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AUGUST  
2013

# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

*How to make*

# FALL 2013

*a walk in the park*

Mohler looks to 2013-14 | William R. Cutrer dies at 62 | Schreiner talks biblical theology



THE ANDREW FULLER CENTER FOR BAPTIST STUDIES  
7<sup>th</sup> ANNUAL CONFERENCE

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# Andrew Fuller & His Controversies

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SEPT 27-28, 2013

*The Southern Baptist Theological Seminary*

Register by September 23, 2013

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Ian Clary, Nathan Finn, Crawford Gribben, Paul Helm,  
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## 12 How to make fall 2013 a walk in the park

The *Towers* team walks students, faculty and friends of Southern Seminary through the upcoming fall 2013 semester — and through three of the city's best parks.



**From the editor:**

Just recently, I spent some time wandering around a some of Manhattan's parks. Someone with me asked rhetorically, "Where else do you get good parks like this?" My first thought was here in Louisville, Ky. We at *Towers* think that parks are some of the best features

of our city, and the soon-arriving fall weather will make the parks particularly enjoyable. Last year, we used this first issue of *Towers* to preview the upcoming semester. We want to do the same thing this year: give you a guide to the fall semester. And this year, we also provide a guide to three of our favorite parks in the city: Cherokee, Seneca and Tom Sawyer. Inside, you'll find everything from this semester's chapel schedule to list of conferences available free to students to a

description of Cherokee's scenic loop.

In July, the Southern Seminary community lost one of our own, professor and physician William R. Cutrer. We've collected some of the massive social media reaction to Cutrer's death and published them here.

Also in this issue, our president, R. Albert Mohler Jr., tells students how the opportunities at Southern Seminary this fall will help equip them for ministry — ministry in a context of rapid cultural changes.

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**The better we see the big picture, the better we see Jesus**

Southern Seminary professor Thomas R. Schreiner talks with Josh Hayes about his new book, *The King in His Beauty*.

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**Culture change requires "whole new set of skills" for pastors**

Southern Seminary president R. Albert Mohler Jr. discusses new opportunity this fall, his 20th anniversary as president and ministry after the Supreme Court's same-sex marriage rulings.

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**William R. Cutrer dies at 62**

A professor and staff physician at Southern Seminary, died Saturday, July 13, from cardiac-related complications.

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**Helicopter showcases SBTS campus**

In the August Seen at Southern column, photographer Emil Handke offers a bird's eye view of campus.

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

# Newslog

## SBTS Expedition group tours New England

By RuthAnne Irvin

A group of students and faculty recently toured several historical cities and churches during the Southern Seminary Expeditions trip to New England, May 19-26.

The trip included visits to historical churches, specifically Jonathan Edwards' church in Northampton, Mass. Eight students and three professors saw original manuscripts of Edwards' sermon, "Sinners in the Hands of an Angry God," and journal entries from the monumental theologian and pastor.

The students visited the the Beinecke Rare Book and Manuscript Library at Yale University in New Haven, Conn., where they saw letters from George Washington and George Whitefield.

The trip offered course credit through lectures taught by Southern professors Gregory A. Wills, Owen D. Strachan and Michael A. G. Haykin. The options included courses about church history, Jonathan Edwards and fundamentalism and evangelicalism.

The students visited Jonathan Edwards' and B.B. Warfield's graves at Princeton University in Princeton, N.J. They participated in discussions relevant to the sites they visited.

More information about upcoming expedition trips can be found at [sbts.edu/events](http://sbts.edu/events).



## SBTS names Thom Rainer alumnus of the year

By Aaron Cline Hanbury

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

Rainer, a master of divinity (1985) and doctor of philosophy (1988) graduate from Southern Seminary, is president of LifeWay Christian Resources, a publishing ministry of the Southern Baptist Convention. Before leading LifeWay, he was the founding dean of the Billy Graham School of Missions, Evangelism and Church Growth at the seminary.

Closing his address at the luncheon, Mohler spoke about the year of transition at the seminary. He pointed specifically to two executive leaders who each assumed the presidency of Southern Baptist entities: Jason K. Allen at

Midwestern Baptist Theological Seminary and Russell D. Moore at the Ethics and Religious Liberty Commission. Mohler then introduced to the alumni Randy Stinson as senior vice president of academic administration and provost and Gregory A. Wills as dean of the School of Theology at the seminary. He also introduced Adam W. Greenway as dean of the new Billy Graham School of Missions, Evangelism and Ministry, Matt Hall as vice president of academic services and Jarvis Williams as a new associate professor of New Testament interpretation.

Mohler, who this year celebrates his 20th year as president at Southern Seminary, expressed gratitude to the seminary community for its contribution to his time at Southern. He said that the seminary, then engrossed in controversy, is now the school intended at its founding in 1859.



## SBTS hosts inaugural 'Think: Worship' conference

By RuthAnne Irvin

Worship is fundamentally about the gospel, said speakers at the inaugural "Think: Worship" conference at The Southern Baptist Theological Seminary, June 17-19.

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

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

Christian recording artist Michael Card, who has recorded more than 30 albums and authored or co-authored several books, spoke at the conference. Donald S. Whitney, senior

associate dean of the School of Theology at Southern Seminary and Harold Best, well-known musician and scholar at Wheaton College in Wheaton, Ill., led plenary sessions at Think: Worship.

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

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

Audio and video from Think: Worship are available at [sbts.edu/resources](http://sbts.edu/resources).



## Adam W. Greenway becomes dean of new Billy Graham School

By SBTS Communications

Southern Seminary President R. Albert Mohler Jr. announced his appointment of evangelism professor and denominational statesman Adam W. Greenway as dean of the Billy Graham School of Missions, Evangelism and Ministry, May 31.

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

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

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

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

Greenway holds an undergraduate degree from Samford University, a master of divinity degree from Southwestern Baptist Theological Seminary and a doctor of philosophy degree from Southern Seminary.

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

By SBTS Communications

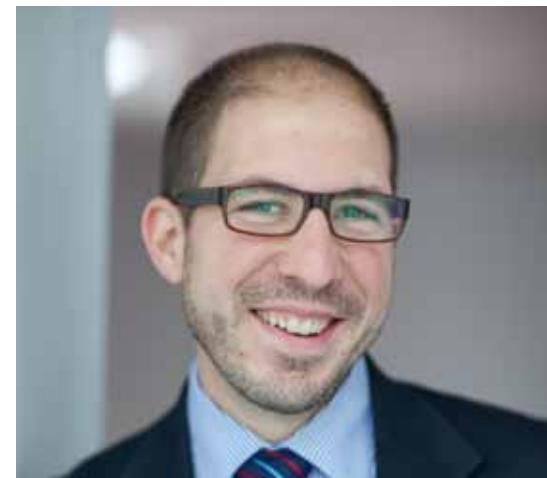
Jarvis J. Williams, an author, speaker and four-time alumnus of Southern Seminary, joined the seminary's full-time faculty this summer and immediately began his new teaching duties as associate professor of New Testament interpretation.

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

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

Williams said it was especially meaningful to be named to the Southern post soon after the Southern Baptist Convention elected its first African-American president, Fred Luter, pastor of Franklin Avenue Baptist Church in New Orleans, La. Elected in 2012, Luter is currently serving his second and final term as SBC president.

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



## Jeremy Pierre becomes Southern Seminary's dean of students

By SBTS Communications

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

Pierre joined the Southern Seminary faculty in 2011 after teaching English literature for eight years on the faculty of Boyce College as a professor of literature and culture.

