between himself and humanity without undermining the vast difference between the Creator and the creature.

Sanders, associate professor of theology at the Torrey Honors Institute at Biola University, opened the second day of the conference. His paper posed a relationship between salvation history

and the revelation of God’s triune being. The acts of God in history disclose to his creatures who he is eternally.

The second day of the conference continued with Horrell, professor of theological studies at Dallas Theological Seminary. In his paper, Horrell defended a social model of the Trinity — a view that differs from some of the other conference speakers — looking at instances of the idea throughout church history, biblical evidence for it and its relevance for global Christianity.

Grudem, research professor of theology and biblical studies at Phoenix Seminary, closed the presentation portion of the conference by examining and critiquing evangelical feminist arguments against the Son’s eternal submission to the Father. Grudem suggested that in disagreeing with the teaching that the Son submits eternally to the Father, evangelical feminists at times deviate from the orthodox doctrine of the Trinity and at times even deny the authority of Scripture.

Following each presentation, conference attendees were able to participate in a question-and-answer session with the foregoing speaker. —JOSH HAYES

Media from the 2013 Theology Conference is available at sfts.edu/resources.

Great Commission Race brings record participants

The Oct. 19, 2013, 5K event included more than 200 participants (up from 130 last year, despite rain and cold), who ran 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.



At third annual Duke K. McCall Lectures, Dockery offers case-studies in leadership from Southern's presidents

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, 2013.

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 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.

"Without such commitments these efforts lose shape and become dis-



connected from the Christ-centered mission," Dockery said. "A leader's life is not primarily about an organization or about success, but a leader's life is primarily about being characterized by the worship of God, authentic discipleship, by spiritual and ministry formation — a life that God uses for his purposes."

“**Vision has the ability to see the end of the plan from the beginning. It was Boyce's vision that served as the source of energy and direction for the seminary from 1859 until his death in 1888.**”

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 turned into a reality.

After surveying each of the seminary's presidents and their leadership qualities, Dockery finished his case studies with Mohler, who this semester reached 20 years as president of Southern Seminary. 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. Through his convictional and committed leadership, he turned the seminary back to biblical fidelity and theological orthodoxy.

"President Mohler has brought about a remarkable transformation by convictional leadership which is both theologically informed and theologically shaped," 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."

—RUTHANNE IRVIN

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

"Vision has the ability to see the end of the plan from the beginning," Dockery said. "It was Boyce's vision that served as the source of energy and direction for the seminary from 1859 until his death in 1888."

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

At Norton Lectures, Thornbury says contemporary philosophy is ‘pre-evangelism’

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

Over against the “very boring and banal” philosophies of New Atheists like Richard Dawkins and Daniel Dennett, Thornbury said the philosophers of today, with surprising consistency, recognize the value of many Christian themes such as transcendent meaning, aesthetics and vibrant community. They often “try to borrow and live as magpies, living off the tradition of Christianity without accepting its core doctrinal conclusions and beliefs,” Thornbury said.

So, 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.” He drew heavily from Acts 17, where the apostle Paul tells the stoic philosophers of his day that

God is “not far from any” of them.

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.

Thornbury explained the major themes for these philosophers, demonstrating how, in each case, their work is “informed by explicitly Christian theological themes.” These men, and those who ascribe to their thoughts, seem to long for “ascension” and other transcendent ideas.

For each, Thornbury said, the answer is orthodox Christianity — what Thornbury called “Christianity at its original factory setting.”

“This is a new moment in the church. This is a new moment in evangelism. It’s a new moment for you in ministry,” he said.

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.” —AARON CLINE HANBURY

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

SBTS women gather for annual fall auxiliary meeting

Southern Seminary women gathered for the annual fall auxiliary meeting, Sept. 23, 2013. More than 120 women from the surrounding Louisville, Ky., area attended the luncheon, which featured six breakout sessions and speakers.

Breakout session topics included how to mentor other women, encouragement for the ill-equipped, ministering to women in need, what is new in women’s ministry, hospitality and event styling made easy. The fall meeting focused on “networking” women in ministry with other ladies and ministry wives.

The seminary’s seventh president, Duke K. McCall and his wife, Marguerite, with the help of Elizabeth Fuller, wife of Southern’s sixth president, Ellis A. Fuller, began the Woman’s Auxiliary at Southern in 1961. The meetings encourage fellowship between women in ministry and updates them about seminary events. —RUTHANNE IRVIN

More information about the Woman’s Auxiliary is available at sbts.edu/women.





From left: R. Albert Mohler Jr., Timothy George, Russell D. Moore and Mark Galli

Henry called ‘indispensable evangelical’ at Southern Seminary conference

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 evan-

gelical 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

.....
“ 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.’

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, who all 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.

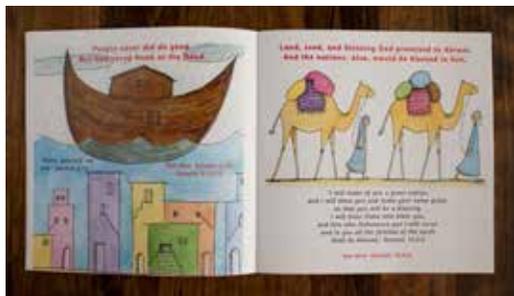
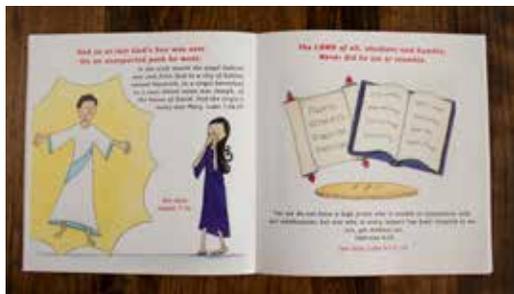
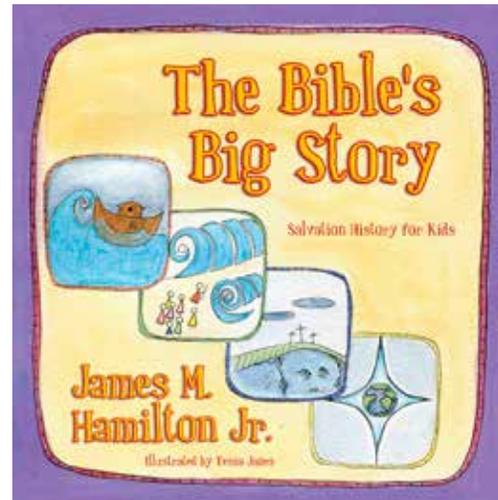
A panel discussion with Russell D. Moore, David Dockery, Timothy George and Mark Galli answered any doubts about why Henry remains relevant.
 –MATT DAMICO

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

The Bible's Big Story: Salvation History for Kids

(Christian Focus Publications 2013, \$4.99),

James M. Hamilton Jr.; illustrated by Tessa Janes



Biblical theology is not just for grownups, but children, too, according to Southern Seminary professor James M. Hamilton Jr. in his new children's book, *The Bible's Big Story: Salvation History for Kids*.

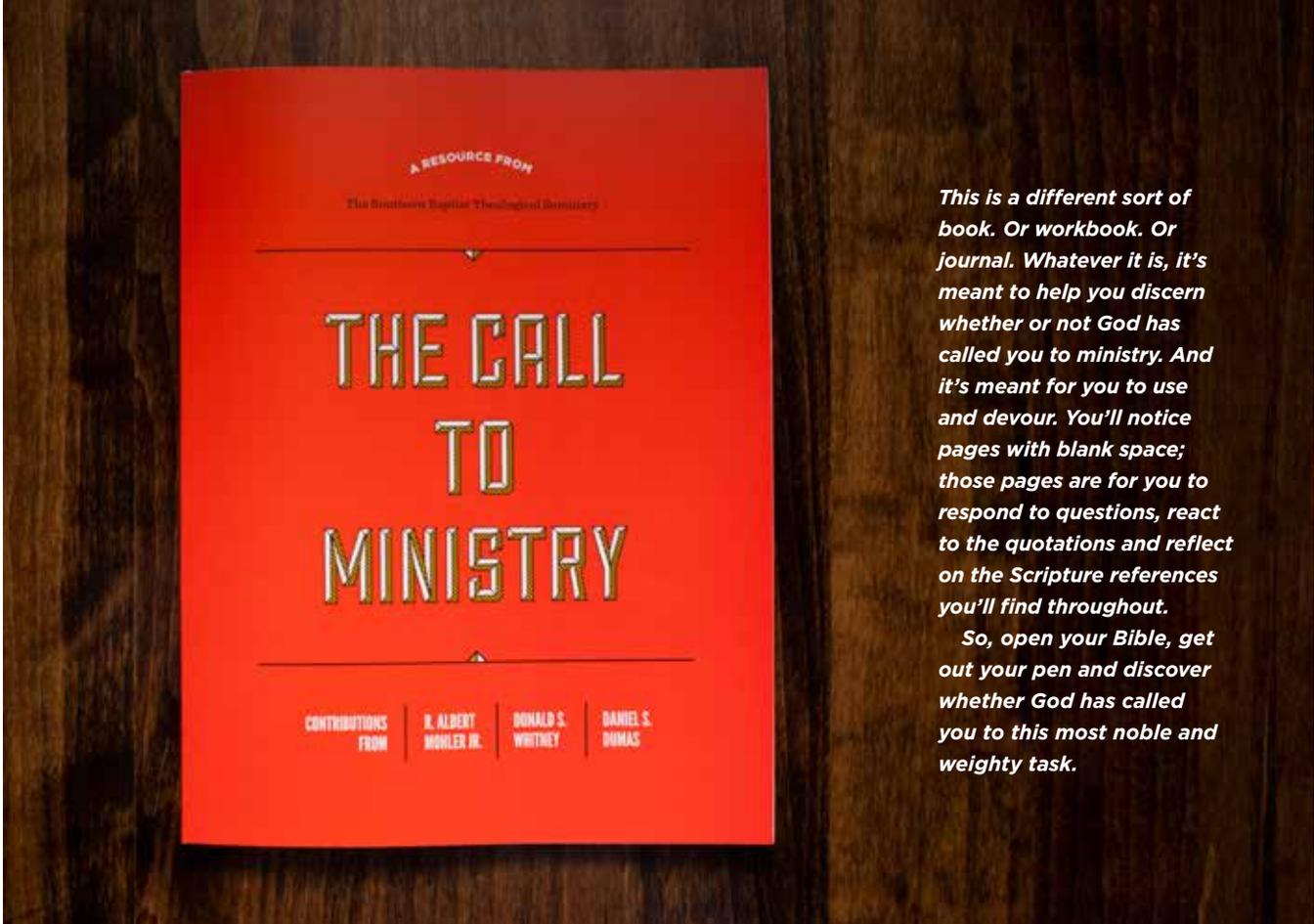
Illustrated by Tessa Janes, a member of Sojourn Community Church in Louisville, Ky., *The Bible's Big Story* uses poetic couplets to tell the redemptive history of God's people. From the creation to the fall to the promise of redemption and the future consummation of the kingdom of God when Jesus returns, the book covers the story of God's saving work from the Old Testament to the New.