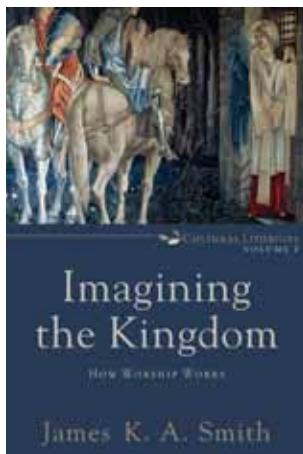
"In a lot of institutions, the dean of students is like the principal's office," said Randy Stinson, senior vice president for academic administration and provost at the seminary. "My vision for this role is much more pastoral. Dr. Pierre will certainly handle disciplinary situations, but will be much more proactive in areas of mentoring and discipleship."

In addition to his work at the seminary and college, Pierre is an active member of Clifton Baptist Church in Louisville, Ky., serving both as an administrator and pastor since 2006. He plans now to continue his ministry there as a lay elder. Pierre is a contributor to various books, including *Christ-Centered Biblical Counseling* and a forthcoming volume about the sufficiency of Scripture. He is a council member of the Biblical Counseling Coalition.

"Jeremy Pierre understands this campus and the students and also has a world-class pastoral quality," Stinson explained. "He will bring all of those gifts to bear on this new role, and I couldn't be more excited to have him leading on this campus in that way."

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

# Book Reviews



(Baker Academic 2013, \$22.99)

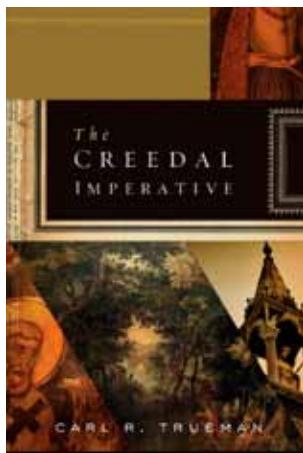
***Imagining the Kingdom: How Worship Works*** James K. A. Smith  
Review by Daniel Stember

The need for imagination underlies James K. A. Smith's second work in his "Cultural Liturgies" series.

In the book's first half, Smith outlines a Christian philosophy of anthropology, where he claims that the imagination combines with the surrounding world to form a *habitus*, "the complex of inclinations and dispositions that make us lean into the world with a habituated momentum in certain directions."

In the book's second part, Smith explains how worship flows from these concepts and connects to story. Christians are shaped – or reshaped – through the liturgy and story of the gospel. If the gospel does not shape them, then secular liturgies will.

Smith dives into the deep waters of philosophy, but the diligent reader will find a discussion of formation and re-formation that should alter and elevate their view of both personhood and ministry.



(Crossway 2012, \$16.99)

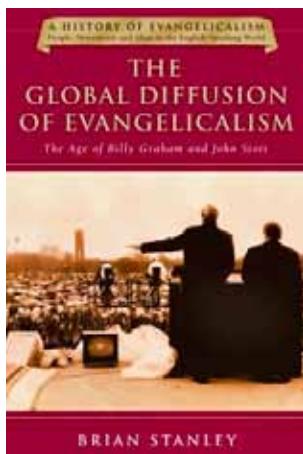
***The Creedal Imperative*** Carl R. Trueman  
Review by Josh Hayes

In *The Creedal Imperative*, Carl Trueman argues that the assertion "no creed but the Bible" is naive and, ironically enough, unbiblical.

According to Trueman, the New Testament commends the church to formulate creeds and confessions – that is, succinct statements of beliefs about what the Bible teaches, what Paul referred to as "the pattern of sound words" (2 Tim 1:13).

Trueman knows he faces an uphill battle in advocating the benefit of creeds in today's culture, but he also knows that summaries of Christian belief can preserve and promulgate the apostolic teaching for future generations, as well as protect churches from false doctrines facing the church from without and within.

For this reason, among others, *The Creedal Imperative* is a must-read (or better yet, an imperative read) for this generation of evangelicals living in a world where what is unorthodox seems the norm.



(IVP Academic 2013, \$24.00)

***The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott*** Brian Stanley  
Review by Matt Damico

In the decades between World War II and the end of the 20<sup>th</sup>-century, evangelicalism had grown from a primarily English-speaking movement in Europe and the United States into an increasingly global – and increasingly diverse – movement.

So claims Brian Stanley in the fifth volume in the series, "A History of Evangelicalism."

Stanley organizes his book around important movements in the second half of the 20<sup>th</sup>-century, including the global influence of Billy Graham, the recovery of evangelical scholarship and social concern, the rise of Pentecostalism around the world and the influence of cultural issues – such as homosexuality and women in leadership – on hermeneutics.

Stanley's work will aid those wanting to understand the background of evangelicalism, as well as provide context to help readers appreciate where they stand in the movement's history.



***The Little Way of Ruthie Leming: A Southern Girl, a Small Town, and the Secret of a Good Life***

Ron Dreher  
(Grand Central Publishing, April 2013)

*"I really enjoyed this book. It's the story of Dreher's sister, and about his leaving home to pursue the literary life. Eventually, he learns to appreciate the things he was missing since moving away, like home and friends. It's an amazing book; a powerful story."*

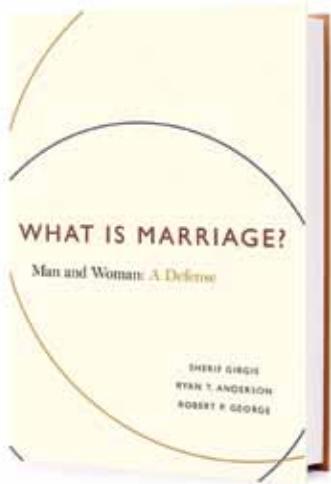
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***Theology of Matthew***  
Charles L. Quarles  
(P&R, October 2013)

*"Chuck Quarles is a really fine scholar, and his book on the theology of Matthew is compact, clear, and I think it's faithful and illuminating. Good books on the theology of particular authors are hard to find. So I'd recommend this one."*

**Thomas R. Schreiner**  
James Buchanan Harrison professor of New Testament Interpretation at Southern Seminary





**What Is Marriage? Man and Woman: A Defense** Sherif Girgis, Ryan T. Anderson and Robert P. George  
Review by Matt Damico

Advocates of same-sex marriage often say they're fighting for the extension of rights and equalities. But the battle is really about redefining marriage itself.

It's against such a redefinition that Girgis, Anderson and George write.

In this short book, the authors articulate the two predominant and opposing views of marriage: the conjugal view and the revisionist view.

The conjugal view, for which the authors

argue, envisions marriage as a physical, emotional and spiritual union between a man and a woman that extends into family life and lifelong fidelity.

This view stands in opposition to the revisionist view, which sees marriage as a loving, emotional bond – distinguished from other relationships by its intensity – in which “partners seek emotional fulfillment, and remain as long as they find it,” according to the authors.

One of the book's unique features is that the authors make their arguments from a natural law perspective, with no appeal to divine revelation. They take this approach because, in their view, marriage is “a public

good that the state should recognize and support,” and because “conjugal marriage laws are ... rationally grounded.”

While Scripture is the final authority on all issues, marriage included, Christians would do well to strengthen their understanding of the ways God's design for marriage leads to human flourishing and contributes to the common good of all people, both Christians and their neighbors.

If there's ever been a time for Christians to fortify their understanding of marriage, and to know what's at stake in the push for its redefinition, it's now. And *What Is Marriage?* is an excellent place to start. (Encounter Books 2012, \$15.99)

**The King in His Beauty: A Biblical Theology of the Old and New Testaments** Thomas R. Schreiner  
Review by Josh Hayes

Some say that genius is making the complex seem simple. If this is so, then calling New Testament scholar and Southern Seminary professor Thomas R. Schreiner a genius may not be an overstatement. Whether in writing, the classroom or the pulpit, Schreiner displays an uncanny ability to explain a subject with accuracy, accessibility and honesty – no matter the level of difficulty or complexity – providing satisfying resolutions and conclusions that leave his students amazed and simultaneously pondering, “Why didn't I think of that?” In short, Schreiner has staked a reputation on being simply profound yet profoundly simple.

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

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

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

“I intend to argue in this book that the ‘kingdom of God,’ if that term is defined with sufficient flexibility, fits well as a central theme of the entire Bible.”

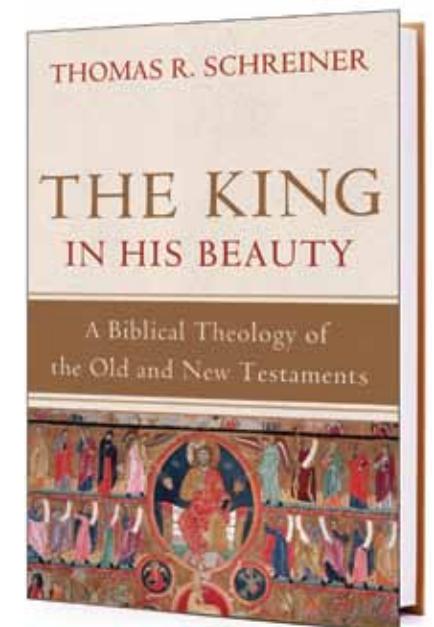
According to Schreiner, the kingdom of God entails three components: the rule of God as king; human beings as those made in God's image to live under his rule; and the universe as the realm in which God's rule abides. Thus, the kingdom of God consists of God's creatures living in his world under his rule, looking upon his beauty and reflecting it. Schreiner expounds for readers how the “kingdom” theme holds even for books where it might be less obvious, such as the Wisdom literature.

Furthermore, one of the most distinguishing marks of Schreiner's *The King in His Beauty* is the author's unhesitant treatment of Old Testament texts from a Christian perspective – that is, he is unafraid to draw connections between various persons, events, rituals, patterns and other details in Old Testament passages and their fulfillment in the person and work of Jesus Christ. Some evangelical scholars no doubt approach the Old Testament similarly in view of typological structures and patterns, but Schreiner does so in a more fluid and seamless, rather than a compartmentalized, fashion.

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

Potential readers should not let the size of the 736-page volume intimidate them; size should not be confused with difficulty. This text is not primarily written for scholars but for pastors, laypeople and college and seminary students. Written in Schreiner's usual lucid, straightforward and pastoral voice, *The King in His Beauty* requires of readers little else than a broad knowledge of the English Bible.

A thing of beauty in itself, *The King in His Beauty* accentuates the glory of the triune God and the grandeur of his plan to consummate all things in Christ as its author, like a well-trained scribe, brings out of Scripture's treasure things both new and old (Matt 13:52). Reading this book is sure to make one more excited about reading the Bible. (Baker 2013, \$44.99)





## The better we see the big picture, the better we see Jesus

SCHREINER TALKS *THE KING IN HIS BEAUTY*

By Josh Hayes

*EDITOR'S NOTE: Below, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation at Southern Seminary, discusses his new book, *The King in His Beauty: A Biblical Theology of the Old and New Testaments*, with Towers contributor Josh Hayes. A brief review of the book appears on page 7.*

**JH: For our readers who might be less familiar with the term, what is biblical theology?**

**TS:** Biblical theology focuses on the historical timeline of biblical revelation and the distinct contribution of each author. There are different facets, of course, but the focus is on the timeline as a whole and the unfolding of God's plan. Systematic theology takes the timeline into account, but in biblical theology we focus on redemptive history and what each biblical author has to say, whether we are reading Leviticus, Lamentations or Luke. So, biblical theology is more historically focused and based. It's not seeking, necessarily, to answer contemporary questions as systematic theology does.

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

**TS:** When I wrote this book, I thought, "How could I write a biblical theology that would help pastors, students and lay people?" I hoped scholars would get some benefit from it, but I didn't write it fundamentally for scholars; I wrote it fundamentally for people who love the Scriptures and want to know the Scriptures, but they also want to have an understanding of how all of Scripture fits together. I think there's a pastoral slant to my book. I'm not trying to advance a new or novel scholarly theory really. I am trying to discover how the Scriptures fit together. There is a lot of good biblical theology out there, and there is certainly much interest, which is encouraging because ultimately it shows that people think the Scriptures have something to say to our generation in a coherent way, especially in terms of biblical scholarship. Greg Beale's work is outstanding. Charles Scobie has written a whole-Bible biblical theology.

Jim Hamilton has written a whole-Bible biblical theology as well. We also have the recent work from Peter Gentry and Steve Wellum. My work is probably closest to Hamilton's in terms of the audience it reaches. I did not intend to write the kind of scholarly biblical theology that we have in Beale, Scobie, or even Wellum and Gentry.

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

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

book in terms of its fulfillment in Jesus Christ.

For example, we look at Leviticus in terms of its historical context. But we're Christians, and Jesus Christ has come. So, how should we appropriate and understand theologically the message of Leviticus in light of the revelation of God in Jesus Christ — in light

*Scripture's storyline reveals that God's kingdom will not come through the work of human beings. Victory is God's work, and thus he deserves all the glory and honor and praise.*

of the divine author of Scripture? The problem with many Old Testament biblical theologies is that they only look at it in terms of what it meant within the Old Testament itself, but I think we should do both: we should look at Leviticus in light of its historical setting and in terms of the fulfillment we have in Jesus Christ.

**JH: What do you consider the biggest challenge in writing a whole-Bible biblical theology?**

**TS:** Since I'm a New Testament scholar, the Old Testament was more of a challenge, and more specifically, the question of how the Wisdom literature fits, such as Job, Proverbs, Ecclesiastes. The Wisdom literature doesn't advance the storyline, so how does it fit in the narrative of the king regaining the kingdom? I argue — and I think there's a lot of canonical evidence for this — that the Wisdom literature is tied in with the fear of the Lord. We see that in Ecclesiastes; we see that in Job; we see that in Proverbs. The Wisdom books show us what it looks like in the particulars of everyday life to live under God's lordship.

Job and Ecclesiastes teach us that life under God's rule is not simple but complex and sometimes confusing and even baffling. For every situation, we don't have a nice, neat formulaic answer in terms of the problems we face. Job and Ecclesiastes teach that we are to fear the Lord, even when we don't understand what God is doing. In Proverbs, how we live under God's reign is tied to the particulars, to the details of everyday life. We don't only have a cosmic plan; God relates to us as individuals as we await the consummation.

**JH: Since you alluded in the response to the previous question to the book's thesis about the "kingdom of God" as central to the biblical storyline, could you describe your thesis for our readers?**

**TS:** I took the title of the book from Isaiah 33:17, where he says, "You will see the king in his beauty." The story of the Bible is that God, as Lord and creator, is king, and he created us to rule the world for him. Human beings rejected God's rule and sinned. God is king, but he doesn't treat human beings as he did fallen angels. He promises

in Genesis 3:15 that victory will be won (the world will be reclaimed) through the offspring of the woman who crushes the serpent.