Hamilton writes theology for grownups, too. He is the author of two other biblical theology books: *God's Glory in Salvation through Judgment: A Biblical Theology* is a 640-page academic work, and most recently he published *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns*, a 128-page popular level description of biblical theology.

The Bible's Big Story includes a note to parents, detailing the rhythmic flow of the stories and the additional Scripture references that reiterate the historical timeline of salvation: the Old Covenant preparation, the New Covenant's inauguration and the New Covenant's consummation.

Hamilton said he hopes that "knowing these big events will put landmarks in the minds of children and their parents so that they will be able to find their way around and know where they are in the true story of the whole world, the Bible."

The Bible's Big Story is available to purchase from amazon.com and select Christian bookstores. —REVIEW BY RUTHANNE IRVIN



This is a different sort of book. Or workbook. Or journal. Whatever it is, it's meant to help you discern whether or not God has called you to ministry. And it's meant for you to use and devour. You'll notice pages with blank space; those pages are for you to respond to questions, react to the quotations and reflect on the Scripture references you'll find throughout.

So, open your Bible, get out your pen and discover whether God has called you to this most noble and weighty task.



***The Call to Ministry:
a resource from The Southern
Baptist Theological Seminary***

(SBTS Press 2013, \$19.99)

The Call to Ministry, a new resource from SBTS Press, features essays from Southern Seminary president R. Albert Mohler Jr.; Donald S. Whitney; and Daniel S. Dumas.

The book answers questions concerning the internal and external aspects of the call, the nature of ministry and whether or not the reader's desires, gifts and qualifications meet Scripture's requirements.

The Call to Ministry is available from press.sbts.edu, Amazon.com and Southern's LifeWay Campus Store. More information about the book and SBTS Press — including the four volumes in the guide book series — is available at press.sbts.edu. —REVIEW BY MATT DAMICO

Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon

(Mentor 2013, \$49.99), Tom Nettles

The life and ministry of some figures from church history stand as an example worth emulation. Charles Haddon Spurgeon is no such figure. Spurgeon's life and ministry – with its breadth, length and productivity – stands less as an example to emulate and more as a monument at which to marvel.

This monument is the subject of Tom Nettles' new book, *Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon*.

As the book's title indicates, Nettles claims that the driving force behind Spurgeon's life and ministry was a commitment to "that which is communicated in revealed truth, the written word of God."

Nettles has structured his 700-page book around biographical events and distinctive elements of Spurgeon's ministry at the Metropolitan Tabernacle in London. He addresses subjects such as Spurgeon as a young pastor, preacher, theologian, churchman, evangelist, head of sundry benevolent ministries and as a participant in controversy.

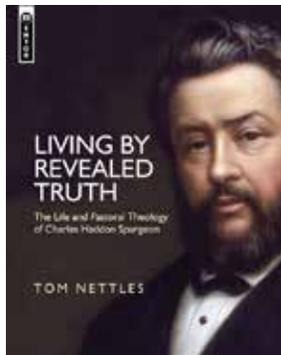
In each chapter, Nettles makes the case, even if not explicitly, that a commitment to revealed truth fueled each of Spurgeon's endeavors.

Nettles puts this commitment to Scripture on display in his chapter on Spurgeon as an evangelist, titled "The Gospel Is Evangelism." Some of Spurgeon's friends feared his Reformed doctrine would result in reduced evangelistic effort, but "with the greatest of ease Spurgeon made his appeal to sinners in the context of his complete dependence on sovereign grace." This combination of commitment to God's sovereignty and "fervency in address to the ungodly," claims Nettles, "arose from his understanding of wholistic biblical truth."

In *Living by Revealed Truth*, Tom Nettles presents a man whose unique giftedness and sheer output as a preacher, writer and administrator caused even Southern

Seminary founder James P. Boyce to confess, "How little I have accomplished, compared with that man!"

Such will be the refrain of all who seek to emulate Spurgeon's productivity, but that should not stop readers from seeking to model his commitment to live and minister in light of all that Scripture says. And there is no better place to glimpse the man and his ministry than *Living by Revealed Truth*. —REVIEW BY MATT DAMICO



Excerpts from the book:

1

"[Spurgeon] argued with no one about 'problems' in the biblical text or in the Christian faith. No good could come of it. Those who raised such problems had not yet felt the weight of their sin or of their need for a Redeemer. Mere intellectual jousting would solve no issue in their minds, for the Scripture is not given in order that the vain philosophical cavils of resistant intellects might be satisfied, but that wounded consciences might be shown a perfect Redeemer."

2

"The sweetest consolation for the despondent saint comes in reflection on the everlasting covenant, an understanding of 'what God did for us in past times.' Nothing can give joy to the spirit and steel to the soul like a song of 'electing love and covenanted mercies.' When you are low, Spurgeon advised, it is well to sing of 'the fountain-head of mercy,' the 'blessed decree wherein thou wast ordained to eternal life, and of that glorious Man who undertook thy redemption.' To see the 'solemn covenant signed, sealed, and ratified, in all things ordered well,' reflecting that one is an object of eternal electing love, is a 'charming means of giving thee songs in the night.'"

3

"The greatest influence for good or evil in the world, and peculiarly in the church, Spurgeon believed, consists of those that purport to be ministers of the gospel. And yet preachers of power are 'few and far between.'"



Charles Haddon Spurgeon: Committed to Scripture in Life and Ministry: Nettles talks *Living by Revealed Truth*

EDITOR'S NOTE: Below, Thomas Nettles, professor of historical theology at Southern Seminary, discusses his new biography of English preacher Charles Haddon Spurgeon, *Living By Revealed Truth*, with Southern Seminary Magazine contributing writer Matt Damico.

MD: What contribution to Spurgeon studies do you hope to make?

TN: I've spent time investigating Spurgeon's own self-conscious theological reasons as to why he did what he did. I've tried to expand Spurgeon from the bottom, from the foundational aspects of his ministry. And the sources that I've used to do that are sources that are not used very much. And that is the parts of the *Sword and Trowel*. He

wrote most of those, and so he explains month-by-month what's going on in Metropolitan Tabernacle or in other churches. You get all these little views about how he viewed church life. The book reviews also give Spurgeon's first-hand evaluations about literature as its developing. And I think that adds a depth to Spurgeon's life that sometimes I didn't find in other biographies.

MD: According to Spurgeon, what role should Scripture play in a pastor's life and ministry?

TN: It should be everything. He was filled with Scripture. He bled Scripture. He spoke Scripture. He loved Scripture. He was fed by the Puritans because they were the most biblical people he knew — their whole lives were governed by the Bible. He read *The Pilgrim's Progress* over 100 times because it was a story that comes out of a full knowledge of Scripture.

So, Scripture was not just an appendix he had to search through and find out, "Well, is there a reason for this?" It just flowed out of him in his preaching and his life. He was saturated with it.

MD: Should Spurgeon serve as a model for pastors, or was he too exceptional to emulate?

TN: There's one sense in which we say, "Don't try to be Spurgeon, because you can't." You can't do what he did; you can't preach the way he preached; you don't have the insight into Scripture or rhetoric. You just can't do it. On the other hand, we have to realize that Spurgeon's ministry grew out of a love for the Scripture and a love for doctrine that everyone should share.

How do you hope your readers think of Spurgeon?

TN: I hope they think of him as a man who was tremendously gifted, on the one hand, but whose ministry far surpassed the natural gifts that he had. And I want them to know his personal Christianity. He was effective because he was a thorough Christian. He never got over his conversion. He loved the glory of God. He loved the truth. And he thought that preaching the truth is what brought glory to God.

What Is the Meaning of Sex?

(Crossway 2013, \$17.99), Denny Burk

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."

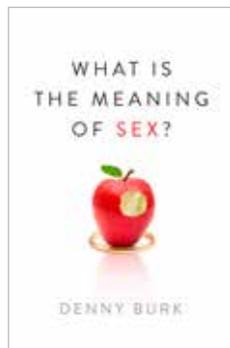
"Christian faithfulness in our generation requires that we be prepared to apply the Word of God to the gritty issues of life," Burk writes.

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.

A 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.

—REVIEW BY MATT DAMICO

Excerpts from the book:

1

"The ethical question we have to ask ourselves is not merely, 'Is this or that activity okay for me to do?' The question is, 'Will this or that activity be a help or a hindrance to my brothers and sisters in Christ?' When you are contemplating the morality of any given action, you have to ask yourself not just the law question but the love question. You must ask not only, 'What would the law have me to do?' but also, 'What would love have me do?' Paul says elsewhere, 'Owe nothing to anyone except to love one another.'"

2

"Deliberately childless marriages are an affront to God's purposes for marriage. ... 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. That is not to say that couples must have as many children as they possibly can. It is to say that couples should steward their family planning for kingdom purposes, not for selfish ends."

3

"God created the covenant of marriage to be an icon of Christ's love for the church ... From Eden until now, the Serpent has been trying to destroy that icon with every subversive scheme at his fingertips. If biblical notions of gender can be destroyed, then so can the icon of marriage. It should be no surprise, therefore, that there is such confusion abroad about what it means to be male and female."

Sex, Scripture and the glory of God: Burk talks the meaning of sex

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 Southern Seminary Magazine contributing writer, Matt Damico.

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.

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.

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 sex-

uality are becoming a minority view. 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.