So that's the narrative: how will God reclaim his rule over the world through human beings? Scripture's storyline reveals that God's kingdom will not come through the work of human beings. Victory is God's work, and thus he deserves all the glory and honor and praise. The story of the Flood indicates the natural bent of human beings: we rebel against God and build our own kingdom. But God promises to preserve the world until he brings in full redemption, and he promises to reclaim the world through one man, and that man is Abraham and his offspring. It's one man against the world.

One of the interesting features in the OT account is the enormous amount of time it takes for the promises to be fulfilled, showing the coming of God's kingdom is a miracle, that it's contrary to human beings because we are rebellious against God. The coming of the kingdom is narrowed down, in the Davidic covenant, to one offspring of Abraham and to the offspring of David. In the New Testament, that one offspring is clearly revealed to be Jesus Christ. So, the seed of the woman in Genesis 3:15 is Jesus Christ. Another way of putting it is this: fundamentally, the church throughout its history has read the storyline rightly. That storyline, however we explain it, has been understood from the earliest times, from the earliest church fathers, because God made it clear. We have to be reminded in each generation what that storyline is. There's a depth here for the most profound intellect, and there are areas of disagreement among scholars. At the same time, the basic story is accessible for the ordinary person.

**JH: Why is biblical theology important for the Christian life?**

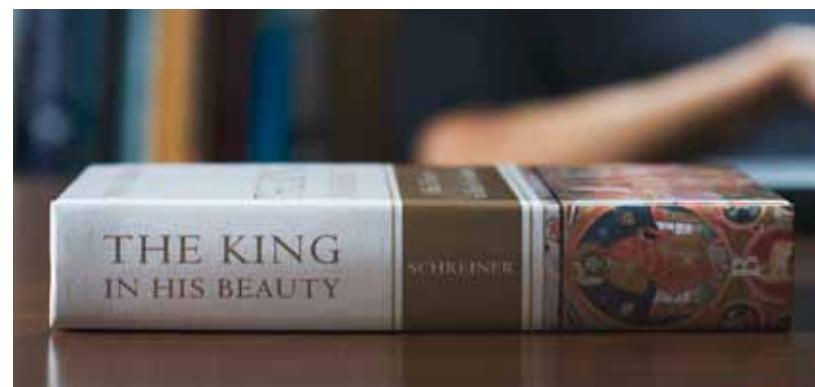
**TS:** We don't understand our lives in isolation. We have to understand our lives in light of all that God is doing. We all want a big picture. It's not enough just to have a small picture of our lives. What are we here for? What's life about? This means asking about what God is doing, in the world and in the universe. That's relevant to every Christian. We can't understand our lives if we don't understand the larger storyline.

One of the things that struck me as I wrote the book is how slowly God works to fulfill his promises. He prom-

ises Abraham land, offspring and universal blessing. Yet, Abraham's whole life is spent trying to have not just many children, but one. Abraham dies with no land, barely any offspring and no universal blessing. So when we come to the New Testament, aren't the readers still struggling with the same thing? They're still suffering; life is tough. And what does the Book of Hebrews remind them of? Abraham, Moses and so forth. The saints who preceded us persevered because God's purposes ripen slowly. We're impatient people. It's hard to wait. But we see that God's plan unfolds very slowly. When we consider the history of Israel, things unfold slowly, and amazingly enough after 1200 or 1500 years, they're in exile. Nothing seems to be happening. We must learn to trust God to work out his purposes in our lives even when we don't see them working out in our contemporary experience in the way we would hope and expect.

**JH: How can Christians become better biblical theologians?**

**TS:** We tend to read our Bibles in little bits. I remember meeting a person who said he reads a verse a day for his devotions. Reading a paragraph or chapter is helpful, but I think we're not as good at reading the big segments together, chapters and books. So, biblical theology helps



us to think, "How does the Bible fit together?" We should ask ourselves, "Why is Leviticus after Exodus?" "What is the message of Leviticus as a whole?" "What is its message in the Pentateuch?" and then, "What is its message in all of the Bible?" Too many believers haven't been taught the bigger picture, and biblical theology helps us ask what is happening on a larger scale.

**JH: Are there any forthcoming projects that you can tell us about?**

**TS:** I'm working on a commentary right now on the Book of Hebrews, and I'm excited about it. It's a new commentary series from Broadman and Holman. The first part of the commentary and the last part of the commentary examine the biblical theology of the book. Working on this has been enjoyable and challenging.

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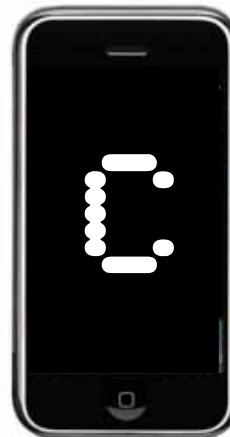
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## Help start a Megachurch this semester

Each year between 2000-3000 people become followers of Jesus Christ and get plugged into a church through the North American Mission Board's telephone and internet evangelism ministry **Evangelism Response Center**. Find out how you can get be a part of leading people to Jesus through the ERC. Contact Chad Nuss at [thesixc@gmail.com](mailto:thesixc@gmail.com).



## Mohler: culture change requires ‘whole new set of skills’ for pastors

By SBTS Communications

“As I start a third decade as president of Southern Seminary, I recognize that the year 2013 is light-years from the year 1993,” said R. Albert Mohler Jr., president of Southern Seminary. “Twenty years is what time will record, but in terms of cultural and intellectual change, it’s far more than that.”

According to Mohler, who this fall celebrates the 20th anniversary of his election as president of the seminary, these rapid changes will require new skills for those who minister the gospel in this culture.

“The secularization of Western societies has accelerated so much in the last ten years that the terrain of our testimony and the mission field of our concern globally is fundamentally changed,” he said. “As I look at the convocation address of the fall of 2013, I am far more concerned to think about what faithfulness in the present is going to require of the church.”

As an example, Mohler pointed to the recent Supreme Court ruling on the Defense of Marriage Act as a cultural shift that affects pastors and the training of pastors in the 21st century. “When I was elected president in 1993 no society on earth had legal same sex marriage,” he said.

“We’re looking at a world in which in one week the federal government said one thing on Tuesday and another thing on Wednesday — reversing not just American

tradition, but thousands of years of human existence,” Mohler said. “I think it underlines the fact that we need to be very much aware that ministers of the gospel must learn a whole new set of skills in terms of understanding a culture, reading a culture and reaching a culture, addressing a culture.”

Mohler said that this drastically different cultural milieu calls for “institutional and denominational humility.”

He said: “I think we should learn very quickly that we’re going to speak less about ‘reaching the culture’ and ‘winning the culture’ and a lot more about how we share the gospel, preach the gospel and live the gospel in a culture that is changing right before our eyes.”

As part of Mohler and the Southern Seminary leadership and faculty’s continuing work preparing students for 21st-century ministry, the school will host a conference about one of the pioneers of evangelical cultural engagement: Carl F.H. Henry. In partnership with four other institutions, the Sept. 26 conference will help attendees apply Henry’s vision in a new generation.

Mohler said: “The Carl F.H. Henry centennial event that is to be held here is going to be very important because to speak the name ‘Carl Henry’ is not merely to speak the name of someone who was personally important to us, but of someone who helped to define the

evangelical movement of the 20th century and whose legacy and influence continues even now on this institution. It will be an event of huge impact.”

Mohler also emphasized the slate of other events happening on campus this fall — such as a theology conference addressing trinitarian relations, a marriage conference to enrich students’ marriages and the annual Andrew Fuller conference — and he encouraged students to take full advantage. He said that he understands the demands on students’ time, but he urges them to take full advantage of the opportunities on campus.

“I remember what it was like as a seminary student: by the time you work, are active in your church, care for your family, study and take care of your course work, that doesn’t leave much time,” he said. “But the great value of being here on campus in Louisville is that you are on one of the most privileged pieces of real estate in the theological world.

“The opportunity to meet people, to hear people directly and to be involved in these events can be quite honestly life changing,” Mohler said. “I can still remember and will often repeat to people conversations I had with people like Carl F.H. Henry. I hope that the students wouldn’t miss that same type of opportunity. I urge students to maximize their stewardship of all these events.”



# How to make **FALL 2013** a walk in the park

**We on the *Towers* team know that new school years and semesters can be intimidating, even for you seminary and Bible college students. But they don't have to be. In fact, we think you can make the fall 2013-14 semester just as easy as walking around one of Louisville, Ky.'s first-rate parks.**

A couple years ago, *Parenting Magazine* named Louisville one of the nation's "best cities for families," thanks in large part to its reputation as the "city of parks." These parks give the city a noteworthy "greenprint" with plenty of recreation opportunities — like archery ranges, golf courses, ballfields and courts, canine parks, fishing lakes, hiking trails, horseshoe toss, playgrounds, pools and splash parks. And one of the best parts about the city's parks: they're free. All you need is good weather.

Of course, students are at the seminary to prepare for ministry. This semester alone, students will engage in reading and writing assignments, class lectures, a stream of chapel services with a variety of endowed lectures, conferences and community activities. The opportunities to learn and grow as Christians and leaders are unparalleled. Sometimes, amid all this, it's difficult to know what to do when — or when to do what. So here's how we think you can make fall 2013 a walk in the park.

## **CHEROKEE PARK IS OUR FAVORITE. IT'S AWESOME FOR BIKING, WALKING, GOLFING OR SITE-SEEING.**

We love Cherokee for its pastoral rolling hills, open meadows and the Beargrass Creek valley woodlands. The park's main feature is the 2.4-mile "scenic loop," with separate lanes for vehicle traffic and another for those — like our production manager, Jason — training for the Bevin Center's Great Commission Race.

## **DIRECTIONS**

From the seminary main entrance, turn right (southwest) on Lexington Rd. After almost a mile, turn left onto Cherokee Pkwy. In another half mile, turn left onto Scenic Loop Rd. and you're at Cherokee Park.

*The secret to driving around the park — and, trust us, it can be confusing — is to keep turning left to stay in the park, or keep turning right to leave the park.*

## **FREDERICK LAW OLMSTED DESIGNED CHEROKEE PARK.**

Olmsted, the famous 19th-century landscape architect whose work includes Central Park in New York City and the campus of Harvard University, designed Cherokee Park as well as other Louisville parks, Seneca and Iroquois. Of course, in our minds, his best work is the campus of Southern Seminary (technically, his "group" designed the campus; Olmsted died some 20 years before the seminary project).

# WORK OUT, STROLL OR SIT – AND ENJOY SBTS MEDIA THE WHOLE TIME.

In his daily podcast, **THE BRIEFING**, R. Albert Mohler Jr. analyzes news headlines. You can subscribe at [albertmohler.com](http://albertmohler.com) and through iTunes.

**SBTS RESOURCES** — like chapel sermons, endowed lectures, conferences, publications — are available at [sbts.edu/resources](http://sbts.edu/resources).

## LIKE JASON'S SHIRT? FIFTH AND BROADWAY SELLS SHIRTS — AND EVERYTHING.

Located in the Honeycutt Campus Center, the campus post office and store offers snacks, licensed merchandise and more, including printing, binding and finishing work.

## YOU CAN TRAIN FOR THE GREAT COMMISSION RACE (OCT. 18) BY RUNNING AROUND SCENIC LOOP.

In addition to the 5K, the Bevin Center for Missions Mobilization will host a **SHORT-TERM MISSION BOOT CAMP** (Aug. 27); **A CHURCH PLANTING ROUND TABLE DISCUSSION** (third Friday of every month); an affinity group fellowship (Aug. 21, Sept. 5); and Reaching Out volunteer day (TBA). More details are online at [missions.sbts.edu](http://missions.sbts.edu).

## WHEN YOU'RE TIRED OF EARBUDS, CHECK OUT LIVE MUSIC ON CAMPUS.

Norton Hall Band  
*Sept. 12*

Boyce Music  
*Nov. 13*

Norton Hall Band  
*Nov. 14*

Fall Music Concert  
*Nov. 19*

Shane and Shane  
*Dec. 2*



## HANG OUT WITH FAMILY AND FRIENDS TO STUDY OR RELAX.

Eric (our creative director) and Alba and their kids Hessed, Abby and Ian — La Familia Pajon — enjoyed the late summer weather at “Tom” Sawyer Park. And you should, too.

### **COTTON CANDY WILL BE AT THE 2013 FALL FESTIVAL.**

On Sept. 6, the seminary lawn will transport back to St. Louis, Mo., in 1914 for a world's fair. Anyone and everyone in the SBTS community is invited for an evening of food and games, waffle cones and Ferris wheel rides — and, like little Abby, you can eat cotton candy.

### **IF YOU'RE A SEMINARY WIFE, SBTS HAS A PROGRAM FOR YOU.**

Open to all women married to students at the seminary or Boyce College, SWI offers courses in theology, history and ministry-related issues. Classes meet once a week for 12 weeks each semester (\$10 per six-week course). Check out SWI's Web page for more details, including course descriptions and a schedule for the fall: [www.sbts.edu/women](http://www.sbts.edu/women) or email at [swi@sbts.edu](mailto:swi@sbts.edu).

### **ALL THE BOOKS YOU WANT ARE AT LIFEWAY.**

In addition to all required textbooks for Southern Seminary and Boyce College — like the ones Eric is reading — Lifeway Campus Store offers one of the largest selections of best-selling academic books in the United States.

### **ALL THE BOOKS YOU WANT AND NEED ARE AT THE LIBRARY — AND THE NICE STAFF WILL HELP YOU FIND THEM.**

Eventually, students need some help. So the James P. Boyce Centennial Library staffs research experts — highly skilled people who understand theological research and libraries. And they're easy to find, just walk in the front door and say, “Hi.”

### **BUT HAVING THE RIGHT BOOKS DOESN'T ALWAYS MEAN SUCCESS. THERE'S MORE.**

The Center for Student Success supports students by providing academic advising, the Southern Seminary Writing Center, international student services and disability services. Check out the center's Web page, [www.sbts.edu/css](http://www.sbts.edu/css).

# FALL 2013 CONFERENCES

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## **Duke K. McCall Lectures in Christian Leadership | Aug. 27**

*David Dockery*

## **Personal and Family Vigilance: Guarding Against a Shipwrecked Faith | Aug. 29**

## **Theology Conference: Beholding the Wonder of Trinitarian Relations | Sept. 20-21**

*Wayne Grudem, Fred Sanders, Robert Letham, Scott Horrell, and Lewis Ayres*

Southern Seminary and Boyce College students may take the course "studies in theology" in conjunction with the conference.

## **Carl F.H. Henry: A Centennial Celebration | Sept. 26**

*Greg Thornbury, David Dockery, John Woodridge, Paul House, Richard Mouw and R. Albert Mohler Jr.*

## **Together for Adoption: The Story that Changes Everything Oct. 4-5**

Dan Cruver, Vermon Pierre, Dennaë Pierre and Jason Kovacs

## **The Expositors Summit: Restoring the Primacy of Expository Preaching in the Pulpit | Oct. 30-31**

*R. Albert Mohler Jr., H.B. Charles Jr., and Alistair Begg*

Southern Seminary and Boyce College students may take the course studies in theology in conjunction with the conference.