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.



Thoughts



The coming identity crisis

EDITOR'S NOTE: *The following is adapted from Boyce College dean Dan DeWitt's talk at an inauguration luncheon in honor of Russell D. Moore as the president of the Ethics and Religious Liberty Commission.*

Younger evangelicals have worked hard to distance themselves from the fundamentalist baggage of their forefathers. We've rejected the "us" against "them" culture war language. We've moved beyond the anti-intellectual ethos of earlier movements.

We don't want to be lumped in with names like Jack Hyles or J. Frank Norris. We don't preach against drum sets. We don't get bogged down in all of the externals. We don't believe the key to urban renewal is an expanding bus ministry. And many of us don't even know what "secondary separation" is.

We have a swath of Apple products at our fingertips, we sip cappuccinos and sport Reformation-era facial hair. We're post-fundamentalists. And, for good or ill, we will lead the church into the coming decades.

But an identity crisis is coming.

What this generation of hipster — we're serious about the gospel types — might not recognize is that we have only temporarily abandoned the fundamentalist label. In an ironic turn of fate, the culture seems to have redefined fundamentalism and returned it, albeit unintentionally, to its historical meaning.

What's hard for 20-something and 30-something hipster theologians, church planters and "missional" missionaries to imagine is that with all of our swag and our soul patches, with our Macs and our organically grown, fair-traded coffee, we could really in the end turn out to be what we've always tried to evade.

The coming identity crisis for younger evangelicals is that

we will have to come face-to-face with a label we've spent much of our ministry trying to avoid. For some time, however short of a time it might have been, we've relished the illusion that the term fundamentalist was meant for someone other than us.

And though we will not return to cultural fundamentalism with all of its legalism and social idiosyncrasies, we cannot avoid this historical title. We believe in the fundamentals of the faith and the more clearly we make this known, the more unavoidable the dreaded label will become.

We will earn the title, so it appears, on the basis of our theological commitments.

I'm reminded of a prophetic speech delivered by Dorothy Sayers in 1940 in which she said, "The thing that is in danger is the whole structure of society, and it is necessary to persuade thinking men and women of the vital and intimate connection between the structure of society and the theological doctrines of Christianity."

Sayers could not be any more spot on. But we must recognize that pressing thinking men and women to understand "the connection between the structure of society" and the "doctrines of Christianity" is the new textbook definition of fundamentalism. To be honest, it's actually the old textbook definition, it's just back *en vogue* (you can call it a retro-fundamentalism).

The luxury of nominal Christianity has passed, and we are wise to bid it farewell. We will either be known for our theology or we will betray what we believe by our silence.

We must boldly face the task of pointing a watching world to the gospel as the exclusive basis for human flourishing.

If this makes us fundamentalists, let it be. Let it be for our clearly defined biblical beliefs and not our personal preferences. Let it be on the grounds of our theological convictions and not our social oddities. Let it be for the glory of God and the good of humanity. —DAN DEWITT



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'FIRST
THINGS'

AS

Faithful

WITNESS

**APPLYING PAUL'S
MINISTRY MANIFESTO TODAY**

BY R. ALBERT MOHLER JR.

think most of us with any sense of awareness can recognize that we are living in one of those great transitional moments in human history. But there is one thing that must not change: the Christian task of bearing faithful witness to the glory of God in the gospel of Jesus Christ. Some would disagree and argue that the Christian witness, to be faithful, must change anything and everything to fit the culture as it changes over time and across locations. They might quote the apostle Paul: “I have become all things to all people, that by all means I might save some” (1 Cor 9:22). I propose, however, that far from a mandate to accommodate all things, Paul’s words here are a manifesto for ministry that puts the gospel above all things.

Where we are in history

We have reached the culmination of an historical progress that has become a pattern in which we must anticipate radical change for the rest of our lives. One of the signs we need to recognize is that we are coming to terms with the collapse of “cultural Christianity” in America. This is something that we knew had to happen, but it did not seem to be happening very fast. But the mechanisms that have delayed secularization here, which has already moved so rapidly throughout Europe, have now largely failed and cultural Christianity is disappearing before our eyes in two directions at once: geographically and generationally. The closer you get to a metropolitan area and the younger you go in the population, the less likely you are to find any form of cultural Christianity.

While cultural Christianity is disappearing, religious unbelief and those who claim no religious affiliation are on the rise. Charles Taylor, the Canadian philosopher, tells us that we have passed through three intellectual epochs. Before the Enlightenment, it was impossible not to believe. After the Enlightenment, it became possible not to believe. But now, for many, the worldview they inhabit makes it impossible for them to believe; they are now so secular that they do not even know they are secular. And along with unbelief, those with no religious affiliation are increasing. “Nones,” as they are known, now account for one out of every five Americans, the Pew Research Center estimates. Under the age of 30, that number jumps to one in three.

Along this trajectory of collapsing cultural Christianity and the rise of radical secularization, the greatest moral revolution this world has known is now spinning almost entirely without constraint. By any kind of historical evaluation, the moral revolution we are now experiencing is without precedent in terms of its scale and velocity. This revolution is overturning millennia of agreement in almost all cultures regarding human gender and sexuality, marriage and the family — and it is taking place within a single generation. I would argue that no moral revolution on this scale has ever been experienced by a society that remained intact.

THIS IS HOW WE BECOME GENUINE SERVANTS OF OTHERS, WHEN THEIR NEED FOR THE GOSPEL BECOMES MORE IMPORTANT THAN OUR FREEDOM IN THE GOSPEL.

What we are facing

How in the world are we going to go about the Christian task of bearing gospel witness in the midst of a moral revolution that defies exaggeration? And here I mean “in the world” in both senses: as an expression of musing and as the location of ministry. In times of trouble, silence is not an option. We are called to speak the truth here and now.

To see what kind of theological and missiological thinking is required of us to speak the truth here and now, we must look to the apostles’ example and instruction God gives us in the Scriptures. Doing so, we find sure footing to stand and speak within an unprecedented moral revolution by first listening carefully to Paul’s gospel ministry manifesto:

For though I am free from all, I have made myself a servant to all, that I might win more of them. ... I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings (1 Cor 9:19-23).

In short, then, our challenge is to become all things to all people, that by all means and for the sake of the gospel we might save some who hear good news in a revolution that is rebelling against even basic human flourishing.

How ‘in the world’ Christians witness

Reading Paul’s gospel ministry manifesto in isolation could easily lead to a mandate for universal accommodation. Everything would be on the table, from theology to morality to church and family structures. But the problem for such a radical accommodationism is that Paul must be understood in the context of his other writings and the rest of God’s inspired and inerrant Word.

Reading with this presupposition, Paul's gospel ministry manifesto teaches us how to speak the truth in our own time of trouble in these last days.

We must give up real freedoms that risk the gospel. The church has a severe credibility crisis because the world does not think we mean what we say. We may proclaim the gospel, but it is often difficult to hear and believe when we more highly praise and prize our freedoms in the gospel. Paul, however, always puts the gospel first. Although he has legitimate rights and freedoms as an apostle and in Christ, Paul will not allow any of them to deny him the opportunity to bring the blessings of the gospel to those in need. This is how we become genuine servants of others, when their need for the gospel becomes more important than our freedom in the gospel.

We must serve others under the law of Christ. Many would say that we need to grow up and face the fact that we live in a modern world that rejects supernatural and universal truth claims as oppressive and contrary to reason. The Christians among them would say that serving others by becoming all things to all people requires an unlimited flexibility, even in theology and morality. But while Paul says he is outside the law, he does not mean that he is an outlaw. He says, in effect, "I am outside the law of Moses, but I am under the law of Christ." This is a very important qualification; Paul again puts the gospel first. No time and no situation can require or permit a sub-gospel witness because Jesus, who is the gospel, has with all authority commissioned his church to make disciples of every nation, teaching them to obey all that he has commanded — which certainly includes matters of doctrine and morality.

We must witness without over- or under-accommodating. Paul is no pragmatic accommodationist. On matters of theology and morality in particular, Paul is strikingly inflexible. He is constantly and consistently concerned with the endurance of sound doctrine in the churches. He tells Timothy to guard the church against those who come in as ravenous wolves, those who are saying, "We need theological reformulation." And Paul was no less tolerant of the sexualization spreading throughout the culture of his day. When he hears that the Corinthians are doing things that are detestable even to the pagans in the area, he warns them that those who practice such things will not inherit the kingdom of God.

So, if we are not supposed to accommodate doctrine and we are not supposed to relativize morality, then what are we supposed to do? First, we must recognize that the Scriptures give us clear teachings that are of first importance, and these cannot be accommodated. But we also need to see that everything else can be accommodated.

The Christian task can be summarized this way: Christians must bear faithful witness to the glorious gospel of Jesus Christ by holding onto everything the Bible clearly says to hold on to and letting go of all things that would undermine those "first things."

THE CHRISTIAN TASK CAN BE SUMMARIZED THIS WAY: CHRISTIANS MUST BEAR FAITHFUL WITNESS TO THE GLORIOUS GOSPEL OF JESUS CHRIST BY HOLDING ONTO EVERYTHING THE BIBLE CLEARLY SAYS TO HOLD ON TO AND LETTING GO OF ALL THINGS THAT WOULD UNDERMINE THOSE "FIRST THINGS."

In the midst of an unprecedented moral revolution, the task of Christian witness will not be easy. It will require our keenest thinking and the most faithful theological and biblical understanding to preach no other gospel than the gospel of the Lord Jesus Christ, even as we become all things to all people to share with them in the blessings of the gospel. We will, therefore, trust in God's grace to ground his church in the truth such that we will know what "all" means, all the time.

R. Albert Mohler Jr. is president of Southern Seminary.

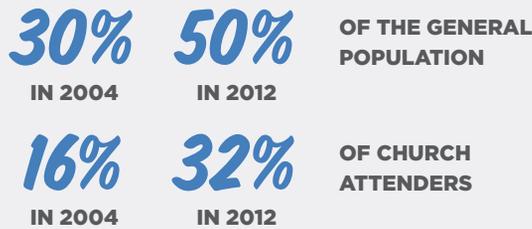
*Data on page 29 compiled from General Social Survey (GSS), 1994-2012. Figures represent the weighted percentage of respondents agreeing with each statement, first from the general population, the second from "church attending Christians Protestants and Catholics who attend once a month or more." The GSS did not include a question about same-sex marriage until 2004.