## **General conference scholarships**

A limited number of students currently enrolled at Southern Seminary or Boyce College are eligible to attend one on-campus conference each fall and spring semester. Students can register for their conference of choice by swiping their Shield cards in the Event Productions office in Honeycutt 204.

### **EVERY GROUP NEEDS A SHEPHERD, EVEN AT SEMINARY.**

Shepherding Groups provide an opportunity for prayer, development of relationships, encouragement and fellowship for students in the School of Theology. Groups of six-seven students begin meeting in August. Those interested can sign up for shepherding groups through the Office of the Dean of the School of Theology at [theology@sbts.edu](mailto:theology@sbts.edu).

**E.P. "TOM" SAWYER PARK**, an east-end park, offers a ton to do: a huge multi-use trail, a public, olympic-sized pool, a dog park, an archery range, tennis courts and several nature programs. Its website even boasts a "resident hawk"; so that's cool.

### **DIRECTIONS**

From the seminary, we suggest taking US 71 north to I-265 south. From there, take exit 32 and turn right (west) onto Westport Rd. Pkwy. In about a mile, turn left on Freys Hill Rd and you're at E.P. "Tom" Sawyer Park.

# FALL 2013 CHAPEL SCHEDULE

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**For more information about chapel speakers and archived messages, visit [www.sbts.edu](http://www.sbts.edu).**

**R. Albert Mohler Jr.** | Opening Convocation | Tues., Aug. 20

**Strengthening Your Marriage in Ministry** | Thurs., Aug. 22

**Hershael York** | Tues., Aug. 27

**Installation of Randy Stinson as senior VP** | Thurs., Aug. 29

**Installation of Gregory A. Wills** | Tues., Sept. 3

**Thom Rainer** | Thurs., Sept. 5

**Scott Patty** | Tues., Sept. 10

**Don Whitney** | Thurs., Sept. 12

**Miguel Nunez** | Tues., Sept. 17

**Ed Copeland** | Thurs., Sept. 19

**David Dockery** | Tues., Sept. 24

**Carl Henry Centennial Event** | Thurs., Sept. 26

**Installation of Adam Greenway** | Tues., Oct. 1

**Juan Sanchez** | Thurs., Oct. 3

## HERITAGE WEEK

**R. Albert Mohler Jr.** | Tues., Oct. 15

**R. Albert Mohler Jr.** | Wed., Oct. 16 (Broadus Chapel)

**W.A. Criswell** | Thurs., Oct. 17

**Stephen Rummage** | Tues., Oct. 22

**Les Hughes** | Thurs., Oct. 24

## EXPOSITOR'S SUMMIT

**Alistair Begg** | Tues., Oct. 29

**H.B. Charles Jr.** | Thurs., Oct. 31

**Panel Discussion** | Tues., Nov. 5

**Eric Hankins** | Thurs., Nov. 7

**William F. Cook III** | Tues., Nov. 12

**Bill Langley** | Thurs., Nov. 14



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### DIRECTIONS

From the seminary main entrance, turn left (northeast) on Lexington Rd. and then turn right onto Cannons Ln. Your third right turn is the entrance to Seneca Park.

## GET OUTSIDE WITH EQUIPMENT FROM THE HEALTH AND REC CENTER.

In addition to providing a top-of-the-line gym and weight room facility, the HRC offers several equipment rentals, including footballs, frisbees, racquetball stuff and outdoor recreation equipment like camping stoves and sleeping bags.

**MOST DAYS, THE BASKETBALL COURTS AT SENECA PARK ARE A GOOD PLACE TO FIND PICKUP GAMES. AND WHEN THE WEATHER TURNS COLD, YOU CAN WATCH THE BOYCE BULLDOGS IN THE SEMINARY GYM.**

Dec. 7, 2013 | 2 p.m. | Sewanee  
Dec. 14, 2013 | 2 p.m. | Crowleys Ridge  
Jan. 7, 2014 | 7 p.m. | Ohio Christian  
Jan. 11, 2014 | 2 p.m. | Morthland  
Jan. 25, 2014 | 2 p.m. | Welch College  
Jan. 31, 2014 | 7 p.m. | Crown College  
Feb. 1, 2014 | 2 p.m. | Johnson University  
Feb. 7, 2014 | 7 p.m. | Dayspring  
Feb. 8, 2014 | 2 p.m. | Appalachian Bible  
Feb. 18, 2014 | 7 p.m. | KCU

**WHEN PLAYING CATCH IN THE PARK WITH YOUR FRIEND BYRON LOSES ITS EXCITEMENT (OR WHEN HE LEAVES FOR SPAIN), YOU CAN RETURN TO YOUR GLORY DAYS OF COMPETITIVE TEAM SPORTS ON CAMPUS.**

The Health and Recreation Center provides is **INTRAMURAL LEAGUES** for sports like basketball and volleyball. You can sign up as a team or an individual at the HRC front desk. And look for more details at [SBTS.edu](http://SBTS.edu) or the HRC front desk. And look out for the Kenwood Baptist Church team.



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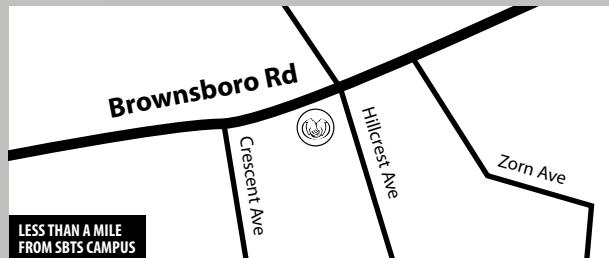
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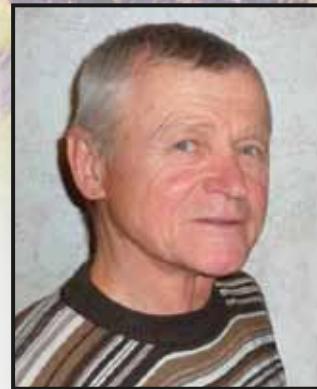
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1 CORINTHIANS 9: 16

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forward to his visits. Pastor Ivan Sirenko lives in the city of Sumy, Ukraine. 66 years old, but unwilling to slow down, Ivan is a church planter. Six days a week, he preaches and visits in the village of Viry, 60 km from home. With a heart for the unwanted and homeless, Ivan reaches out with the gospel as well as food bought from his own pension. It's a ministry that is not about results or recognition, and Ivan needs support to cover travel expenses and food parcels. This is one pastor that needs help. There are many more. Can you help?

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COURSE CREDIT AND CONFERENCE SCHOLARSHIPS AVAILABLE



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

By Aaron Cline Hanbury

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

According to his wife, Cutrer, 62, left his home for a bicycle ride around 7 a.m. and not long after, fellow cyclists found him tipped over on his bicycle. The cyclists and emergency responders tried to revive Cutrer without success.

In a letter, Southern Seminary president R. Albert Mohler Jr. informed the seminary community of Cutrer's death.

"Bill Cutrer was known to many as William Cutrer, M.D. For many years he was a prominent obstetrician in Dallas, Texas. He delivered thousands of babies, including some of our own students," Mohler said. "Later, Dr. Cutrer trained for the ministry at Dallas Theological

Seminary. He came to us as a member of the faculty more than a decade ago, teaching in the areas of ministry, medical ethics, marriage and family and personal discipleship. He was also known to the Southern Seminary family as a trusted doctor in the clinic."

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

In his statement, Mohler wrote about "first-hand"

knowledge of Cutrer's medical expertise, referencing his own major surgery and ensuing complications.

"Dr. Cutrer cared for me and supervised my recovery and months of subsequent testing," he said. "I know what a trusted physician he was, and I know what a friend he was to so many on the Southern Seminary campus.

"Bill Cutrer spent years helping thousands of babies to be born before helping scores of young Christians to be born as ministers. He was a remarkable man, and he lived a remarkable life. He touched and influenced thousands of lives and he leaves a great legacy. He died all too soon, from our perspective. We will miss him greatly," Mohler wrote.

In addition to his duties at the seminary, Cutrer was an active pro-life advocate and practitioner in the

Louisville, Ky., community. For many years, he was the medical director for A Woman's Choice Resource Center, a non-profit special health clinic that provides pregnancy testing, ultrasounds and other services for crisis pregnancies and post-abortion support.

In a 2006 article, a reporter for the *The New York Times* quoted Cutrer about his work with the center. Noting the variety of needs and interests that attract women into the center, Cutrer told the reporter that the center provides ultrasounds primarily for "persuasive, not diagnostic" reasons. He said: "The primary purpose is to show [women who come into the clinic] that [their pregnancy is] not a clump of tissues but a human being."

Cutrer, who spoke at conferences about various topics such as marriage enrichment, bioethics and wellness lifestyles, was the author or co-author of several books, including *Sexual Intimacy in Marriage*, *The Infertility Companion*, *The Contraception Guidebook* and *The Church Leader's Handbook: a Guide to Counseling Families and Individuals in Crisis*. He also performed missionary work in a variety of countries and contexts. Cutrer held a medical degree from the University of Kentucky in Lexington, Ky., and a master's degree from Dallas Theological Seminary in Dallas, Texas.

Following announcements of Cutrer's death, his former colleagues, students and friends filled social media outlets with appreciation and thanksgiving for Cutrer's ministries, along with sympathy and support for his family.

One such student, Athanasios Bardis, an alumnus from Australia, sent out a newsletter expressing his appreciation for Cutrer.

"In introducing himself [Cutrer] told us he was a living time bomb and could die at any moment with a condition he had in his heart," the student wrote about he and his wife's first encounter with Cutrer during a marriage enrichment seminar. "This did not stop him, make him fret, or cause anxiety. He lived all out there for Jesus, pursued and continued to serve students till his last breath. His godly counsel, his living example of his life and marriage has impacted and influenced our marriage like no other."

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

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

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

## On social media students, colleagues react to professor William R. Cutrer's death

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

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

### **R. Albert Mohler Jr.**

R. Albert Mohler Jr., one of the first to comment about Cutrer, sent a tweet highlighting two of Cutrer's passions.

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

### **Russell D. Moore**

Russell D. Moore summarized through Twitter reactions to Cutrer's death. Moore is the president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention and a former colleague of Cutrer at the seminary.

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

### **Timothy Paul Jones**

In the hours after Cutrer's death, Timothy Paul Jones, professor of leadership and family ministry at the seminary, referred to Cutrer's pro-life efforts through Twitter.

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

### **Timmy Brister**

Tim Brister posted on Facebook about Cutrer's influence on his marriage. Brister is a popular blogger and pastor and elder of Grace Baptist Church in Cape Coral, Fla.

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

### **Debbye Brown**

Debbye Brown, a friend of the Cutrer family, noted the diversity of Cutrer's ministry.

THE

EXPOSITORS



SUMMIT 2013



R. Albert Mohler Jr. | H.B. Charles Jr. | Alistair Begg

**Registration deadlines:** Early = Sept 9, Regular = Oct 22

**Tuesday, October 29 - Thursday, October 31 | Southern Seminary**

[sbts.edu/events](http://sbts.edu/events)

**THEOLOGY**  
SOUTHERN SEMINARY

**BEHOLDING THE WONDER OF TRINITARIAN RELATIONS**

2013  
**CONFERENCE**

**SEPTEMBER 20-21**

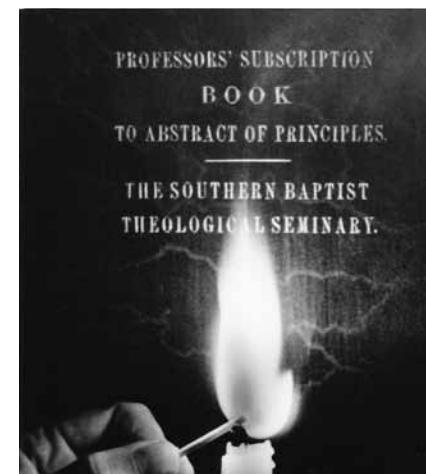
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**SEPTEMBER 13  
SBTS.EDU/EVENTS**



**COURSE CREDIT AND CONFERENCE SCHOLARSHIPS AVAILABLE**



# The vision of James P. Boyce and the Abstract of Principles

By Trey Moss

Every professor at Southern Seminary, as indicated by its original charter, is required to teach in alignment with the Abstract of Principles, the doctrinal statement of our institution. The existence of this document comes from the foresight and conviction of founding president, James Petigru Boyce.

Boyce believed that the Baptist seminary he desired to establish must be two things: conformed to scriptural truth and faithful to serve its denomination.<sup>1</sup> The way he planned to ensure the seminary's conformation to scriptural truth was to ground the institution in a confessional document.

At the time of the debate among 19th-century Southern Baptists for a central denominational seminary, neither the state conventions nor the convention itself held binding doctrinal statements.<sup>2</sup> Many in the Southern Baptist Convention in Greenville, S.C., believed that the charge of accepting and enforcing of confessional statements should be a duty entrusted solely to one's local church. Boyce disagreed.

In 1856, while he held the chair of theology of Furman University, Boyce gave a speech to the university's board of trustees, "Three Changes in Theological Institutions." In that speech he spoke to the necessity of maintaining doctrinal standards in theological education, saying:

A crisis in Baptist Doctrine is evidently approaching, and those of us who still cling to the doctrines

which formerly distinguished us, have the important duty to perform of earnestly contending for the faith once delivered to the saints. Gentlemen, God will call us to judgement if we neglect it.<sup>3</sup>

Though Boyce was the main force behind the inception of a doctrinal statement for the seminary, he was not the primary author. He drafted for that task Basil Manly Jr., another founding professor of the seminary.

The significance of geography, as it often does in history, played a significant role in the *Abstract's* history. Boyce and Manly were educated young ministers from South Carolina who both inherited a theological tradition that influenced them greatly. This tradition, known as the "Charleston tradition," set both men on a theological trajectory. Boyce and Manly grew up in a church atmosphere that prized theological orthodoxy and an educated ministry.<sup>4</sup> These were ideas that would shape the formation of the *Abstract* and the seminary.

For assistance, Boyce and Manly turned to the Baptist confessions of the 17th and 18th centuries. Surprisingly, the Presbyterian Westminster Confession of Faith (1646) is, as one author said, "the foremost confessional influence upon the 'Abstract of Principles'."<sup>5</sup> This is not because Boyce or Manly desired to input Presbyterian theology into the *Abstract*. Instead, the Baptist confession that influenced the *Abstract*, namely the Second London Confession (1677), borrowed in

large part from Westminster.