MORAL REVOLUTION IN AMERICA*

LIVING TOGETHER BEFORE MARRIAGE IS OKAY:



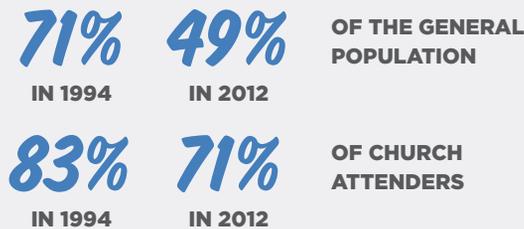
SAME SEX MARRIAGE SUPPORT IT:



EUTHANASIA IS OKAY IN CASES OF INCURABLE DISEASE:



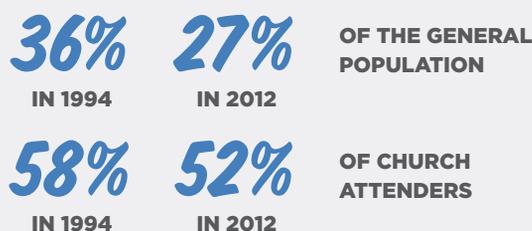
HOMOSEXUAL SEX IS WRONG:



ABORTION SHOULD BE ALLOWED FOR ANY REASON:



PREMARITAL SEX IS WRONG:



MARIJUANA SHOULD BE LEGAL





Recovering God’s design for broken families in South Florida

Story by James A. Smith Sr.
Photography by Emil Handke

WEST PALM BEACH, Fla. — For many residents, South Florida may very well seem like paradise on earth.

The year-round tropical climate draws both young and old seeking an idyllic lifestyle of warm temperatures, beautiful beaches and carefree living.

But the fallout of the moral revolution is all too obvious in the southeastern corridor of the Sunshine State. Marked by lives broken by the false promises of sexual liberation and family redefinition, many people in West Palm Beach have less than blissful lives.

Jimmy Scroggins, a two-time alumnus of The Southern Baptist Theological Seminary and former dean of Boyce College, saw the devastating consequences of the moral revolution shortly after arriving five years ago as the lead pastor of First Baptist Church in West Palm Beach.

A journey begun

Scroggins realized he was no longer in the Bible Belt when seven of eight couples who signed-up for a marriage preparation class were already living together — some after multiple marriages, some with children from multiple prior relationships in and out of wedlock and most were not even Christians.

A native of Jacksonville, Fla., about five hours up the east coast of Florida, Scroggins’ more than 15 years of pastoral ministry experiences there and in Louisville, Ky., were meager preparation for what he found in South Florida.

Scroggins offered the marriage class to get to know his new congregation and so that he and his wife, Kristen, could model biblical marriage. The Scroggins have been married since 1994 and are parents to six boys and two girls, ages 17 to 4.

“I realized things were going to have to be different here

and that class began a journey for me, and therefore for our church, into trying to discover what it would be like if our community felt like we really had open doors to them,” Scroggins told *Southern Seminary Magazine* in a recent interview at his church facility located in the heart of downtown West Palm Beach.

The church’s sanctuary overlooks Lake Worth — part of the Intracoastal Waterway that separates the city from Palm Beach, the narrow, eastern-most strip of land next to the Atlantic Ocean populated by the very wealthy — where multi-million-dollar yachts are commonplace.

Located 75 miles north of Miami’s famous South Beach, the congregation has been a traditional, prominent Southern Baptist church for most of its venerable, 112-year history. By the time Scroggins arrived in 2008, First Baptist had been without a permanent senior pastor for five years, with the exception of a brief, controversial pastorate that deepened what was already an increasingly troubled congregation.

After five years under Scroggins’ leadership, the congregation — now existing in three locations, as well as two language-based satellites — is thriving again. But the multi-ethnic, socio-economically diverse congregation — comprised of those on public assistance all the way to the incredibly affluent — has had to embrace its unique setting and challenges.

“This situation presents a tremendous opportunity for the gospel of Jesus,” Scroggins excitedly said during an hour-long interview.

The opportunity, however, comes with major challenges, some of which are the fallout of America’s moral revolution that has turned upside down societal understandings and expectations about the nature of the family, marriage and sexual activity.



A graphic to communicate

The inaugural marriage preparation class drove Scroggins to re-tool his ministry approach to communicate more clearly to people whose lives are not shaped by the Bible, with complicated, mixed-up family structures.

Scroggins developed a graphical illustration to help the couples see why their lives were broken and how the gospel is the means of recovering God's design. The illustration [see photo above] has become Scroggins go-to tool for gospel witnessing and teaching: God's design (for marriage, family, sex, etc.) is violated by sin that results in brokenness. People attempt to ignore, rationalize, mitigate their brokenness until in repentance they see the gospel as the way of recovery and means to pursue God's design for their lives.

Scroggins said the illustration hit home for most of the couples in the first class, even while some initially were angry with him for asserting the notion of sin and God's standards.

"The brokenness is that part of our graphic that really grabs people because they may not agree with God's design; they many not even agree with the concept of sin; but none of them deny the brokenness," he said.

Still, no graphic fully illustrates the devastating consequences of living contrary to God's design with "severe brokenness" that may include multiple failed relationships and "all kinds of immorality" that is sometimes multi-generational.

"The brokenness is so deep that even if they turn from their sins and put their trust in Christ you're just not going to put Humpty Dumpty back together again for them," he said.

Scroggins' aim is to help people — unbelievers and life-

long Christians — to get connected to God's design for all of life's circumstances.

A model for Scroggins is the apostle Paul's ministry to the church at Corinth.

"I believe that Paul would've said, 'Okay, you're a new creation in Christ. So from right here, right now today, let's begin to discover and to recover and pursue God's design from right here as a new creation in Jesus,'" he said.

While continuing to uphold biblical standards of morality, Scroggins said, "We live in this fallen world and what we need to do is not beat people up for the rest of their lives and set the bar impossibly high before we allow them to become a part of who we are. Why don't we just put the bar where Christ puts it? Turn from your sins; trust Christ; you're a new creation; welcome to the family. And that's what we've determined to do."

Scroggins said some of the couples in the first marriage preparation class have become followers of Christ and have married, but some still face "tremendous challenges" because of the residue of their past choices.

"All of this is so fragile," he admitted. "It's hard."

In recent years, even gay couples — who know, yet reject, the church's biblically based teaching on sexuality — are bringing their children, for which Scroggins is "very glad."

Scroggins said it's not unusual for gay couples or heterosexual cohabiting couples to volunteer for roles that require church membership. The result is a "tough conversation" that frankly addresses the reality that their lifestyles are contrary to God's standards, making them ineligible for



church membership and service.

“Almost all stick around and some of them become believers. Some of them don’t or some of them think they are believers. It’s amazing. I think people like to come where they feel welcome and wanted even if you disagree with them,” he said.

“We don’t think we have to sacrifice one iota of doctrinal precision or conviction in order to express kindness and love and welcome to our neighbors regardless of their family situation, regardless of their political party, regardless of their stance on morality.”

‘Moral Majority generation’ and the ‘Obama generation’

The challenge of communicating the gospel in the midst of moral revolution dominates Scroggins’ daily thoughts.

“I think about it around the clock because the people who are caught up in the moral revolution are the people who are coming to our church,” he said.

Scroggins said all Bible-believing evangelicals soon will have to come to terms with the reality that their moral worldview, especially about homosexuality, is a minority position in American culture.

The “Moral Majority generation” that is the backbone of many Southern Baptist congregations must find ways to minister effectively to an “Obama generation” that completely rejects biblical standards of morality, Scroggins said.

The path forward, he said, is for evangelicals to make gospel convictions paramount to “some of our cultural shib-

boleths” or “our political dogma.”

“We’re going to have to be careful about what parts of who we are and what we believe are truly flowing from the gospel and what parts of those are trappings of a bankrupt Bible Belt, cultural Christianity,” he said.

Most people in South Florida aren’t opposed to Christianity. Instead, “they see Christianity as irrelevant” to their daily life, Scroggins said.

“We’re going to have to demonstrate the gospel by our words, by our deeds, by our marriages, by our parenting, by our involvement in the community, by being a blessing to our neighborhoods, by being a blessing in the community,” he said.

While the transitory paradise of South Florida is riddled with broken lives and families that epitomize the false promises of the moral revolution, Scroggins is beginning to see the gospel mend lives to recover and restore God’s design, promising an eternal paradise.

“My true greatest burden is that I want our church to catch a vision for taking the gospel to every context,” he said. “If our people will live as genuine, authentic, imperfect, gospel outposts then they can speak into the lives of people who don’t believe in Christ and don’t know Christ and they can invite them to know him. And because of the authenticity and testimony of the outworking of the gospel in their lives they will have a hearing and that is what it’s going to take to penetrate lostness.”

James A. Smith Sr. is the executive editor and chief spokesman for Southern Seminary.



CONVICTION AND COST

Speaking for the unborn
when it seems no one hears

Story by Matt Damico
Photography by Emil Handke

For Owen Strachan, convictions come with a cost.

Strachan, a professor of systematic theology and church history at Boyce College, has been pro-life for many years. It wasn't until recently, however, that he decided to act on his conviction.

"I've been convictionally pro-life for a long time, but hadn't taken an opportunity to get involved with the cause," Strachan said. "I was a passionate advocate for pro-life thinking, but it wasn't until coming into contact with this ministry — and finding people who were putting their convictions to work — that I started to get practically involved."

The ministry is Speak for the Unborn, which came to life when Ryan Fullerton, pastor at Immanuel Baptist Church in Louisville, Ky., preached a sermon on sanctity of life Sunday in 2009. Dave and Stacey Hare, who were then members at

Immanuel, decided to act on the message they heard. The following Saturday, they went to downtown Louisville to do sidewalk counseling outside of the abortion clinic.

"They had no idea what they were doing," said Andrew King, who has led the ministry at Immanuel since the Hares left for the mission field in 2010. "But they went out there and started talking to people, pleading with them not to have abortions."

A group from Immanuel continues to go out every Saturday morning to do sidewalk counseling. On Tuesdays and Fridays, a group goes from Louisville's Kenwood Baptist Church, where Strachan serves as an elder.

As a pastor and professor, Strachan's primary calling is to teach, write and think. But he wanted to put his intellectual life to work.



In the face of opposition from “clinic escorts,” Owen Strachan regularly tries to counsel women seeking abortions at a Louisville, Ky., abortion clinic.



“It’s an extremely good thing for our faith and convictions to cost us something,” Strachan said. “In a Jesus-like way, we can put boots on the ground and our doctrine into practice, and really experience the cost of gospel ministry.”

Sidewalk counseling makes the cost quite tangible.

“It’s not a fun ministry,” Strachan said.

The typical morning includes waking up early to arrive by 7 a.m., when the Speak for the Unborn volunteers stand on the sidewalk outside the EMW Women’s Surgical Center next to the busy Market Street. As women walk from their cars to the clinic door, volunteers try to engage them in conversations, which rarely last longer than a minute. Speak for the Unborn volunteers use this brief time to try and persuade these women — who are often with their boyfriends, husbands, friends or even parents — not to abort their unborn children and to receive instead a free ultrasound at A Woman’s Choice Resource Center, located next to the abortion clinic.

In the short time volunteers have to

talk to these women, “you try to engage them quickly, you try to plant a seed, speak a gospel truth. And then they go in and you lose them, so to speak,” Strachan said.

The brief amount of time is not the only obstacle Speak for the Unborn volunteers must overcome. There are pro-choice volunteers there, too.

These volunteers wear orange vests with the words “clinic escort” on the back to indicate why they’re there: to help women enter the abortion clinic and to shield the women from the pro-life volunteers. Interactions with escorts can turn hostile.

“They have pushed and sworn at us,” Strachan said. “I had one escort tell me that she’d wish I had never been born. I had shared how thankful I was that I hadn’t been aborted and that the people walking into the clinic hadn’t been aborted, and she shouted to me that she wished I had been.”

The hostility sometimes extends from the sidewalk to the Web, where the Louisville escorts have a blog, eversaturdaymorning.net. On the site,

escorts share, among other things, stories from sidewalk interactions with people they call “antis” and “protesters.”

It is no surprise to Strachan that contact with the darkness and standing against the culture’s standards of morality can be difficult and disheartening.

“Jesus promised that ministry in his name is going to be hard,” Strachan said. “We should expect some suffering.”

Yet, despite the uncomfortable situation and the direct contact with what Strachan calls “tangible darkness,” there are reasons to endure. Just as Paul promised, God often uses fools and seemingly foolish efforts to accomplish his purposes. Even when that foolishness includes preaching to a window.

“Many of us will try to preach to the window of the waiting room where the women going into the abortionist’s chamber sit before they’re called in,” Strachan said. “We’ve seen women leave that waiting room and tell us that they could hear what we were saying outside. That’s a great thing to know, but when you’re actually preaching to a window, you feel like a fool.”



There have been other occasions for hope, as well. Heather Van Roekel, a volunteer from Kenwood Baptist Church, talked with a lesbian woman on her way into the clinic, and through her kindness and pleading, the woman decided to go in for a free ultrasound at A Woman's Choice Resource Center. After seeing the ultrasound, she decided against the abortion. Van Roekel has continued contact with the mother and has brought her — and the baby — to church events.

King has seen other examples of fruit in this ministry.

"I know people who have adopted children from crisis pregnancy situations," he said. "We do see women turn away, and we get to share the gospel with those people. Every life we see saved is a reminder that the Lord is faithful."

Currently, Immanuel and Kenwood are the only churches formally taking part in Speak for the Unborn. There are a number of Catholics and other individuals who also do sidewalk counseling — although the number of escorts usually outnumbers the pro-life volunteers — but King wants to see more evangelical churches involved.

"We would love churches to claim days," he said. "We want to set realistic expectations, because it is a hard ministry. If your church can come out every third or fourth week even, we would love that."

Though individuals can volunteer with Speak for the Unborn, local churches have the advantage of facing

the challenge with community.

"Due to the difficult nature of the ministry, it calls out for fellowship and community, support and prayer," Strachan said. "You can do the ministry as a lone ranger, but it's so much more empowering to go down with fellow members, to pray together, to encourage each other between conversations, to stand on the sidewalk together. You can be a lone ranger, but you'll miss out on so much of what God intends to give us in the local church."

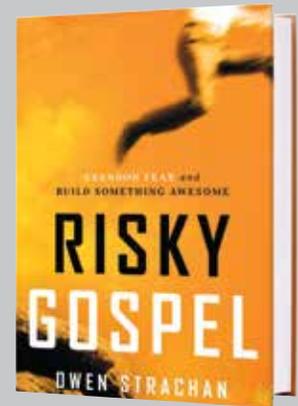
Strachan knows that those who advocate for the unborn, whether with their churches or by themselves, will face any number of obstacles. But the hope of seeing women choose life for their babies and of embracing foolishness for Christ's sake makes the obstacles worth enduring.

"What keeps me going is that I want to be a light, and I want to suffer in his name, and I want my faith to taste and feel more real than it does when I try to risk-proof it," Strachan said.

Conviction comes with a cost. But when it's life or death, the cost is worthwhile.

—
Matt Damico is a staff writer for Southern Seminary Magazine.

Those interested in Speak for the Unborn can find more information at speakfortheunborn.com. Those wishing to support A Woman's Choice Resource Center, may do so at awomanschoice.org.



Building a public witness through deed and action: an excerpt from *Risky Gospel*

In his newest book, Risky Gospel, Owen Strachan includes a chapter about "building a public witness." In it, he demonstrates from the life of Jesus how Christians should live their faith in the culture surrounding them. He proposes "three major elements" of the Christian public witness, which he states as imperatives. The first two, respectively, are "Love your neighbor by courageously speaking truth" and "Be salt and light in order to preserve and enlighten our communities." What follows is an excerpt from the third category, "Get involved through deeds and actions" (used by permission from Nelson Books).



Christians must be courageous. Our courage must take the form of actual speech. We can't simply nod our heads to true statements in church. We've got to actually get into the world, enter the public square however we can, and speak love through courage.

But there has to be a second component as well: we've got to have practical skin in the game. We've got to speak up. That's non-negotiable (Matt 5:10-12, 16). We're supposed to be hated by unrighteous people for being clear about biblical truth; that's a sign, ironically, that things are going right, not wrong (according to, well, Jesus Christ).

Something is missing, though, if we talk a great game but don't take practical steps to love our neighbor and be gospel salt and light. In the same way every emperor needs clothes to go with his authority, we need deeds to go with our proclamation.

We're not only called to speak. The Bible certainly does expect us to speak up such that we may well be "persecuted for righteousness' sake" (Matt 5:10). But it also calls us to sacrificially involve ourselves in addressing the fallenness of this world. In fact, you could say that the Lord intends for these two priorities to work together, and to show the world that the church devoted to Jesus Christ is both courageous and sacrificial (much like her namesake).

Think about texts like James 1:27, which boils "religion" down to this: "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." If we would claim to walk purely before God, we must be practicing "actional" faith. We can't simply say, in other words, "I'm pure because I'm saved and I have really super quiet times each morning." This is essential, because we must be "unstained" in worldly terms. But it's not the whole story.

The Lord wants our faith to have an edge, to have skin in the game, to be active in the world, to be aimed in some way at those who cannot care for themselves. Too many of us reduce our faith to church attendance and our own daily pursuit of God. These things are very important. But God intends for us to be reaching into the darkness. He wants us to love our neighbors not only by speaking, but by acting on their behalf.

He wants us not to simply identify the darkness, but to plunge into it. There is absolutely zero tension in the Bible between being a "private" and a "public" Christian. In a similar way, there is no biblical tension between loving others in word (witness, proclamation) and loving them in deed. The Lord wants both, and if we only focus

on proclamation (or the reverse), we miss the mark.

James does not mean that we are saved by our works, our good deeds; that would contradict the rest of Scripture (see Rom 10:9-10 and Eph 2:8-9, for example). He does mean, though, that if we are claiming to know Christ as Savior but have no love for our "brother or sister" who is suffering, we are in a woeful position. We may not even be Christians.

What do these strong words show us? They indicate that our faith needs to take shape. Ours is not a "prosperity-driven" faith. We didn't come to Christ because we thought we would get every worldly good our hearts could ever want. The Bible doesn't promise us that Jesus will make every hardship disappear if we follow him. In fact, trusting him as savior could actually

The Lord wants our faith to have an edge, to have skin in the game, to be active in the world, to be aimed in some way at those who cannot care for themselves.

mean that our lives get harder. This is the element of risk we take in walking the narrow way.

It may be tough to get started. There's limited time in the week. Practical service in a James 1:27 sense, caring for the needy, is by nature costly. I mean that it often asks us to give generously and without promise of repayment. But it is also enriching. It puts backbone in your confession. It makes your faith feel real, because in fact your faith really is taking practical shape. It feels good to give.

In a fallen world, massive cultural victories will be hard-won. Few and far between. Many of the ministries in which we invest will require a great deal of effort and will not produce guaranteed results. We would love for that to happen, and we should pray ambitious prayers to an awesome God, boldly asking him to end the scourge of death and suffering and evil in our country. We should genuinely expect that he will bless our work.

But we won't labor with false hopes in our ministries. We'll persevere. We'll get involved. We'll sacrifice.

Owen Strachan is assistant professor of Christian theology and church history at Boyce College and executive director of the Council on Biblical Manhood and Womanhood. Risky Gospel is available at all major Christian bookstores.



Gay marriage and the eclipse of religious liberty

By Denny Burk

EVER SINCE THE SUPREME COURT RULED AGAINST the Defense of Marriage Act (DOMA) last June in the landmark *Windsor v. United States* case, it appears that the United States is one lawsuit away from gay marriage being enshrined as a constitutional right. My hunch is that such a lawsuit will come sooner rather than later, and that the matter could end up before the Court in relatively short order.

After the decision came down, President Barack Obama began saying that gay marriages performed legally in one state should be recognized by every other state in the Union. This matter will be litigated, and — as Justice Antonin Scalia noted in his dissent in the *Windsor* case — that other shoe is going to drop. The Supreme Court led us to the precipice of legal gay marriage in all 50 states.