The Second London Confession maintained much of the language of the Westminster Confession but features significant omissions, as well as obvious changes concerning the local church and sacraments. The confession penned by William Collins and later reprinted by Benjamin Keach found its way to the American colonies through Keach's son, Elias. And through his influence, the Second London Confession became the foundation of the Philadelphia Confession (1742).<sup>6</sup> The Charleston association adopted this Philadelphia Confession in 1767, and this became the tradition in which Boyce and Manly matured.

Manly worked slowly on the first draft of the *Abstract*. The crafting of a document that would broadly represent Southern Baptists and yet be strict enough to defend against heresy was a daunting task.<sup>7</sup> Manly's methodology was to preserve the essence of the early English Baptist confessions while simplifying the wording into a more concise expression of Baptist doctrine.<sup>8</sup> After numerous revisions at the committee level, the *Abstract* satisfied those delegates from the convention who were involved in the planning for the seminary.

The *Abstract of Principles*, when upheld, has protected Southern Seminary and the denomination it serves from heterodoxy. It contains a historic evangelical Baptist theology that accurately defines the original goal and purpose of Southern Seminary, training ministers for the advance of the gospel.

Boyce foresaw what could be when a professor signs his or her name to a doctrinal statement, "based upon no mental reservation, upon no private understanding with those who immediately invest him into office."<sup>9</sup> His vision still affects the seminary today.

*Boyce's address and seminary charters cited in this article is available for research in the Archives and Special Collection reading room in the James P. Boyce Centennial Library.*

## ENDNOTES

<sup>1</sup>Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009*, (Oxford: Oxford University Press, 2009), 4.

<sup>2</sup>*Ibid.*, 20.

<sup>3</sup>James P. Boyce, *Three Changes in Theological Institutions*, (Greenville, SC: C.J. Elford's Book and Job Press, 1856), 34. Available at <http://digital.library.sbts.edu/handle/10392/8>

<sup>4</sup>Danny Martin West, "Origin and Function of The Southern Baptist Theological Seminary's Abstract of Principles, 1858-1859" (Th.M thesis, The Southern Baptist Theological Seminary, 1983), 13.

<sup>5</sup>West, 7

<sup>6</sup>William Lumpkin, *Baptist Confessions of Faith*, (Chicago: Judson Press, 1959), 240.

<sup>7</sup>Wills, 31

<sup>8</sup>"Report of the Committee on the Plan of Organization", 8, in the container "Charters and Fundamental Articles of The Southern Baptist Theological Seminary, Greenville, S.C. and Louisville, KY.", SBTS Archives.

<sup>9</sup>Boyce, 35.

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## Seen at Southern

On June 26, a helicopter landed on the seminary lawn to kickoff the games for the D3 youth camp. While the games ensued, campus photographer Emil Handke took a 30 minute tour of Southern Seminary's campus and downtown Louisville, Ky. And here's what it looked like:



# Announcements

## Aplus Edits

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

## Free sewing class

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

## Food collection for the Attic

The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Limited refrigerator and freezer space is now available on site so please consider donating luncheon meats, dairy items as well as frozen entrees. Please note that these items must not be left in the collection bins but must be given to a volunteer. Canned food is also accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at [theattic@sbts.edu](mailto:theattic@sbts.edu) and arrange an appointment for picking up food items.

## Seminary Clinic Hours

Staff, students, and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.

Monday-Friday, 11 a.m. - 5 p.m.

More information and price listings are found on the clinic website, [www.sbts.edu/clinic](http://www.sbts.edu/clinic)

SUNDAY	MONDAY	TUESDAY
4	5 Registration begins for Kid's Tennis; Childcare 9 a.m. - noon	6 Childcare 3 - 6 p.m.
11	12 Boyce fall classes begin Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Childcare 9 a.m. - noon	13 Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Childcare 9 a.m. - noon; 3 - 6 p.m.
18	19 SBTS fall classes begin Heritage Classic Lake Forest Golf Course Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Childcare 9 a.m. - noon	20 Convocation 10 a.m.   Alumni Chapel R. Albert Mohler Jr. Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Childcare 9 a.m. - noon; 3 - 6 p.m.
25	26 Kidsfit begins HRC locker clean out Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Total Toning; Edge Martial Arts; Adult Ballet; Childcare 9 a.m. - noon	27 Mullins Lectures Job and Bank Fair Short-Term Mission Boot Camp Motorskills begin; Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Core Essentials; Zumba; Childcare 9 a.m. - noon; 3 - 6 p.m.

## AUGUST 2013

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<p><b>1</b></p> <p>Childcare 3 - 6 p.m.</p>	<p><b>2</b></p> <p>SBTS summer term ends</p> <p>Childcare 9 a.m. - noon</p>	<p><b>3</b></p> <p>Edge Martial Arts</p> <p>Registration begins for Kidsfit, Motorskills, Swim Lessons, Swim Team, Kids' Snorkeling</p>
<p><b>7</b></p>	<p><b>8</b></p> <p>Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>9</b></p> <p>Boyce Orientation</p> <p>Childcare 9 a.m. - noon</p>	<p><b>10</b></p>
<p><b>14</b></p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p><b>15</b></p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>16</b></p> <p>Church Planting Roundtable</p> <p>SBTS Orientation</p> <p>Body Blitz; Mommy and Me; Childcare 9 a.m. - noon</p>	<p><b>17</b></p> <p>HRC closed all day</p>
<p><b>21</b></p> <p>SBTS chapel rhythm section auditions 9 a.m. — noon Instrumental Rehearsal Hall (Cooke)</p> <p>Affinity Group Fellowship</p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p><b>22</b></p> <p>Personal and Family Vigilance Conference 10 a.m.   Alumni Chapel</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Childcare 3 - 6 p.m.</p>	<p><b>23</b></p> <p>Body Blitz; Mommy and Me; Childcare 9 a.m. - noon</p>	<p><b>24</b></p>
<p><b>28</b></p> <p>Body Blitz; Mommy and Me; The Core Foundry (Co-ed); Zumba</p>	<p><b>29</b></p> <p>Installation of Randy Stinson as Sr. VP 10 a.m.   Alumni Chapel</p> <p>Fast Feat; The Core Foundry (Men); Total Toning; Aqua Alive; Zumba; Edge Martial Arts; Cardio Jamz; Kidsfit Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>30</b></p> <p>Parents' Night Out</p> <p>Body Blitz; Mommy and Me; Childcare 9 a.m. - noon</p>	<p><b>31</b></p>

# Towers

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## 3

### Questions

WITH

#### Rob Lister

Author of *God Is Impassible and Impassioned: Toward a Theology of Divine Emotion* and associate professor of biblical and theological studies at Biola University in La Mirada, Calif.



-1-

**With whom did you study during your time at Southern Seminary and how did your supervisor shape your academic career?**

My doctoral supervisor was Dr. Bruce Ware. Not only did he suggest the topic (divine impassibility) that eventually became the focus of my research, but he has had an enormous influence on how I think about God and life lived in light of his glory.

-2-

**Can you give the thesis of your book, *God is Impassible and Impassioned*?**

The primary thesis of GII is that when properly interpreted, the Scriptures demonstrate that God is both impassible and impassioned. This means that God's affective engagement with his creation is always voluntary *and* that his affection about the things that matter most is more (not less) profound than human affective experience.

One of the primary implications of the book is that relationship with God has some glorious dissimilarities to our relationships with other humans. We should rejoice on account of these dissimilarities as they continually remind us of the amazing blessing that is ours as we enjoy relationship with the God of the universe.

-3-

**How do you see your role as a professor serving the local church?**

I have a conscientious focus on building up my students as members of their local bodies during the time I have together with them in the classroom, so that they take their learning and the gifts into the context of a lifelong love of and commitment to the local church.