As gay marriage moves forward, there is a real question whether proponents will allow any legal accommodation for those who believe that marriage is the union of one man and one woman. It is not only Christians who are in jeopardy here: observant Jews, Muslims and many others all have religious reasons for defining marriage in the traditional way. But will their religious liberty be respected as gay marriage becomes the law of the land?

We have already seen private business owners such as bakers and florists sued by their state governments for not providing services for same-sex weddings. And we've also seen Catholic Charities forced to leave Massachusetts for refusing to facilitate adoptions for gay couples.

Last summer, a court in New Mexico ruled against a pair of Christian photographers who were sued for refusing to photograph a same-sex wedding. The Christian couple made clear that they were happy to offer their services to homo-

sexual customers. They simply said that they could not, in good conscience, participate in a same-sex wedding ceremony because it would violate their religious beliefs. The New Mexico court ruled that the photographers' behavior violated the New Mexico Human Rights Act. And in a stunning opinion, Justice Richard C. Bosson defends the court's opinion and describes a brave new world for Christians and religious liberty. He writes,

At its heart, this case teaches that at some point in our lives all of us must compromise, if only a little, to accommodate the contrasting values of others. A multicultural, pluralistic society, one of our nation's strengths, demands no less. The Huguenins are free to think, to say, to believe, as they wish; they may pray to the God of their choice and follow those commandments in their personal lives wherever they lead. The Constitution protects the Huguenins in that respect and much more. But there is a price, one that we all have to pay somewhere in our civic life.

According to this judge, there is a price to pay for being a Christian in a culture that opposes our values: a restriction of our religious liberty.

This judge's opinion is not unique. The more I read, the more I am concerned that we can expect very little accommodation for religious liberty. Proponents of same-sex marriage are not interested in protecting the religious liberty of traditional marriage supporters. As Ross Douhat points out, "Unless something dramatic changes in the drift of public opinion, the future of religious liberty on these issues is going to depend in part on the magnanimity of gay marriage supporters."



Yet there is very little evidence of “magnanimity” on the part of gay marriage supporters. On the contrary, there is evidence that many of them would like to see traditional marriage supporters get their comeuppance. Robert George predicts that no compromise will be allowed by gay marriage supporters. He writes:

There is, in my opinion, no chance — no chance — of persuading champions of sexual liberation (and it should be clear by now that this is the cause they serve), that they should respect, or permit the law to respect, the conscience rights of those with whom they disagree. Look at it from their point of view: Why should we permit “full equality” to be trumped by bigotry? Why should we respect religions and religious institutions that are “incubators of homophobia”? Bigotry, religiously based or not, must be smashed and eradicated. The law should certainly not give it recognition or lend it any standing or dignity.

We probably cannot expect the sexual revolutionaries to be magnanimous toward those they regard as bigoted, especially now that the Supreme Court’s majority opinion in the DOMA case renders a similar moral judgment on traditional marriage supporters. Why would anyone want to be magnanimous toward those who — in the words of the Supreme Court — seek to “demean,” to “impose inequality” and a “stigma” on gay people, to deny gay people “equal dignity,” to treat them as “unworthy” and to “humiliate” their children?

This means that Christians and other traditional marriage supporters need to direct great energy to obtaining every religious liberty accommodation possible while there is still time. It may be that the moment is passing us by, and that makes the matter all the more urgent.

We need to be ready for a new reality. We need to be ready to love our neighbors and our enemies and to bear witness in a culture that is increasingly hostile toward us. Some private citizens are already facing fines and other penalties for their convictions on marriage. Any number of negative outcomes are possible in the approaching conflagration. Ours will likely be a costly love and a costly witness. But this is precisely the kind of discipleship that Jesus has called all of us to, and it will be worth it in the end (Matt 16:25).

Denny Burk is associate professor of biblical studies and ethics at Boyce College.

Boyce College establishes Center for Gospel and Culture

By Aaron Cline Hanbury

Francis Schaeffer believed that good theology is not enough. Rather, good theology must be coupled with clear communication.

The 20th-century theologian and apologist writes in his 1968 book, *Escape From Reason*, that the church must not only “hold to the basic, scriptural principles of the Christian faith, but to communicate these unchanging truths ‘into’ the generation in which it is living.”

Schaeffer asserted: “Every generation of Christians has this problem of learning how to speak meaningfully to its own age. It cannot be solved without an understanding of the changing existential situation which it faces. If we are to communicate the Christian faith effectively, therefore, we must know and understand the thought forms of our own generation.”

Dan DeWitt agrees.

And he sees the role of Boyce College, where he is dean, as preparing and equipping the coming generation of church leaders to engage the culture around them with the gospel of Jesus Christ.

“This is the Christian’s task,” DeWitt said. “As the famous apologist Francis Schaeffer said, each generation has to articulate the gospel in the language of the culture. At Boyce, we have a great faculty, all of whom view their disciplines through a gospel-

lens. They write books and preach and teach the gospel all the time. And our students experience this gospel focus in every class.”

In an effort to bring that energy and expertise into one focus that will serve the college’s students and the churches they represent, DeWitt this winter announced the formation of the Center for Gospel and Culture at Boyce College.

“My prayer is that the Center for Gospel and Culture will coalesce our faculty’s energy in a way that services the church and engages the culture,” he said.

DeWitt also announced that New Testament scholar and ethicist Denny Burk, a member of the Boyce faculty since 2008, will lead the center.

“Dr. Burk is the right man to lead our new center,” he said. “Through his

influential books and a widely popular blog, he has already proven to be a clear voice in analyzing political and cultural events through a gospel-lens.”

And for Burk, the timing of the center is crucial and strategic, as the cultural environment grows increasingly secular.

“Christians find themselves today living in the midst of a culture that in many ways is set against a biblical worldview,” said Burk, who author of a recent book about sexual ethics, *What is the Meaning of Sex?*. “This clash is not merely an academic debate but in very real ways presents a practical challenge to believers and their churches. How can Christians bear witness to Christ when they find themselves in the minority? Southern Baptists and the wider evangelical movement are facing real conflicts over religious liberty, the sanctity of human life, the definition of marriage and a host of other concerns.

“With the Center for Gospel and Culture, we plan to bring the gospel to bear upon these issues and to be a resource for those who are trying to be faithful to Christ in a decadent culture. The Bible says that the sons of Issachar were men who understood the times and who knew what the people of God were to do (1 Chr 12:32). In many ways, that is what we hope to accomplish — to help believers understand the times

With the Center for Gospel and Culture, we plan to bring the gospel to bear upon these issues and to be a resource for those who are trying to be faithful to Christ in a decadent culture.

DENNY BURK

and to point the way forward based on God's Word," he said.

The center, funded by the late Hazel L. Bishop, will train and equip pastors, missionaries, church leaders and educators for gospel ministry on the "front lines," according to DeWitt.

"I see the Center for Gospel and Culture serving those on the frontlines of gospel ministry in two ways," DeWitt said. "First, our hope is that through special events, like seminars and forums with guest speakers, the center will inspire and equip the students of Boyce College for future ministry.

Second, we want to serve pastors, missionaries and leaders already on the frontlines through the resources such as articles that apply the gospel to contemporary cultural issues."

DeWitt plans for the Center for Gospel and Culture to launch its website — featuring digital resources such as videos and articles as well as a blog — and begin hosting on-campus seminars in spring 2014.

According to Schaeffer, each generation of Christians must speak meaningfully to its culture. And, according to Burk, the new center at

Boyce College will equip this generation for just that. He said: "The Center for Gospel and Culture will exist as a resource for the coming generation, and those already serving churches, to help them to see how a biblical worldview sheds light on the challenges of our time."

Aaron Cline Hanbury is the manager of news and information at Southern Seminary.



Southern Seminary alumni ministering around the world

M.O. OWENS JR. (1939)

recently turned 100 years old. He has invested his life in advancing the gospel, serving Southern Baptists and serving North Carolina Baptists.

Owens arrived in North Carolina to pastor in 1944, and he still preaches Sunday mornings at the church he founded in 1963, Parkwood Baptist Church in Gastonia. Owens now serves as pastor emeritus of the church.

Describing Owens as a "living legend," Milton A. Hollifield Jr., Baptist State Convention of North Carolina executive director-treasurer, presented Owens with a lifetime achievement award during a special time of recognition during the recent BSC annual meeting.

"M.O. Owens Jr. is one of my great heroes. I have respected and appreciated him through the years," Hollifield said.

Throughout his ministry, Owens never strayed from his commitment and passion to tell people the message of the gospel. *Adapted from the Biblical Recorder.*



CLAUDE WALTON MCBRIDE

(1958) (1932-2013) died Aug. 26, 2013 from liver disease as a result of diabetes, according to his son, Walt McBride. He was 81.

Known in Columbus, Ga.,

as a reporter helping the *Ledger* newspaper win the most coveted award in journalism, the Pulitzer Prize, McBride pastored a small-town church in Louvale, Ga., and was the chaplain of a big-time football program at the University of Georgia.

McBride graduated from Baker High and the University of Georgia, where he was a varsity cheerleader, member of the Redcoat Marching Band and the men's glee club, before he returned to his hometown to become a reporter.

In addition to his son, Walt, he leaves behind his wife Gayle and daughter, Wynter, and five grandchildren. *Adapted from the Ledger Enquirer.*

RICHARD DICK BAKER

(1970) (1931-2013) died from cancer at his home in Duluth, Ga., Sept. 23. He was 82.

Baker, born in Chattanooga, Tenn., served churches in Kentucky, Tennessee, Alabama and Georgia for more than 40 years. He pastored First Baptist Church Duluth for 14 years. While at Duluth, he actively worked with the Duluth Ministerial Association, the Gwinnett Baptist Association and the Georgia Baptist Convention. He contributed to the *Christian Index*, writing Sunday School lessons. He leaves behind his wife of more than 60 years, Barbara, and sons, Vance Baker and Matthew Baker. *Adapted from the gwinnettdaily.com.*



CLIFF THARP JR. (1970),

who coordinated the annual reporting and analysis of the Southern Baptist Convention's membership statistics, died March 11, 2013 in Richmond, Va. He was 70. Tharp retired from LifeWay Christian Resources in 2008 as senior coordinator of the Annual Church Profile (ACP) process after serving the

denomination 39 years. The ACP is the system the denomination's 45,000 cooperating churches use to report membership, attendance, stewardship and leadership information.

LifeWay presented each state ACP coordinator with a copy of Tharp's book *Standing Out of Sight: A History of Denominational Statistics in the Southern Baptist Convention 1882-2009*. Tharp held a doctorate from Southern Seminary. Tharp and his wife Rose were longstanding

New album from alumnus, Flame



MARCUS "FLAME" GRAY (2010) released his seventh album, Oct. 1, 2013.

With the release of *Royal Flush*, the St. Louis native is ready to speak to a culture that's both interested in God and disinterested in Christianity.

"I like to think I'm a student of the culture," Flame said. "I look out and see a generation, especially in mainstream hip hop right now, that is trivializing God and Christianity." Many of the hip hop albums on the charts "have something to do with God," he said. "There's this interest there. So I get to say, 'You're already interested in this, but let me talk to you about the gospel.'"

Royal Flush is available through iTunes, Amazon and all major music distributors. *Adapted from Baptist Press.*



members of First Baptist Church in Nashville but moved to Richmond, Va., following retirement to be near their daughter Stacey and her family. *Adapted from Baptist Press.*

F. IRVIN HAYS (1974), pastor of Bartlett Baptist Church for 32 years, died Oct. 6, 2013. He was 90. A native of Trenton, Tenn., Hays began his ministry as pastor of Bartlett Church in June 1953 and retired in 1985. He led the Bartlett Church not only in a steady increase in membership, but also in five major building programs.

Hays graduated from Southern Seminary in 1974 with a master of divinity degree and a doctor of ministry degree. He was a veteran of World War II, having served in the infantry for more than three years. He served in the North African and Italian campaigns. He also served as president of the Shelby Baptist Pastor's Conference and as moderator of the Shelby Baptist Association, and on many committees.

Hays leaves behind his wife of 66 years, Dorothy Hays; two sons, Wayne Hays (Dena) of Hickory Withe, Tenn. and David Hays (Debbie) of Bartlett Tenn. *Adapted from legacy.com.*

ROBERT WINTER (1979) is a resort missionary and volunteer coordinator with Impact Ministries in Myrtle Beach, S.C. He is also an Evangelism Catalyst and mission service corp with the North American Mission Board. They host and coordinate church groups to come to Myrtle Beach and be involved in a variety of mission ministries.



MARK POWERS (1980) recently released a book, *Going Full Circle: Worship that Moves Us to Discipleship and Missions*, published by Resource Publications, an imprint of Wipf & Stock. A native of Columbia, S.C., Powers served four churches across South Carolina as a worship pastor before coming to the state convention in 2008.

JOHNNIE BAILEY (1987) is currently the pastor of New Hope Baptist Church in Springfield, Ky.

KEN CUMMINS (1991) is the director of promotions and events for WNKJ Christian Radio.

CURTIS STRANGE (2004) is the new youth pastor for Westwood Baptist Church in Cleveland, Tenn. Strange previously served as pastor for students at Flat Creek Baptist Church in Fayetteville, Ga., as well as with churches in Florida and Kentucky. At Westwood, Strange will serve on the pastoral team, ministering to middle and high school students. He and his wife, Elizabeth, are both graduates of Boyce College.

ADAM MEISBERGER (2006) recently published a new Christian-themed guidebook, *Our Passion, God's Power*. The book helps Christians who feel they are living unfulfilled lives regain their passion for the power of God. Meisberger believes people long for something greater than what they are

currently experiencing and he hopes to guide them to that greater fulfillment with *Our Passion, God's Power*. He is the pastor of Bethel Baptist Church in Reva, Va.



CHRIS BRUNO (2006) is the new dean of the School of Graduate Studies and professor of New Testament and biblical theology at Northland International University in Dunbar, Wisc. He is the author of *'God is One': The Function of 'Eis ho Theos' as a Ground for Gentile Inclusion in Paul's Letters*. He will continue to serve as the director of the Antioch School Hawaii and pastor of discipleship and training at Harbor Church in Honolulu, Hawaii.

ministers to American service members and multinational soldiers. He travels frequently between the camps, leading several worship services each week in addition to counseling, Bible studies and other various ministries.

SPENCER TEAL (2010) recently planted Red Stone Church in Johnson City, Tenn.

MELISSA AND CHARLES CUTRERA (2011 AND 2010) Charles Cutrera is youth pastor at Mountain View Baptist Church in Layton, Utah. Melissa Cutrera volunteers at the church, spends a lot of time mothering their two young children and is a newly published author. Her book, *God's Great Plan*, was released Oct. 1. They moved to Mountain View in June. *Adapted from The Standard Examiner.*



ROBERT MILLER (2009) is a Protestant chaplain in Kosovo. He is the only Protestant chaplain in the eastern, central and northern regions of Kosovo, and he is responsible for all religious support in seven different camps. He

TONY HIGGINS (2011) recently began a new role as an assistant professor of Christian ministry at Oklahoma Baptist University's School of Christian Studies.

JOSEPH GUNTER (2011) is the new student minister at Valley View Church in Louisville, Ky.



MELISSA HURD

Boyce College (2012), B.S.

Melissa Hurd came to Boyce College to study the Scriptures more in depth. She began at Boyce working toward a degree in missions, but saw that the counseling program better fit her desires and goals.

During Hurd's first year at Boyce, a friend invited her to participate in Speak for the Unborn, a ministry in Louisville, Ky., that ministers to women seeking an abortion. She was interested — until she learned that the ministry began at 6:30 on Saturday mornings.

When the friend asked again one Friday night, Hurd felt convicted to go the next morning. Since then, she has counseled women who walk into the abortion clinic each Saturday morning.

"A lot of my convictions have grown over time as I've been more involved and see what women are going through," she said. "I see our role in speaking for the unborn as being a voice for children who can't speak for themselves but also providing for women so they don't have to do it by offering help to them from the body of Christ. **It's about the gospel, not just wanting women not to have abortions — but wanting women not to have abortions because they love Jesus.**"

Since graduating in May, 2012, Hurd settled into Louisville, her church, Garfield Avenue Baptist Church and continues to counsel with Speak for the Unborn every Saturday morning.

"This isn't what I would have expected the Lord to call me to," she said, "but I'm thankful he did."

Hurd hopes to continue serving her local church and fighting abortion with the truth of the gospel.



JORDAN CONLEY

Boyce College (2014), B.S.

I went to a student ministry beginning my junior year of high school. The youth minister's name there was Stephen Bell and he was a Boyce graduate. I was always interested in going to a ministry-oriented school. A friend who is a Boyce graduate opened my eyes to Boyce. My junior year of high school, I was sold and didn't look at another college.

I became a Christian at a very young age. I started preaching when I was eight years old. My pastor asked if I would like to lead a Bible study one night, and I did. It probably lasted 15 or 20 minutes and I just kept doing more things. By the time I was a senior in high school, I got to the point where I was preaching at my church quite a bit — and at other churches doing general pulpit supply in our area.

I think now I come to preaching with a text view and not a topic view. **At Boyce, we put such an emphasis on expository preaching and it's really changed the way I come to texts and it's changed the way I come to sermons.** Appreciating the text and being driven by the text and being a preacher of the text is something I've really appreciated about Boyce.

I want to get my M.Div. at Southern and possibly a Ph.D. down the road but that's still in the works. I would want to preach full-time. That's my heart and where my desire is. A professorship or teaching anywhere would come secondary to preaching somewhere. I would love to be an undershepherd somewhere; that's something I've always wanted to do.



SPENCER HARMON

Boyce College (2013), B.A.

What is your current place of ministry?

I am a Resident Chaplain at Jefferson Street Baptist Center. I work directly with the men in our LifeChange program. These are men who are committed to a six-to-nine-month recovery program where they live on-site at Jeff St.

My main focus is initiating, cultivating and encouraging spiritual life among the residents. This could mean preaching, counseling or just spending time building friendships with the men. It's very informal. In many ways, it's a shepherding role with men whose lives have been destroyed by addictions and homelessness.

How does your education from Boyce College influence your ministry at Jeff Street?

My education influences this ministry every time I work. God used Boyce to cultivate in me a worldview that helps me understand the troubles of these men through a biblical lens. Whether it's applying the things I learned in preaching and hermeneutics to prepare a sermon I am preaching there, answering questions about the nature of the Bible or answering a question about how science and God relate from my apologetics courses, Boyce plays into my work all the time.

What are your future ministry goals?

I desire to do pastoral ministry in the local church for the rest of my life. I want to spend and be spent so that other people can progress and have joy in faith in Jesus.

Alumnus and former dean of Boyce College takes experience, conviction to NRB

In November 2013, Jerry Johnson became the new president and chief executive officer of the National Religious Broadcasters (NRB).

“By experience and conviction, I am ready and willing to lead NRB to achieve our three-fold mission: advancing biblical truth, promoting media excellence and defending free speech,” Johnson said. “Advancing biblical truth has been my passion as a pastor, theological educator and Great Commission Christian.”

The Washington, D.C.-based NRB is an international association of Christian communicators whose organizations represent millions of viewers, listeners and readers worldwide via radio, television and the Internet.

Before assuming responsibilities at the NRB, Johnson was president of Criswell College in Dallas since 2010 and from 2004-08.

Before that, he held various faculty and staff roles at Southern Seminary during a 14-year period, including dean of the seminary’s undergraduate school, Boyce College. Prior to that, he served as a trustee of the seminary, twice as chairman. Johnson also earned a doctorate in Christian ethics from Southern in 2003.

“Southern Seminary influenced me as a leader in several ways,” he told *Southern Seminary Magazine*. “As a student, I experienced the Southern Seminary ‘product’ of top professors, great facilities and doctrinal faithfulness. Later, as dean of Boyce College, I joined the executive cabinet and was blessed to serve alongside some of the finest executive leaders within the Southern Baptist Convention. I learned a lot about leadership from all of them.

The fact is, as much as I benefited from the academic training I received as a student, I received an equal informal ‘education’ in leadership from my time with this administrative team. [It] gave me a vision for excellence, integrity and Great Commission outreach.

“The fact is, as much as I benefited from the academic training I received as a student, I received an equal informal ‘education’ in leadership from my time with this administrative team. [It] gave me a vision for excellence, integrity and Great Commission outreach,” Johnson said.

Johnson accepted the presidency of NRB because of its value to the church and the Great Commission, he said.



“If Christians want to be heard by the current generation, they will have to communicate the gospel in their ‘media language’ with excellence,” he said. “The current digital media revolution is probably the most significant development for the church in communications since the invention of the Gutenberg printing press. NRB can help churches and ministries make the most of this game changer.

“Recent developments on the cultural and legal landscape require that we defend the biblical and constitutional principle of free speech with zeal. NRB can serve the church by defending religious liberty in the public square. With God’s help, I am ready to give myself to this task,” Johnson said.

He advises Christians to take advantage of NRB in three ways.

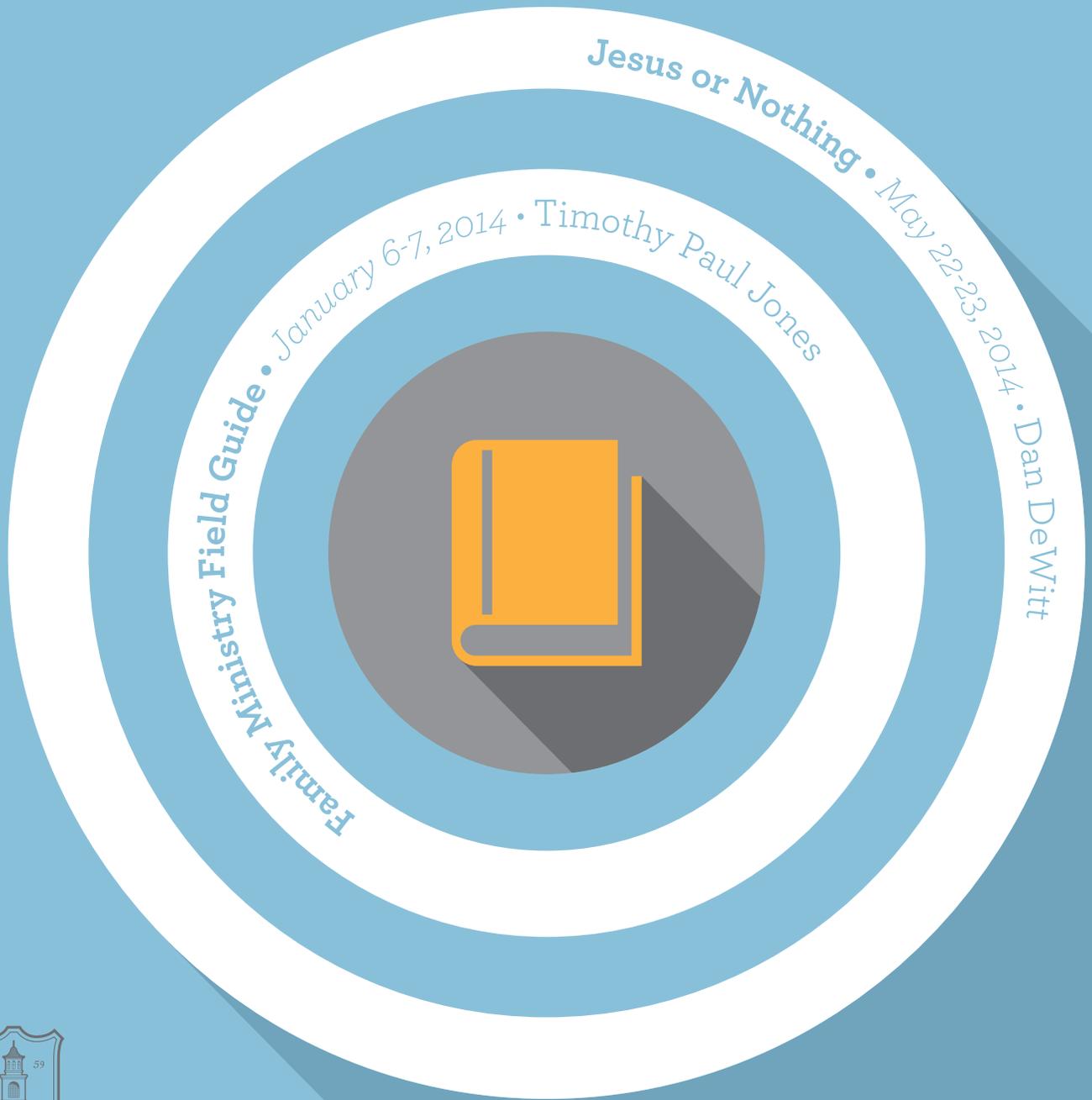
“Recognize that every Christian leader today is a communicator and will use media of some kind to share the gospel. Since that’s you, NRB is the place to be and here’s how you get started. First, check out our website: nrb.org. Second, after you see what we offer, join us by becoming a member. Third, come to our NRB International Media Convention in Nashville, Feb. 21-25, 2014. You can register on the website [nrb.org].”

Johnson and his wife, Rhonda, have two children, Isaiah and Eva. —SBTS COMMUNICATIONS, WITH REPORTING FROM BAPTIST PRESS

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Tim Moore

Serving country, state and the kingdom of God



Tim Moore spent many years serving his country. Now, years later, he serves the Commonwealth of Kentucky as a state representative and the kingdom of God as a Southern Seminary Foundation Board member.

From a young age, Moore desired to serve God fully in every aspect of his life. He believes that God calls Christians to “step forward in every sphere of influence in this world.” So, at age 17, he joined the United States Air Force.

After Moore joined the Air Force, he began a mail correspondence with Amy, a girl he met in church youth group during high school. After Moore graduated from the Air Force Academy, the two married and settled down in Elizabethtown, Ky. They now have

four children, with two in college and two still at home.

In 2006, Moore decided his service to country should take a new turn when a seat in the Kentucky legislature opened.

Moore said this was an opportunity to impact citizens at the state level.

“A lot of the issues that are headed in the wrong direction are decided at the state level,” Moore said.

Elected in 2006, he currently represents the 26th district of Hardin County, Ky. Moore entered politics because of his conviction to serve God through involvement in society. He is a leading advocate of pro-life efforts and reinstated a pro-life caucus in the legislature.

“As believers, we recognize that our

nation and our state are headed in the wrong direction, and the Lord calls on us to be salt and light, and a few of us he wants to be salt and light in places like the government or businesses,” Moore said.

Moore heard about the Southern Seminary Foundation Board through a professor at the seminary, Chad Owen Brand. At the time, Brand pastored the church that the Moores attended. Brand recommended Moore join the board, and five years later, Moore says he is grateful for the opportunity.

He enjoys the Foundation Board because it gives him an insider’s view of the seminary and its progress and it allows him to “join hands with others who are committed to seeing Southern Seminary not only succeed as an institution but be a seedbed of springing forth fruit all across this nation and across the world,” Moore said. He is proud of Southern’s work to train ministers for various ministry positions.

“The institution isn’t there just to promote itself as its own empire, but Southern is a means to an end,” he said. “It’s an instrument in the hands of the Master, and that instrument is to plow and water and cultivate the people who will go out and become tenders of the world’s garden.”

Moore, a pilot and instructor for the United Parcel Service (UPS) in Louisville, Ky., also wrote a citation from the House of Representatives of Kentucky that recognized Southern Seminary president R. Albert Mohler Jr. for 20 years of service at the seminary.

The Moores attend Highview Baptist Church in Louisville where Moore helps coordinate Bible studies for an adult ministry.

Moore has spent his life serving the country, church and now Southern Seminary. —RUTHANNE IRVIN

From the Foundation



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



Counting blessings and seizing opportunities

There is no doubt in my mind that we will remember 2013 as a milestone year in the history of The Southern Baptist Theological Seminary. The sheer breadth of accomplishments, milestones and changes that took place merits a look backward and an occasion to give thanks.

Last spring, President Mohler announced the formation of the Billy Graham School of Missions, Evangelism and Ministry. As is typically the case, with a new school comes new leadership. So it was with the new Billy Graham School, which has Adam W. Greenway as its new dean.

Other major academic leadership changes came as former dean of the School of Church Ministries, Randy Stinson, was named senior vice president for academic administration and provost. And Gregory A. Wills became the new dean for the School of Theology.

In addition to these significant leadership changes, Southern saw hundreds of students graduate in May and enter the ministries to which God has called them, followed by the start of our fall semester and increased enrollment at both Southern Seminary and Boyce College.

We approach the end of the year with the campus starting to take on the appearance of a construction zone,

with ground breaking on some of our Master Plan construction projects. Any inconvenience caused by construction has not dampened our students' enthusiasm for missions, and they continue to enlist through the Bevin Center for Missions Mobilization for service at the ends of the world and right here in the city of Louisville. One of the missions highlights of 2013 was our first 1937 Project as students and faculty participated in community service projects across the city. And, of course, Heritage Week and the celebration of the 20th anniversary of R. Albert Mohler Jr.'s presidency at Southern made 2013 a year we will not forget.

We can bury these opportunities in the ground, or we can do all we can to multiply and maximize them.

What are these opportunities? They are the opportunities to train a growing number of students to be faithful pastors, missionaries and leaders for the rest of their lives. They are the opportunities to maintain and improve the facilities where these students learn and live, specifically as we continue the renovations to the Mullins Complex and Carver Hall.

This has been a year marked by God's blessing, and our hearts should overflow with gratitude as we recount the accomplishments of 2013. While we don't know what God has for us in

***God has given us abundant opportunities,
and it is up to us to decide whether or not we will
steward these opportunities with all of the energy
and devotion they demand.***

We are extremely grateful for all of the blessings we have enjoyed in 2013, but we also look forward to all that lies ahead in 2014. God has given us abundant opportunities, and it is up to us to decide whether or not we will steward these opportunities with all of the energy and devotion they demand.

2014, it is my prayer that we will be a people who trust God and are faithful to seize each of the wonderful opportunities he has given to us. Please join with me in renewing your commitment to pray, serve and give as never before in support of the mission of Southern Seminary in 2014.

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